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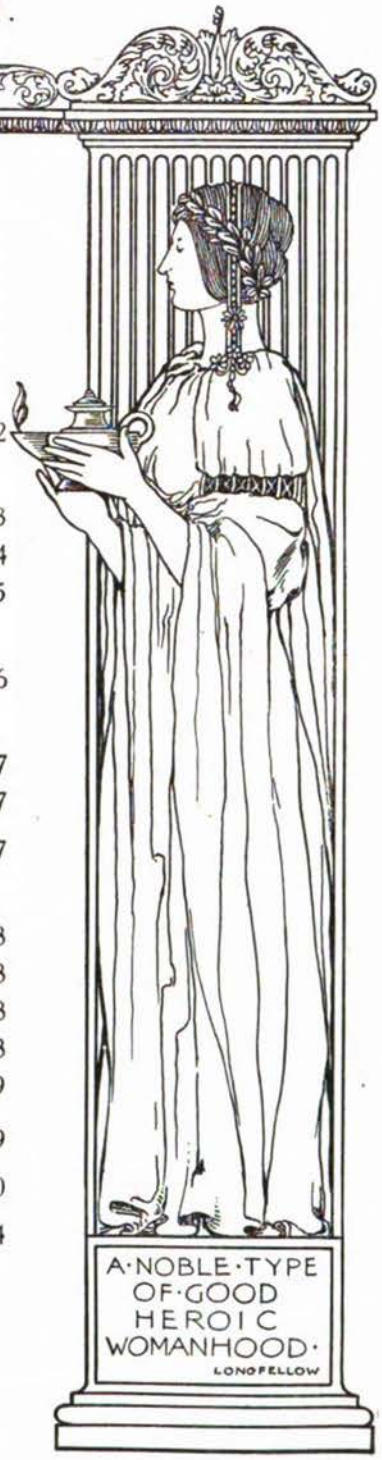
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"WHAT I SAY UNTO YOU, I SAY UNTO ALL—*WATCH*" *Jesus*

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ITEMS OF INTEREST.

National.

According to a statement issued by the chief clerks of the Senate and House Committees on Appropriations, Congress at its last session appropriated for the fiscal year 1907, $879,589,185.16, or $59,404,550.20 more than the sum appropriated at the preceding session. The largest item is contained in the appropriation for the Post Office Department, the amount allotted being $191,695,908.75. The next largest, $140,245,500, was given for pensions, or nearly twice as much as was allowed for the support of the army, and over $40,000,000 more than was granted for the navy establishment. Of the net increase of $59,404,550.20 over 1906, it is stated $42,147,201.08 was for the Panama Canal, the balance being accounted for through the appropriations for the carrying out of the meat inspection law, continuance of contracts for river and harbor work, reorganization of the diplomatic and consular service, and extension of the rural free delivery service.

Specifications for bids to furnish Chinese labor for the construction of the Panama Canal were issued last week by the Isthmian Canal Commission. The basis for bidding is for twenty-five hundred coolies; but the Commission may call for additional Chinese laborers, should the experiment be successful, up to two thousand per month, after four months' previous notice to the contractor. Chinese laborers will be required to work ten hours each day. Overtime will be paid in excess of ten hours, and for all the work upon Sundays or holidays at the rate of time and a half.

It is proposed to organize, at the International Congress for the Expansion of the World's Commerce, at Brussels on Sept. 7, a permanent polar research commission and a general polar assembly, with a central committee. The congress will aim to bring about an international agreement on disputed questions in regard to polar geography; to make a general effort to reach the poles; to systematize scientific polar research, and to promote the study and publication of the results of polar expeditions.

Foreign.

The Province of Ontario, after two years of labor along the Albany River and James Bay, has secured a territory of 89,000 square miles. Rights to this by treaty had to be secured preparatory to the opening up of the country by the Grand Trunk Pacific. Nearly three thousand Indians surrendered their rights upon condition that a reserve be established for each band, one square mile for each family being the ratio. Each band is to be separated. The Government will pay four dollars per head each year to those who have lost their land.

Investigations carried on by the Egyptian Government in 1904 and in 1905 in the eastern desert between the Nile and the Red Sea, starting in near the town of Edfou, give promise as to the possibility of developing the country's resources in gold, coal, and petroleum. The Government has established a department of mines and formulated police regulations.

It is probable that before another year is over telegraphic communication for a portion of the distance to the Yukon will be made by the wireless system. Telegraphic communication was frequently interrupted last winter by storms, avalanches, and landslides, particularly in the Cariboo district.

A plan has been conceived which contemplates the use of electricity for power, lighting, heating, and cooking in London, bringing the electric energy from the coal fields of the Midlands, thus doing away with the smoke in the metropolis.

Industrial and Commercial.

A process of tempering gold, silver, and copper, says the *Scientific American*, has been discovered by Mr. Z. F. Vaughn, of Los Angeles, Cal. By his method it is claimed that the ductile metals are not only hardened, but a cutting edge is obtained keener and more durable than that of steel, because of the microscopic fineness and smoothness imparted to it. The inventor states that tempered copper is not subject to that crystallization through vibration which limits the life of steel; that springs of tempered copper have not only as great elasticity and strength as steel springs, but that owing to the extreme slowness of the process of crystallization they will retain the spring temper for a practically indefinite period. It is expected that a most extensive use of tempered copper will be made for journal bearings. Owing to the great density of the metal, it takes a perfect polish with use and makes an almost frictionless bearing, free from danger of overheating and outlasting either Babbitt metal or brass for the purpose.

The Southern Pacific Railway expects in a few weeks to begin work on a plan by which the Colorado River will be once again restored to its proper channel. This will probably cost the company $700,000. Heavy embankments will be constructed where the river water is flowing into old channels and thence into the Salton Basin, which is two hundred and sixty-two feet below the level of the sea. Engineers say that once the river is sent back into its old channel, the water in the so-called Salton Sea, notwithstanding it is thirty feet deep in many places, will, through percolation and rapid evaporation, all disappear within two or three years.

The officials of the Pennsylvania Railroad have notified the Post Office Department that they will begin to provide seventy-five steel cars at once for the mail service. The new cars will be as large and strong as Pullmans and as well fitted to withstand the shock of collisions.

The longest tunnel in the United States is soon to be bored through the Sierra Nevada Mountains by the Central Pacific Railroad, to reduce by two thousand feet the mountain climb of seven thousand feet. The tunnel will begin a short distance west of Truckee, Ariz.; it will be thirty-six thousand feet in length, or almost seven miles, and will cost $10,000,000.

Of recent years the area of land under cotton cultivation in Egypt has been steadily increasing, yet the total of the crop has remained stationary, or has even diminished. The total crop in 1904-5 was 6,352,000 kantars, a kantar being 99.05 pounds. The quality of the cotton, it is said, also tends to become less satisfactory.

An oyster grower in Connecticut and Rhode Island waters has twenty-five thousand acres of oyster grounds, an area more than twice that of any other planter in the world.

General.

In addition to the $50,000,000 now provided for new structures in Washington, D. C., improvements costing $20,000,000 more are projected. Of these the Senate and House office buildings will cost $7,000,000. They will be on the plaza east of the Capitol. The eastern front of the Capitol is to be extended at a cost of $1,330,000. The new Supreme Court building will occupy another side of the plaza, which also includes the Congressional Library. Near by is the new twelve-million-dollar railway station, now under way. A memorial bridge across the Potomac is authorized, costing $5,000,000, and across Rock Creek has been built a great cement arch bridge that is the largest cement structure in the world. Some of the other buildings under way or just completed are the new Agricultural Department building, $4,500,000; new National Museum building, $3,500,000; new filtration plant, $3,500,000; Post Office Department annex, $2,500,000; new municipal building, $2,500,000; sewage disposal pumping plant, $2,000,000; new Hall of Records, $2,400,000; Army School for engineers, $1,100,000; central power plant, $1,500,000; United States Soldiers' Home, $1,435,000; Connecticut Avenue bridge, $1,000,000; navy yard gun shop, $1,145,000. A long list of buildings below the million-dollar line total the sum of $51,245,000.

In last week's issue the *Manufacturers' Record* says: "Contributing directly and indirectly about 40 per cent of the merchandise in the country's export trade, and handling about 36 per cent of that trade through its own ports, the South made a marked advance last year in commerce. Of export merchandise produced exclusively by the South, raw cotton represented $401,005,021; cotton seed oil, $13,073,370; cotton seed meal and cake, $13,073,100; naval stores, $20,075,585; and phosphate rock, $7,910,083, a total of $455,747,059. Of export goods produced in other parts of the country as well as in the South, the latter's estimated share was: petroleum, $40,000,000; timber and lumber, $40,000,000; cotton goods, $30,000,000; tobacco, $28,000,000; provisions, $25,000,000; grain, $20,000,000; coal, $15,000,000; cattle, $13,000,000, and fruits $3,000,000, a total of $214,000,000. To these totals should be added about $25,000,000, representing the South's share in exports of manufactures of iron and steel, of manufactures of wood, of manufactures of leather and other articles originating primarily or secondarily in the South, and there is a grand total of $804,000,000 as the share of the South in the $1,743,864,500 of exports from the whole country.

The Thompson-Connellsville Coke Company is building the largest independent coke plant in the world, in the Southwest Connellsville District, Pa. It will consist of two 400-oven plants and will develop a tract of sixteen hundred acres of nine-foot coal. The company was recently formed with $3,000,000 capital and $3,000,000 bonds. The Bessemer Coke Company has also started a new 500-oven plant near Clarksville.

The world's output of gold last year was, in round figures, $425,000,000, as compared with $375,000,000 the year before.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU I SAY UNTO ALL — WATCH" JESUS

FROM OUR CONTRIBUTORS.

CHRISTIAN SIMPLICITY.

CLARENCE W. CHADWICK.

THE mentality of one who is controlled by physical sense presents a striking contrast with that of one who has learned enough of the Science of Being to be led by spiritual sense. The one theorizes upon the subject of religion, while the other is striving to "work out" his own salvation with fear and trembling; the one judges according to outward appearances, while the other judges only righteous judgment; the one is often called a "believer," while the other is a humble follower of Christ, Truth; the one is dealing constantly with the seeming complexity of mortal existence, while the other is imbibing the simplicity of spiritual things.

Because of its purity and simplicity, Jesus chose a little child as an object-lesson for the educated beliefs of his disciples, and said unto them, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." He realized only too well the truth of the sentiment expressed by Schiller, "A childlike mind, *in its simplicity*, practises that science of good to which the wise may be blind," and he made it plain to his disciples that childlike simplicity was one of the prime essentials of Christian character. Conversion in Christian Science is something more than a theoretical exchange of one human belief for another. Rather is it the correction and elimination of all sense testimony concerning God, man, and the universe, and a consequent ability to think only from the standpoint of the reality and permanence of the unseen or spiritual. To become childlike is to escape the binding fears of false material beliefs. The little child presents a condition of thought that is not in bondage to these educated beliefs, and is consequently open to the recognition of spiritual truth. It does not boast of any material knowledge, and is therefore ready to be "taught of God." The man or woman who claims to know God, and yet is thinking in accord with sense testimony, has no demonstrable knowledge of good, and must needs be converted before he can grasp the true meaning of heaven, or harmony. After years of homage to the material senses it may at first seem difficult to question their reliability and to acknowledge the supremacy of spiritual sense; and this is because the physical senses have not taught the meaning of humility and purity, the inseparable companions of Christian simplicity. Instead they have advocated and encouraged the very opposites of those virtues which characterize the true Christian. They have made religion one of the most complicated and mysterious things in the world, so that countless thousands, who perchance have been more receptive of spirituality than others, have turned away from a material concept of God and man and have renounced all faith and confidence in the religion of their fathers.

The religion of Christ Jesus is characterized by simplicity and purity, and cannot be understood aright through the so-called physical senses. Jesus repudiated all sense control and spoke and acted only under the domination of spiritual sense. He did not look to the material senses for any reliable or accurate information concerning God, man, or the universe. He knew that these senses are not endowed with intelligence, power, or wisdom, and because he taught and acted contrary to their dictation, he was crucified. Professing Christians, those who want to be just and to do the will of the Father, ought to stop and consider this most important point,—whether they are not judging Christian Science from the standpoint of the material senses and not from that of the Christ. Spiritual things are spiritually discerned. Any material concept of them is necessarily theoretical, inaccurate, unreliable, and misleading, and yet people spend much valuable time writing pamphlets and books based wholly upon the testimony of the senses, in a vain attempt to explain away what they imagine to be fallacies in Christian Science. This is nowhere more pronounced than in the effort to explain how Christian Science heals the sick. The evidence is now so overwhelming that people no longer deny that it heals, but they persist in calling upon the physical senses, the very senses that uphold sin and disease, to explain how the healing is done.

If "no man hath seen God at any time" through the physical senses, why ask these senses to explain His healing power? If they know nothing of the Principle, how can they explain its *modus operandi?* They cannot, and those who profess to be followers of him who denied and subjugated the testimony of the material senses surely should not try to prejudice suffering humanity against that Christian teaching which is daily destroying innumerable evil habits, healing so-called incurable diseases, and instructing mankind how to "overcome evil with good" in every walk of life. All who profess to believe in the sacred Word of God should give practical proof of their faith, and not deny Christ's second coming by insisting that God promises no present salvation from disease and death. The world needs the manifestation of that childlike mind which is willing to practise the "Science of good," and thereby prove that evil has neither power, intelligence, nor reality. It is now high time to discard that traditional belief in the so-called "fall of man," and to demonstrate through healing, as did Jesus, that man is unfallen, pure, and holy, the perfect image and likeness of a perfect God. Thus may we prove that the Word is "with power" to heal, bless, and save mankind, and that it is not and cannot be understood or made manifest by the physical senses. The time has come for all professing Christians to know that "the letter killeth;" that only through the demonstration of the power of Spirit in daily living can humanity be benefited and the Word of God be explained practically instead of theoretically. They should recognize "the simplicity that is in Christ," by humbly acknowledging that all power belongs to good, so that they may understand the true meaning of omnipotence and make it manifest through "signs following." It is time to give up that most depressing and ungodly belief in the hereditary transmission of disease, which so many religionists hold to as being one of the inevitable decrees of the Almighty.

"The expression of truth is simplicity," said Seneca, and

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it is this simplicity that the world is sorely in need of,—not a passive or theoretical acceptance of the dead letter, but a living, practical demonstration of the power of divine Love to destroy the discords of mind and body. This activity of the Christ-idea is operative to-day in Christian Science, and because of its simplicity the worldly-wise stumble and fall at its very threshold. When their pride of materialism wanes, and they begin to yearn for the bread of life, which the material senses know not of, they will become receptive of spiritual ideas and learn to love Christian Science and its Discoverer.

THE TRUE CHARITY.

ELOISE CAMERON MAC GREGOR.

Blessed are the poor in spirit.—MATTHEW, 5:3.
And he, casting away his garment, rose, and came to Jesus.
MARK, 10:50.

IN our zeal that relatives, friends, or patients learn of Christian Science it might be well to remember the above texts, for until mortal mind is dissatisfied with what it has and learns the inadequacy of its own false theories to save from sin, sickness, and sorrow, it is not yet "poor" in its own sight, but believes itself rich. In a state of ignorance one might believe himself prosperous while accumulating a quantity of counterfeit money; but after repeated attempts to use the money he would gradually become convinced of the fraud, and come to see that the time and effort spent in securing it was wasted.

The story of blind Bartimæus is an illustration. The defective discernment which calls evil good, or matter Spirit, is surely the worst kind of blindness, and after sufficient experience with the suffering resultant from this error we become desirous of knowing the truth. "We cannot fill vessels already full. They must first be emptied. Let us unrobe error, then when the winds of God blow, we shall not hug our tatters close about us" (Science and Health, p. 201).

The name Bartimæus points to a belief in a human origin. Having become painfully aware of the bondage entailed upon such a belief, he was looking to every passing thought, belief, or theory, along the "highway" of human reason, for help. When he heard that Jesus approached he evidenced sufficient appreciation or discernment of that high ideal of good to "cry out" for mercy. Thus, whenever mortal man discovers himself to be the offspring of sense testimony, the result of accumulated material sensations; known as an incurable invalid, a hopeless sinner, or a despairing mourner, and begins to cry out for a higher sense of good, there are usually "many" other mortals standing about, charging him to "hold his peace."

The theological belief that the age of miracles is past, or that one cannot be healed until after death; the ethical belief in resignation and endurance; the social belief in pride or a false humility; public or private opinion; *materia medica*, and the intellectual agnosticism incident to the so-called relativity of Truth,—all would discourage one from attempting to know the absolute Truth which makes free, and would try to dissuade him from coming to the Christ in his distress. When, however, the suffering becomes too great, the inborn faith that good ought to have power begins to rise, phœnix-like, out of the fire of affliction, until we refuse obedience to such restrictive laws or Pharaohs and turn more fully toward Truth, crying out "the more a great deal," in spite of them all, to a clearer sense of God's justice and mercy, made practical for mankind now and here.

We may note that Jesus did not run to meet Bartimæus—"Jesus stood still" in the knowledge of perfect Life, absolute Truth, and divine Love, "and commanded him to be called," regardless of appearing to be uncharitable or unsympathetic. It was the patient, recipient, or beneficiary who was required to make the effort to "rise" up out of his former thoughts and beliefs. The readiness to be healed was evidenced by the willingness to cast "away his garment" of creed, *materia medica*, or mortal mind's so-called intellectuality, because he had learned its inefficiency and nothingness.

Of such a garment Wordsworth says,—

> Why with such earnest pains dost thou provoke
> The years to bring the inevitable yoke,
> Thus blindly with thy blessedness at strife?
> Full soon thy soul shall have her earthly freight,
> And custom lie upon thee with a weight,
> Heavy as frost and deep almost as life!

This thought will help us to see and obey Jesus' reasonable demand that we cast off encumbering thoughts of materiality, that we may "be born again," and so begin, naked and anew, "as little children," under the teaching of Christian Science, to become clothed in our right mind.

It is interesting to observe further that Bartimæus came the entire distance to Jesus. Jesus did not meet him half way nor any part of the way. It is our task to work out the problem every step of the way, being thankful meanwhile that there is a correct solution and victory, not failure, awaiting us at the end.

And Jesus asked him, "What wilt thou that I should do unto thee?" Is this not a great example of abstinence from judging our fellow-men or their needs? How could there be more significant teaching on the denial of sense testimony? Jesus did not say, "You are blind and in need of healing, so that you may see and live on a higher plane of consciousness." If we are blind to this teaching and example of Jesus, we shall have occasion to learn from bitter experience that it is of no avail for us to dwell upon the need of our brother.

It may be well to honestly conduct a bit of self-examination, with a view to scientific discernment of that thinking which is in need of being raised from the deadness of self-righteousness, self-will, and their kin. As we overcome any ensuing sense of discouragement by remembering that the light which uncovers the error will always help us to destroy it, we shall stand more firmly on the "highway" which leads to Life.

So may we follow Jesus in refusing to accept sense testimony because of seeing and knowing the allness of God and the perfection of His creation, until that knowing calls loudly enough through our thoughts, deeds, and daily life to disclose the need of each to himself. Then will the blind thought rise to perceive its own blindness and wish to see God, since "spiritual sight is the discernment of spiritual good" (Science and Health, p. 505).

It is noteworthy that Jesus required further activity. Whereas the blind had been at first sitting, he not only "rose," but "came" up higher, and now he was commanded to go on his way. His cure was explained by Jesus as having been wrought on the basis of that wholesome faith in good which is not tolerant toward evil nor resigned to it, but resists error of every sort.

"And immediately he received his sight." Not immediately upon his appeal to Jesus, but immediately after he had fulfilled all the requirements,—shown in every respect his willingness to obey. And his sight was to see God—to see good as manifested humanly by Jesus, to acknowledge and appreciate it as such, and to exemplify it by following "Jesus in the way."

This indicates our correct relation, not only to Christ Jesus, but also to our revered Leader, whom we love to acknowledge and are striving worthily to follow by obedience, by bringing forth the fruits of the Spirit. The more we strive to emulate the beggar's responsiveness and earnest activity, the more we shall appreciate the unspeakable gift of God through our Leader's patient, unremitting toil in behalf of humanity's beggared and blinded sense of spiritual truth.

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"BECAUSE I GO UNTO MY FATHER."

HAROLD BOARDMAN.

THE resurrection of Jesus, together with his subsequent victory over all the claims of the flesh, was followed by a great awakening among his followers. They were aroused to a higher sense of the Divine power, which enabled them to work many signs and wonders, and this in fulfilment of their Master's promise, "He that believeth on me, the works that I do shall he do also." He also said that his disciples were to do "greater works;" but we may ask, When and where have these greater works been done, or even works so great? It remains for Christian Science to answer this question, as well as the answer implied in the words, "Because I go unto my Father."

For three hundred years the pure gospel of Christ which healed the sick, raised the dead, and cast out demons was preached,—a gospel which recognized God, Spirit, as the universal Father and man as His eternal offspring. When the "I," through evil's deception, was to human sense buried again in materiality, and man's true relationship to God lost sight of, the unfoldment of heaven, harmony, as a result of spiritual growth, was arrested, and Christendom lapsed into the very tomb of materialism, out of which it was its Founder's mission to awaken mankind. He said, "I am come that they might have life, and that they might have it more abundantly."

Through the inspired teachings of Christian Science and the faithful labors of its Discoverer, Mrs. Eddy, "Christianity is again demonstrating the Life that is Truth, and the Truth that is Life" (Science and Health, p. 97). This priceless Gospel has gone across the ocean, and, thanks to divine Love, England has caught the Christ-spirit, so that to-day, even in its remote country districts, there are witnesses who can testify to its "Christlike benedictions" in the healing of sickness and human woe.

It will not be unprofitable for us, as individual Christian Scientists who are just beginning to understand and appreciate the mission of Christ Jesus, to take a lesson from the past experiences of humanity. Having made some progress along the line of spiritual growth, are we waking more and more to the demand of Truth,—"Be ye therefore perfect, even as your Father which is in heaven is perfect,"—or are we falling into a state of self-complacency or of satisfaction with a small measure of joy in the risen Christ? Do we retain the enthusiasm which attended our first awakening and does the pearl of great price seem to keep its lustre for us? If otherwise, then the deception which would cheat us of our rightful inheritance as sons of God needs to be uncovered, lest the "I" of man's true individuality no longer rest in the true consciousness of Life as Spirit.

In the Gospel story relating to our Master's crucifixion and resurrection, the chief priests and Pharisees speak of Jesus as "that deceiver," and implore Pilate to make the sepulchre sure, lest his disciples come by night and take him away. In the following chapter we read of these same priests, together with the elders, bribing the soldiers who watched the tomb to bear false witness against the risen Master. Here were the very men who considered themselves the guardians of the Divine law, rejecting and crucifying the most able exponent of its letter and the most faithful demonstrator of its truth.

To what extent has the deception referred to above succeeded? What success would attend any effort to resuscitate such a lie? The Christian would scorn to be duped by a deception so palpable, and yet as Christians, or Christian Scientists, it would be well to challenge our loyalty to our Master and see how much of the fuller joy in the resurrection we are allowing ourselves to be deprived of. So long as error shows itself in its false colors we recognize it as such and as a consequence keep clear of it, but when it comes to us clothed in the borrowed garments of purity, and with the universal sanction and approval of the ages as its credentials, we are not so ready to repudiate its claims. Perhaps we give it pause, and instead of banishing it from our doors at the very outset, we take it in and give it house-room.

As professed followers of the meek and lowly Nazarene let us examine ourselves in the searching rays of Truth revealed in Christian Science, that we may see how much there is in us of love and true witnessing to God's perfect Son—to the risen, living, and ever-present Saviour! By means of this light the mask of error is removed, which is then seen to be a false witness against God's allness and His perfect reflection in man. Christian Science not only reveals the glorious future in store for the one who earnestly and persistently strives to realize its present possibility, but it also enables him to unwind the grave-clothes of error, hatred, and lust which would deprive him of his spiritual birthright,—of purity and Love. In Christian Science we learn how the false claims of sin, disease, and death are to be overcome, instead of accepted as realities; then we strive to prove their unreality and thereby strip them of their boasted authority. The teaching of the Christian Science text-book pours a flood of light upon its students, unmasking all of error's deceptions. Does the reader hold to a belief of a mortal selfhood? If so, then will he see how the five senses are the false witnesses which testify to the reality of that which "deceiveth the whole world," the one lie or "devil" in whose service are these five false witnesses, testifying as they do to the reality and substantiality of matter and its beliefs; of man as deriving his selfhood therefrom, and subjected to sin, disease, and death.

The atheistic character of the five physical senses was brought home to the writer by the following question, which he was once asked by one of his pupils: "If God is everywhere, why can't we see Him?" Instead of testifying to the perfect man of Spirit's creating, these senses testify, as they are bound by their very nature to do, to the opposite of God's creation. Christian Science teaches us that when we are tempted to accept the testimony of these false witnesses regarding the reality of sin, disease, and death, we should steadfastly maintain God's allness. Where is God? Either God is true, or this sense testimony; which shall it be? "Let God be true, but every [mortal] man a liar." The knowledge of the unseen, which St. Paul speaks of as eternal, the consciousness of good, reveal man's immortal, perfect selfhood, like the risen Christ, the idea of Spirit; never buried in the beliefs of the flesh, but eternally free and testifying to the undying realities of Spirit.

Having realized in some measure the joy of the risen life,—of life in Spirit,—should we not willingly relinquish that which is seen to be only an obstruction to the fulfilment of a higher, deeper, and fuller measure of joy and happiness? Our dear Leader thus speaks of the breaking down of this obstruction: "The lust of the flesh and the pride of physical life must be quenched in the divine Essence,—that omnipotent Love which annihilates hate, that Life which knows no death" (Unity of Good, p. 49). When the Adamic "I" of personality, caste, creed, or nationality is seen to be only an obstruction, witnessing for the truth of that which we are seeking to eliminate from our consciousness, we shall understand what Jesus meant when he said, "Blessed are the meek: for they shall inherit the earth;" and again, "He that loseth his life for my sake shall find it." Then will the "I" ascend unto the Father and the individuality and brotherhood of man be forever preserved in Divine Science.

INDEX TO VOLUME VIII.

All those wishing the *Sentinel* index for Vol. VIII. (September, 1905—August, 1906), can have it on application.

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SELECTED ARTICLES.

KEEP THE IDEAL IN VIEW.

We have carefully gone over your editorial termed "Truth and Error in Christian Science," in the issue of June 23, and it seems to us that what you have named as its "errors," are not real objections, in view of the fact that the classification is based upon misapprehensions of the subject rather than upon the actual teaching of Christian Science.

For example, you assert that "the body is real," that it is not "imagination." Since you have not expressly stated it, we are left to assume that you do not understand what Christian Science gives in place of what it repudiates. This Science does not teach that man is an illusion, but that he is spiritual and not material. It teaches that everything in creation, from the least to the greatest, is real, though it differs from material-theory affirmations concerning the nature of creation. The word real, in Christian Science, applies only to that which is eternal and incapable of change and decay.

Sin, in a generic sense, includes all evil thoughts, words, and deeds, and these are prompted and perpetuated by a false sense of God and the universe, including man. The struggling mortal oftentimes feels an unnatural restraint. He seems to be conscious that he really owns a larger individuality than that which he experiences, hence we sometimes hear it said, "I am not myself to-day." One should understand that man's real self is the likeness of God, and should awaken to this true selfhood by deporting himself in accordance with this spiritual understanding; therefore he should refrain from everything that is not Godlike. Such practice will not "produce sentimentalism and effeminacy," but a "clear intelligence" and a vigorous manhood. The Christian Scientist does indeed think that God is Love, and his conduct must be in keeping with his correct thinking, in order that he may possess the spirit, or realization, as well as the letter of the Science.

We shall not attempt to estimate to what extent a given Christian Scientist may "conquer the cold in zero weather" by "a counteracting thought;" but we believe our critic will agree with us that the individual who measures up to the full stature of spiritual manhood, and who, while fulfilling his Christian duty, is able to lay hold unreservedly on that divine protection which is assured to all those who have sufficient realization of the divine presence, would be immune from any evil effects even of the most trying ordeal. Man *in the likeness of God* can no more be affected by the elements than can his Maker.

While the Christian Scientist "warms his house like the rest of us," he does not thus act contrary to the example of our Master, who, under given circumstances, said, "Suffer it to be so now." The Scientist accepts the Scriptural promises of future deliverance from all evil and discord when he shall have entered into that perfect state which is assured to all those who "overcome." To cease eating, or to be daringly indifferent to extremes of temperature, would be to precipitate the necessity of overcoming the mortal law of death a long time before he is prepared to enter upon such an undertaking, and wisdom would not counsel this course.

Christian Science appeals to us as it finds us to-day, and impels us not only to the attainment of the highest spiritual life, but also to a wise consideration of the powers that be—a wise attitude toward and control of the conditions of material belief in which it finds us. Therefore a consistent Christian Scientist will be rational and not fanatical. He understands that he must creep before he can walk. He attempts only that step which is immediately before him, realizing that the perfect state must be gained by gradual growth, not by leaps and bounds.

Christian Scientists are well aware that in their present immature state of thought they are obliged to indulge in many practices which will not be needful to the perfect man; but they are taught that they should ever keep before them the perfect ideal, and strive to reach it as rapidly as possible.

ALFRED FARLOW.
The Outlook.

As yet the Christian Scientists of Southport, England, are keeping their candle beneath a bushel. They choose to do their good deeds in the dark rather than parade them in the open street. They go about in silence, following in the footsteps of him whom they take as their pattern, but wherever they go they inspire all with faith, leave the doubting heart believing. "Heal the sick" is their golden motto. They live again in the days when Christ gave the gift of healing to his disciples—a gift which has been lost through lack of faith. They believe that the power of Christ is as strong to cure now as it was before he ascended unto his Father, and that all who come to him with the faith of the woman who touched the hem of his garment, will be made whole. According to their doctrine a painless world is then within our reach—a beautiful perfect world in which there will be no need for sympathy, for suffering will not exist.

In the treadmill of every-day life, however, far, far above the suffering of the body comes the suffering of the mind; distractions, vexations—a hundred thousand worries. Tempers of our own as well as other people's dull the bright eyes of happiness when she is closest at our side. It is then that we need Christian Science, then that we need a perfect faith in God, then that we want the patience from above, the trust, the assurance that will go with us into life and make us look straight onward through a hopeless mist, with the continued consciousness that as Christ answered the prayers of all when on earth, he is just as powerful to answer them now. The Christian Science churches always give one a sense of rest. The hymns the congregation sing are of love and joy. The prayers are full of trust, and the people one meets there have happy faces—faces like those who are the true reflectors of the sunlight of God's love.—*Ormskirk* (England) *Advertiser.*

Referring to our critics' endeavor to test the power of Christian Science healing by seeing a so-called miracle performed, we can only say that if any one desires a proof that Christian Science can heal any or all diseases of mankind, even so-called incurable diseases, the opportunity is given to all to gain the spiritual understanding of Mrs. Eddy's teachings, the application of which enables one to destroy all manner of evil and to bring to light the truth of man's being, wherein man has dominion over all the earth. But the spirit of humility, honesty, and unbiased Christian thought must accompany every effort for scientific demonstration, and with this honest purpose the student will have the witness within himself that Christian Science heals both sickness and sin. The proof of the truth of the Christian Science doctrine is available to any one who will take up the cross and through self-denial practise the rule of Christian living as demonstrated by Christ Jesus. No amount of adverse criticism or unfriendly argument can overthrow the evidence of the practicability of Christian Science as witnessed in the lives of its followers, who are daily proving its power to heal sickness, destroy sin, and overcome all discord.

ROSEMARY O. ANDERSON.
New Haven (Conn.) *Union.*

ADMISSION OF MEMBERS.

The next admission of members will be Nov. 6, 1906. Applications for this admission should be in the hands of the Clerk on or before Oct. 16, 1906.

Application blanks can be obtained by applying to the Clerk, William B. Johnson, at the Church.

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AMONG THE CHURCHES.

ADVANCE IN ST. LOUIS.

[The following expression of the spirit of true Christian brotherhood was read from the platform in First Church of Christ, Scientist, St. Louis, Mo., Sunday, May 20, 1906. Since that time Third Church of Christ, Scientist, has been formed and has commenced its work under most favorable auspices.—EDITOR.]

In the course of the natural growth and extension of the Christian Science movement it becomes necessary from time to time to form new churches. In the city of Chicago, where a few years ago there was but one church of our denomination, there are now six organizations, formed one after another from the membership of First Church of Christ, Scientist, of Chicago, for the purpose of establishing Christian Science churches in various parts of the city. All of these bodies of Christian Scientists, as they have gone out into their several localities, meeting at first in halls or in rented churches, have greatly prospered, and four of them, in order to meet the needs of their growing congregations, have erected commodious and beautiful edifices, so that there are now five Christian Science church buildings in Chicago, each of them seating about fifteen hundred persons.

The room in First Church made available by these departures has soon been filled by earnest inquirers, and it is rumored that a seventh church is soon to be formed. The stately progress of the movement in our sister city furnishes a most valuable object-lesson and illustration of church extension in Christian Science, which is brought about solely by the healing of the sick and the reformation of the sinner.

In our own field we now have two church organizations, —this church in the central west-end, and Second Church, conveniently located to meet the needs of the section of which North Grand Avenue is the center, which now holds its services in the Odéon Building.

For several years it has been apparent that in the orderly expansion of our Cause a church would be established on the south-side, not only for the accommodation of our members living in the southern part of the city, but in the missionary spirit of spreading the gospel of Christian healing. Ever since the dedication of this edifice this thought has found frequent expression. While this building was being erected, and until it was fully paid for, our members from all parts of the city lovingly and loyally stood together to complete the demonstration of harmony and abundance, before taking steps to establish another church. During the past few weeks meetings have been held for the purpose of giving prayerful consideration and full discussion to this important subject, with the result that our members residing south of Chouteau Avenue have decided to form a church to be known as Third Church of Christ, Scientist, of St. Louis. They desire it to be announced that a meeting for the purpose of organization has been called for Tuesday evening, May 22, to be held in the Sunday School room of this church, and that any Christian Scientist desiring to join in the organization will be received as a charter member provided he has been a member in good standing of some other Church of Christ, Scientist, and shall bring with him a letter of dismissal from such church, issued within six months previous to its presentation.

I am informed by the clerk of this church that fifty-eight of our members have applied for letters of dismissal for the purpose of participating in the organization of Third Church, and that these letters will be issued to-morrow, so that their formal membership in this church will cease after to-day. I know that I am but faintly voicing the affectionate regard of the members of this church and congregation when I say that while we rejoice greatly with these dear friends, brethren and sisters in Christ, in the grand step they are taking for the furtherance of our God-ordained Cause in this community, we can but contemplate the severance of this formal relation with a feeling akin to sadness. Some of you whose membership in this church is about to cease were among the fifty who organized this church twelve years ago; many of you were members long before we left the dear little church on Pine Street, with whom we have walked side by side for many years in loving Christian fellowship. There will be vacancies in our Board of Trustees and in our valued corps of ushers, and twelve of our Sunday School teachers and the assistant superintendent of the Sunday School are among those who are leaving to take up their work in Third Church of Christ, Scientist, in St. Louis. We shall miss your bodily presence, but our steadfast prayer will be with you, as yours with us, knowing that "to them which are in Christ Jesus" there can be no separation.

UNION OF CHURCHES IN WATERLOO, IA.

We feel sure that the workers in Christian Science throughout the Field will rejoice with us to know that the greatest demonstration yet made in Waterloo was completed June 10, the day of the dedication of the Extension of The Mother Church, when the congregations of First and Second Churches met together in unity as one church after a separation of nearly four years.

Surely God was in our midst, and the rejoicing and tears of thanksgiving were evidence of the willingness on the part of every one to sacrifice personal belief and sentiment for the good of the Cause in Waterloo.

First Church expressed by a letter a desire on their part for a union and a willingness if necessary to disorganize their church and do all possible to bring about the harmony which is Christian Science. Second Church unanimously accepted their invitation to unite, and each church dissolved and reorganized into First Church of Christ, Scientist, of Waterloo. This meeting was very harmonious. Readers were elected; those who had recently been elected to read in Second Church being the unanimous choice as Readers for one year. Articles of incorporation and by-laws have been adopted.

At our first Wednesday evening meeting many testified to the goodness of God and their gratitude to Him, and to our dear Leader, Mrs. Eddy, for making possible this demonstration which joins us in loving union with God and each other. We know our Cause will now prosper as never before in this place.—MRS. MARY E. YOUNG, *Clerk.*

THE LECTURES.

Dubuque, Ia.—Bicknell Young, May 25.
Milford, N. H.—Rev. William P. McKenzie, May 29.
Paterson, N. J.—Judge William G. Ewing, May 31.
Winsted, Conn.—Bicknell Young, June 1.
Detroit, Mich. (First Church).—Rev. W. P. McKenzie, June 3.
Needham, Mass.—Rev. Irving C. Tomlinson, June 3.
Toronto, Ont. (Second Church).—Hon. Clarence A. Buskirk, June 3.
Reading, Mass.—Bicknell Young, June 5.
Dover, N. H.—Edward A. Kimball, June 7.
Plymouth, Mass.—Edward A. Kimball, June 8.
Cotuit, Mass.—Edward A. Kimball, June 15.
Chicago, Ill. (Fourth Church).—Judge Septimus J. Hanna, June 18.
Michigan City, Ind.—Bicknell Young, June 24.
Milwaukee, Wis.—Clarence E. Eaton, June 26.
Council Grove, Kan.—Judge Septimus J. Hanna, June 28.
Moline, Ill.—Edward A. Kimball, June 31.
Kewanee, Ill.—Bicknell Young, July 8.
Galesburg, Ill.—Judge William G. Ewing, July 11.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, does not consult on disease, nor read letters referring to these subjects.

A CHURCH BY-LAW.

ARTICLE XX.

TESTIMONIALS.—SECT. 12. "Glorify God in your body, and in your spirit, which are God's" (St. Paul). Testimony in regard to the healing of the sick is highly important. More than a mere rehearsal of blessings, it scales the pinnacle of praise and illustrates the demonstration of Christ, "who healeth all thy diseases" (Psalm 103 : 3). This testimony, however, shall not include a description of symptoms nor suffering, though the generic name of the disease may be indicated. This By-law applies to testimonials which appear in the periodicals and to those which are given at the Wednesday evening meeting.

APPRECIATION OF THE NEW BY-LAW.

[IMMEDIATE and hearty appreciation of the new By-law regarding testimonials is manifest on every side, and this appreciation is so well expressed in the following letter to Mrs. Eddy that we are glad to give it this prominent place. —EDITOR.]

Braintree, Mass., Aug. 22, 1906.

Beloved Leader:—The new By-law on "testimonials" has already accomplished wonders in thought, although this is the first Wednesday since its publication. Your marvelous wisdom is again seen, and the song, "What a Leader! What a Leader!" sings itself in my heart continually. We long to understand and obey you, and I believe this new command falls on listening ears and longing, loyal hearts. I thank God, and feel with others a new life and impulse for our dear Wednesday evening testimonial meetings. God bless you, dear Leader and Teacher!

With deepest love, your student,

HELEN A. NIXON.

"THE THINGS THAT BE CÆSAR'S."

IF we may judge by the numerous circulars received by them, Christian Scientists are generally regarded as more than usually well supplied with money and quite willing to part with it on slight provocation, and as these circulars frequently bear the name of some one who thinks himself entitled to write C. S. after his signature, they may receive more attention than they otherwise would. In view of this, and of the large number of comparatively new Christian Scientists who might be unduly influenced by these circulars, we have concluded to republish once more our editorial from the *Sentinel* of Feb. 12, 1903, which was as follows:—

"Some of the practitioners whose cards appear in the *Journal* complain that they frequently receive letters and circulars soliciting them to purchase merchandise, subscribe for the stock of newly organized corporations, embark in real estate speculations, and in various ways engage in business enterprises of which they have no information other than that the authors of the letters and circulars claim to be Christian Scientists.

"It is not our purpose, nor do we understand it to be within our province, to inquire into the merits of these enterprises and pass upon the status of those engaged in them, although we are sometimes solicited to do so, but we think we may be permitted to state that practitioners do not insert their cards in the *Journal* in order to receive these business propositions, and if we may judge of the feelings of all by the letters received from a number, the communications are not acceptable to them.

"If we may offer a word of advice to our friends who send out these letters and circulars, it is that every business proposition should stand upon its own merits, and that the promoters of an enterprise are liable to be honestly mistaken in supposing that it is one to be certainly successful and extremely profitable. In case of failure we feel sure that they would be considerably chagrined by the recollection that in urging others to invest their money because they are Christian Scientists, they had made use of an argument which placed the transaction upon the plane of sentiment instead of deliberate business judgment. There is a radical difference between the taking of our religion into our business and the taking of our business into our religion, and if we abstain from doing the latter we shall not be subject to the criticism that we are making merchandise of that which is most sacred.

"To our friends who are in receipt of these communications, it may seem needless for us to say anything further, but we shall hazard the advice that every business proposition should be capable of surviving thorough investigation, and that such investigation should be made before money is invested in any enterprise; also that when the surroundings of a proposed investment are such as appeal to sentiment, this should not be allowed to weigh against the facts that may be ascertained through careful inquiry.

"To those who are without business experience, and especially to those whose limited capital is necessary to their support, we suggest that the uncertain hope of large returns from untried and immature enterprises should be discarded in favor of the certainty of established conservative investments, wherein safety and permanency are the controlling factors, even if the promised return seems small."

ARCHIBALD MCLELLAN.

THE HONEY-BEE.

JOB was speaking to a self-appointed critic when he said, "Ask now the beasts and they will teach thee, and the fowls of the air and they will tell thee;" but in addition to the rebuke thus administered, his words convey a suggestion of the range and value of the wisdom which may be gained by thoughtfully interrogating the gentle creatures so often chanced upon in our daily walks.

Of these, none are more interesting than the busy little worker who flavors the summer day with a quieting hum as he hastens from one flowery threshold to another. His industry and unselfishness are proverbial, while the directness and intelligence with which he pursues his high emprise, his manifest freedom from all uncertainty as to what to do and how to do it,—these also appeal to our thought. They make us see with greater clearness what it would mean to our lives were we ever guided by that individual and immediate apprehension of truth which is made available to us in Christian Science, and the practical significance of which is so happily illustrated in the life and doings of our wise little friend. He too must sally forth into a wilderness of conflicting appeals, but he claims for his own only that which is sweet and fragrant. He is not confused or led astray by the things that yield no honey, as are we, nor wastes he one moment upon them. He troubles himself not at all with the affairs of others withal, and he appropriates his own good alone. Bravely and cheerily he passes from blossom to blossom, finding the full measure of his nature's satisfaction and laying by an abundant store of good for himself and for all.

Now it is apparent that though the bee were ever so earnest in his efforts, they would avail him nothing apart from the wondrous instinct by which he finds the scented "highways of the air" and follows them to his goal. It is

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the guidance of an unerring sense which alone insures the success of his endeavor and so completes his life. And how true is this of men. How futile their aspiration and their struggles, so long as their sense of truth is uncertain and indefinite; and what of real good have they ever accomplished apart from that spiritual knowing which, as Jesus said, is to give mastery, "make free." The teaching of Christian Science rings true. Spiritual intuition must be as native to man as is instinct to the bee; as dominant in life's activities as it is essential to life's completion.

To one who had evidenced the possession of this sense, Jesus said, "On this rock will I build my church;" and he thus indicated the supreme significance he attached to that knowing of good alone which is man's high prerogative and inheritance, the basis and means of every true overcoming and attainment. Possessing it, we correctly diagnose human experience and conditions, apprehend and rightly divide the Word of Truth, steadily maintain our ascending course, and gather our abundant store of the true riches.

To "know as we are known;" to discern ever and instantly the blossomings of Truth and Love,—of the real good and beauty; to escape from the realm of mental distraction and uncertainty, and find in every hour and every experience the unerring guidance of an intuition that is divine,—this is the inspiring ideal of the Master which our Leader has again brought to men in the teaching of Christian Science; and well may they rejoice who in "the signs following" have assurance that entrance has indeed been made upon its attainment. For them

> The spiritual significance burns through
> The hieroglyphs of material shows,

and

> No lily-muffed hum of summer bee
> But finds some coupling with the spinning stars.

JOHN B. WILLIS.

AN ERROR CORRECTED.

IT has been reported that "Christian Scientists from various parts of the United States and Canada are perfecting plans for the establishment of an International Summer Residence and Assembly Park," but we can say authoritatively that there is nothing in this report. An enterprise of this kind would be entirely foreign to Christian Science methods and there is no need of an Assembly Park or parks for Christian Scientists. What we need is more spirituality, and power to resist evil. "Resist the devil and he will flee from you. Draw nigh to God, and he will draw nigh to you" (James, 4 : 7, 8).

The members of the Publication Committee are requested to send to the editor of the *Sentinel* clippings of all their letters and articles which appear in the press, also clippings of other newspaper articles and editorials which mention Christian Science in an interesting way.

LETTERS TO OUR LEADER.

Pasadena, Cal., Aug. 1, 1906.

Dear Mrs. Eddy,

Beloved Teacher:—The words written by your hand to Miss Campbell bring tears of gratitude to my eyes. How wonderful that your love thoughts not only go out helping all humanity, but that they are for your students individually. Your watchful love urges me on to better endeavors, more devout prayers, and more diligent study of your teachings, which open and pave the sure road heavenward. Deeds, not words, must prove my gratitude.

In 1901, through your kindness, I took a course in the Massachusetts Metaphysical College under Mr. Kimball's teaching. The blessings which have unfolded to me from that class instruction have been without number. They have multiplied as I have used them and given them to others.

Since last January Mr. Conger has been under Christian Science treatment and he has been making a diligent study of your writings. He often says, "I wish to be and am striving to be a good Christian Scientist." He surely is greatly in earnest. I am happily looking forward to the time when he can take class instruction. My privileges and opportunities have been many and rich with blessings. Lovingly and patiently I have waited for my dear husband to join heart and hand with me in the study of this blessed truth which you have revealed to suffering humanity. Now my grateful rejoicings are almost beyond bounds. Mr. Kimball's positive convictions impart an understanding that remains steadfast with the partaker of it.

With heart full of love I earnestly thank you, and through you I am able to know better how to give thanks to the All-good. Affectionately,

SARAH PIKE CONGER.

St. Joseph, Mo., Aug. 9, 1906.

Mrs. Mary B. G. Eddy.

Dear Leader and Teacher:—Pardon me for taking your time, but I wish to tell you that since I attended the dedication in Boston, June 10, I have had much to do and much to think of. What I then saw and heard caused this, and I have since seen, as never before, how we have failed to be grateful enough, or to appreciate what God through you, His servant, has been doing for us, and I have been praying that I might be more grateful and that this gratitude might have its manifestation. Every line of Science and Health and all that you have written is calculated to awaken mortals; first to see what they have *not*, then to see that they have all.

Your Message to the members of The Mother Church, June 10, never was more powerful and therefore effective; this, followed with your article in the *Sentinel*, "Personal Contagion," has laid error low, and yet so lovingly that the spiritually-minded have loved you all the more.

You have surely fulfilled the Scriptural command to "reprove, rebuke, exhort with all long suffering and doctrine;" "instant in season."

Truly the completion of the Extension of The Mother Church has begun a new era. Your beautiful demonstration, and the faithful work of our Board of Directors and the wise helpers at headquarters, have inspired every faithful one and given our beloved Cause a wonderful forward movement.

May God bless you and comfort you on every side is my daily prayer. Your grateful student,

CHARLES M. HOWE.

Lower Cabot, Vt., July 29, 1906.

Beloved Leader:—If in your wisdom you had deemed it wise, I could have wished you to be present on that last Communion Sunday of The Mother Church, for I know it would have cheered your heart and brightened your hope for humanity as you looked out over that sea of uplifted faces both within and without the beautiful temple, and realized that the lives of all these had been touched by the Word revealed to the world through you in "Science and Health with Key to the Scriptures." I am learning, as never before, that Christian Science demands work within one's own consciousness—that there the false and unideal must be subjugated and depravity cast out; then in realization and demonstration will our names be written in "the Lamb's book of life"—then will individual consciousness be revealed, pure, holy, incorruptible, and uncontaminated by fleshly sense. I remember so distinctly the lesson you taught me when I last visited you, and I am daily striving to put it into practice and, through Christ, to win the goal.

With loving tenderness and gratitude,

Your student,

ELLA LANCE WILLIS.

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Eau Claire, Wis., July 27, 1906.

Mrs. Mary Baker G. Eddy,
Pleasant View, Concord, N. H.

Beloved Leader:—We, the students of Miss Laura C. Nourse, C.S.D., of the Students Christian Scientist Association of Eau Claire, Wis., in eleventh annual session, unanimously desire to send greetings to our faithful Leader and Guide. Words are inadequate to express our deep sense of gratitude and appreciation to you as the Discoverer and Founder of Christian Science, revealing to us and to the world this priceless pearl whereof Jesus said, that when a man found it "he went and sold all that he had, and bought it." In this hour of loving counsel from our teacher we consecrate ourselves anew to Truth's work; "to strive, watch, and pray for that Mind to be in us which was also in Christ Jesus; to love one another; and to be meek, merciful, just, and pure" (Science and Health, p. 497).

Lovingly and gratefully,
REV. B. E. OLIN.
MRS. ALICE G. MCRAE.
MISS CLARA NORCOTT.
For the Association.

Salamanca, N. Y., July 6, 1906.

Mrs. Mary Baker Eddy, Concord, N. H.

Beloved Leader:—For a long time the well-springs of gratitude have been flowing gently forth, and I have longed to say to you that I love you and thank you for all you have done to lift me heavenward. Science healed me of kidney trouble and the drink habit. I was made physically well and morally better, but what shall I say of the spiritual uplifting, of the peace and joy, and of the incentive to better living that has come to me through your teaching? You have awakened a desire in me to know God. My heart is ever reaching out for more and more of Love's unfolding. With the psalmist I realize "how precious also are thy thoughts unto me, O God! how great is the sum of them!"

Again let me thank you for the revelation of Truth which has come to me through your writings. My heart will ever breathe its "God bless you!"

Very lovingly yours,
ABRAM COOK.

Kansas City, Mo., Aug. 2, 1906.

Mrs. Mary Baker Eddy,
Pleasant View, Concord, N. H.

Great, Gentle Leader:—The glow and reflection of your teaching about personal worship, published in our *Sentinel*, —the call, and the loving "Here, Lord, am I," has brought those who hear far heavenward. It is in the proof of our Saviour's promise, "He maketh his sun to rise on the evil and on the good." For the revelation of your God-crowned leadership, and your God-crowned following, we are truly grateful, for in the infinite mercy of our great God, Love, not one wrangling, ungrateful, disobedient thought is left to your followers in the ranks.

Faithfully your student's student,
ADELAIDE W. VEAZEY.

Winsted, Conn., July 26, 1906.

My Dear Leader:—I wish to express something of the appreciation and gratitude I feel for the article "Personal Contagion." It has uncovered to me a new series of cause and effect in the mental realm, and made plainer to me than ever before the sin of a belief of a personality. I wish to thank you, also, for the beautiful letter of Mrs. Conger's which you gave for publication some time ago.

Yours gratefully,
MRS. MARY B. WOODWORTH.

TESTIMONIES OF HEALING.

When I was a young girl a very severe nervous affection came upon me, and I was kept at home from school. Physicians were employed and their directions were faithfully followed, but the trouble grew no less during some four years and the most trusted physician gave no certain prospect of health. Then my mother took me to a Christian Science practitioner for treatment. A few months later it was decided that, as I had had no further attacks, I was able to attend school in a neighboring city. At first I went only one, sometimes two days a week. The following year I went oftener, and the next year every day. The Christian Science treatment was not of long duration. There was in two years but one more attack of the trouble, and gradually the fear of it was forgotten.

Fully five years later I needed to demonstrate the truth for myself. I was alone in my studio, writing a business letter. For two days I had felt uncertain as to which one of two things would be nearest right in a new business proposition. Suddenly my thought became confused, and I began to fear my former enemy; but quicker than thought could be put into words, this line from the Scriptures came to me: "Be not entangled again with the yoke of bondage." Instantly there was freedom! Love was then and there found to be the "master of hate" (Science and Health, p. 44). Without a moment's loss of time the business letter was completed in absolute clearness as to what was right to say and do. This incident occurred over six years ago, and there has been no trouble of that kind since then.

From early childhood I had a great fear of dogs, and often went a long way to avoid passing a house where I knew one was kept. After I had learned something of Christian Science, a good-sized dog ran out at me from a house near my home, but courage came to me in fuller measure than ever before, for there was a certainty that God is ever with His children. When I reached home I knew that a victory had been won, and a normal, happy liking for dogs has taken the place of dread of them.

A realization of the meaning of the first three lines of the Lord's Prayer, with their spiritual signification as given in Science and Health (p. 16), relieved me in a few minutes of an intense attack of the grip. A chronic affection of the throat disappeared without especial treatment. In July, 1905, during an ocean voyage lasting twelve days, seasickness, from which I had suffered on a previous voyage, was wholly overcome through absent treatment and through the help I derived from the current Christian Science Lesson-Sermon.

Great happiness has come to me from telling what I know of Christian Science to those who have asked about it in looking for something better than they have known. Science and Health opens the Bible as the right key unlocks a treasure-box. The author heard the voice of Truth, recognized it as such and followed its leading, and for this Christian Scientists love Mrs. Eddy.

FLORENCE BECKER, Hackensack, N. J.

I wish to offer my testimony with loving gratitude for what Christian Science has done and is doing for me. In the summer of 1897 I was taken with a fever, after which I suffered for six years with a nervous trouble and a complication of diseases, till mentally and physically I was wretched. Several specialists were consulted, various kinds of medicines were tried, but all to no avail. My last hope, that I might try Christian Science treatment, was shattered on being told by some one that I could not be benefited as I did not believe in God. I groped in the darkness of despair until a friend told me how she had been saved from the grave by Christian Science treatment. This gave me new hope, and *Sentinels* and *Journals* were given me to read. Finding the name and address of the

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nearest practitioner, I soon went to her, and a few hours later I left her house feeling as if I had never had a sick day in my life. I soon did work I had not been able to do for years, and with no discomfort.

While staying in town I arose one winter morning with an awful sense of pain. I said nothing and went to my work, but during the day my illness increased, and in the evening the lady of the house sent for a practitioner, who was soon at my bedside. In less than a half hour I was well. The next morning I awoke refreshed from a good night's sleep.

Christian Science has brought more to me than mere physical healing. Words cannot express my gratitude for the spiritual awakening that came with the healing. Truly we owe our beloved Leader, Mrs. Eddy, a life of endless gratitude for the revelation of this saving truth.

LENA MAURER, Keighley, Kan.

I give my testimony with great pleasure and a very thankful heart, that others may know what Christian Science has done for me. I tried Christian Science treatment several years ago, but did not seem to be benefited. Four years ago, after having suddenly lost my mother and father and having met with financial troubles, I had a severe fever, and was in a hospital for weeks. I went to Gorham, N. H., with my sister and family, thinking the mountain air would benefit me, but my physician thought the altitude was too high and advised me to leave. I then went to Washington, and took treatment for three months from a prominent physician, but his treatment only relieved me temporarily.

In August, 1904, I had a slight return of fever, and took treatment from a doctor for several weeks. Later I joined my sister in Iowa, and was in miserable health all winter. I was again under medical treatment, but was not helped. In March, 1905, I expressed a desire to try Christian Science treatment. We were then almost strangers in Iowa, and I did not know where to find a practitioner, but divine Love led me to one, and through her spiritual understanding of Truth I was healed in five weeks. I had worn glasses eight years for serious eye and nerve troubles, but after the third treatment they were put aside. I feel that I can never be thankful enough to God, and to our dear Leader, Mrs. Eddy, for what Christian Science has done for me. Not only am I thankful for the physical healing, but also for the spiritual uplifting. I love to remember that God is Mind, and not limited, and that God is Love.—SALLIE STANSIFER, Cedar Rapids, Ia.

Three years ago it did not seem possible that I would ever possess two of the things which I had always desired, —health and happiness. As a child I had always been unhappy and my health had always been miserable. Aside from this, I do not think that any one has ever been troubled with a more irritable disposition than seemed to cling to me, but people had said that this was on account of my having such poor health. I first went to a practitioner upon the earnest request of a friend who had recently become interested in Christian Science and who had already received some benefit. I went merely because she assured me it would help me, and not because I had any faith in it. I knew that the doctors had not helped me permanently, and in fact I had stopped going to them. I did not want to think of Christian Science except in connection with my healing. I did not want to accept it as a religion, but I wanted to be well and have a good time like other girls.

I was completely healed of an extreme nervous condition during the first week's treatment, and it was really wonderful to realize how many other ailments which had troubled me were gradually swept away. Among other things which seemed to cause me considerable annoyance was that for several years I had suffered greatly from an eruption, and before coming into Science I had tried almost everything that people had told me would help me, but all these things had proved of no avail.

It was over a year before this trouble left me permanently, but when I was willing to give up my pride and sensitiveness and to get right down to hard study, the desire came not only for healing but for the Science itself, because I realized it as the truth which Jesus had taught and demonstrated, and I was healed. I now feel that this is one of the things for which I have most cause to be thankful. My healing was slow in this respect, but it made me stronger in the Science and more willing to study. I think I realized as never before that we must work out our own salvation, and while others are able to help us, they cannot do our work for us,—we must do it ourselves.

To say that I am grateful for the knowledge I have of Christian Science but mildly expresses the gratitude I feel. I am very thankful to Mrs. Eddy, through whom Christian Science has been given to a world hungering for the truth. I trust that I may let my light so shine that I may be able to help others to understand Christian Science, and in this way prove my gratitude.—HELEN F. MONROE, Chicago, Ill.

With a heart overflowing with gratitude to God, and to our beloved Leader, I feel I must write what Christian Science has done for me and mine. In looking back, I find that each day is indeed big with blessings for me, when I think of what was and now is. I was an invalid and under the care of physicians for many years, suffering daily, never being free from pain for a single instant. I had had this trouble as long as I could remember; then when my son was born, other conditions arose which I was told made an operation necessary, and this being my only hope of ever becoming a well woman, I consented to it.

It is now over nine years since my dear mother was healed in Christian Science. At that time I was preparing to enter the hospital for this operation, but seeing her wonderful healing, I wondered if I too could be healed, for I dreaded an operation. My joy may be imagined when I was told that Christian Science could heal me. I felt it was the truth, and although knowing nothing about it, I believed, and in three months I was healed. Words are inadequate to express what I feel, never having been able to do or enjoy anything, and then at the end of three months to find myself well, free from pain, free to do everything I had longed to do and far more; to be satisfied, contented, happy all day long; no more crying or wanting to die, but a longing to be better, to do better, to improve my time in understanding that which had made me well.

This did not come all at once, but by constant study of the Bible and "Science and Health with Key to the Scriptures" by Mrs. Eddy. I have thus been learning my relation to God, and my one desire is to be about my Father's business.

We have had many proofs of this blessed truth. My son suffered from a rupture, and every year he had to be fitted with a new truss, but after my healing, my husband suggested Christian Science for this trouble. Treatment was given and he was entirely healed; the truss was never used again. This was nine years ago. All I am and all I enjoy I owe to Christian Science. For all these blessings my husband and son join with me in unity of thought and purpose.

HELENA G. SEEGERT, Chicago, Ill.

Nearly seven years ago I entered the Christian Science church in Denver, Col., a broken-hearted woman, as I then thought. It was Communion day, and Mrs. Eddy's hymn, "Saw ye my Saviour?" was sung. The second verse appealed to me, especially the line, "Love wipes your tears all away." My first thought was that if I could bring

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even one to this fountain, I would be satisfied. I am glad to state that through Christian Science I have been able to help the broken-hearted and heal the sick. Since coming into Christian Science, the blessings that have come to me could not be counted. I was healed of a chronic disease of the bowels, also chapped hands, by reading Science and Health. I came into Christian Science for peace of mind, but I was considered a very delicate woman, my weight being only eighty-five pounds. My health is now good, and has been ever since I commenced reading Science and Health. All that I am I owe to this blessed truth. I receive much benefit from the *Sentinel* and *Journal*.

I can express my gratitude to dear Mrs. Eddy only by living what I profess—by being a Christian Scientist.

MRS. ELIZABETH MCMANIGAL, Witchita Falls, Tex.

Christian Science has done and is doing so much for me and my family that I feel I must express my gratitude, not only to God, who has given us this wonderful gift, but also to our revered Leader, Mrs. Eddy, whose love and devotion have led us out of darkness into light, and who is constantly admonishing us to follow in the steps of the beloved Master. I have had many wonderful demonstrations. My husband came home one day, suffering intense pain in one eye. I declared the truth as we are taught in Science and Health, and within half an hour the suffering ceased, and at night he declared that the eye was well. Thirty-five years ago he had been afflicted in the same way; the same eye had caused untold suffering and much expense for months, in the Ear and Eye Hospital in Brooklyn, N. Y. Because of this experience his fear was very great when the same trouble again presented itself, but it was at once overcome by the truth.

I thank God that we are thus learning to know the power of divine Love, and my desire is ever to realize the Christ-mind for myself and others. The literature of The Christian Science Publishing Society has been such a source of help to me that I feel impelled to send this testimony.

MRS. MARGARET O'BRIAN, Independence, Ia.

I have long felt a desire to tell others how I failed to prove that Christian Science does not heal. About five years ago I was stricken with serious lung trouble, and for several weeks I was kept in a state of terrible fear by the alarming conditions. After a thorough examination my physician said that I would have to go to the plateau of Mexico and secure the best sanitary conditions and medical treatment, otherwise my time on earth would be limited to a few months. As I was unable to do this, my condition seemed hopeless indeed. At this time my young wife entreated me try Christian Science, which seemed to me to be most absurd. I at first refused to take the treatment, but at last was persuaded—"just to prove that it does not heal." I employed a practitioner, secured a copy of Science and Health, and went to work. I studied night and day, and, be it said to my credit, I was thorough so far as I knew. At the end of three months I seemed to be no better, physically; and the faithful Scientist who had worked for me, advised me to employ another practitioner, but by no means to give up Christian Science. This seemed strange to me, as I had never seen such unselfishness before. I had learned, however, that Christian Science could not be trifled with, and I had given up all thought of trying to prove that it would not heal. I was indeed positive that if I persevered I would be healed. I employed another practitioner and in about three weeks I was entirely well.

Since taking up Christian Science I have never needed medicine or medical aid. My lungs are remarkably strong and well. I am very grateful for this truth which frees us from bondage, and to all concerned with my healing.

J. MARSHALL KING, So. Frankfort, Mich.

About five years ago I suffered from a disease of the lungs and my condition was very alarming to human sense. I then called for a Christian Science practitioner and received several treatments, was told to read our text-book, Science and Health, and put into practice what I knew of this Science. I followed the instructions as best I could, and in about ten days I had regained my usual weight and strength. I now enjoy good health. As a student in the night schools I have found Christian Science particularly demonstrable in the overcoming of fatigue, after days of manual labor, also for the clear thought manifested after its study. I desire to express my gratitude to Mrs. Eddy, through whom the healing power of Truth was made known to us.

ROBERT H. SMITH, Brooklyn, N. Y.

I wish to express my gratitude for the blessings which Christian Science has brought to me. From my earliest recollection I had been afflicted with a stomach trouble, which as I grew older was pronounced very serious by the doctors. I also suffered from a train of other ills which made life a burden. In this condition I heard of Christian Science, but avoided it. After hearing of the healing of a friend, however, I decided to investigate, and procured a copy of Science and Health by Mrs. Eddy. I became so interested in the reading that the book was seldom out of my hands.

It seemed incomprehensible at first, but as I continued to read the light and the healing came. I cannot express my thanks to God for this precious gift to the world of Science and Health; also to dear Mrs. Eddy for her untiring efforts in behalf of suffering humanity. It is my earnest desire to be ever obedient to her teaching.

MRS. JOSEPHINE OBERT, Durand, Mich.

I had become throughly discouraged, and decided I would have nothing more to do with doctors or medicine, and I had adhered to this determination for two years before Christian Science was presented to our family, except when remedies were forced upon me in attacks of the throat and lung trouble of which I was a victim. My husband was opposed to Christian Science, so I gave it but little attention for four years, but after being confined to the house for a year and most of the time to the bed, I was healed in six weeks' treatment and had five years of smooth sailing. Though there were many severe battles to fight, I was helped through them all so gently and lovingly that I realized no responsibility myself. The time came, however, when I had to go on alone, and I know what it means to be a Christian Scientist and to depend on God to lead the way.

I cannot express in words the gratitude and love I bear Mrs. Eddy for her wonderful work for humanity. I have asked myself the question, If I had not been a Christian Scientist, would I have been thus delivered out of my distresses?—MRS. FLORA A. JUSTUS, Toledo, O.

Last October my attention was first called to Christian Science. A friend gave my daughter two copies of the *Sentinel* to read. She brought them to me, but I did not then think very favorably of Science, as I knew little about it. I suffered greatly at that time from stomach trouble. A Christian Science practitioner came to see me on the 9th of November. He read and explained to my daughter and me the second chapter of 1 Corinthians, and the eighth chapter of John, beginning with the twelfth verse, and showed the application of the teachings involved in these chapters to our cases. He gave no other treatment that day, but told us that the Word of God, rightly understood, would heal. From that first visit I have eaten anything I wished, and have never had one distressed spell with my

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old trouble. The same day my daughter was largely relieved of a very painful attack of an old ailment, from which she had been striving to get free for a long time, having employed several doctors. I am now seventy-one years of age, and from the time I was a child until this practitioner came, I had never been free from bowel trouble. With two weeks' treatment I was also completely cured of this trouble.

Words can never express my gratitude to God, and to Mrs. Eddy for what has been done for me. I never enjoyed reading my Bible as I have since I commenced the study of Christian Science.

MRS. C. M. WHEELER, Leominster, Mass.

I can no longer delay the acknowledgment of my gratitude for Christian Science. Some months ago my baby was born without medical attendance. The nurse was a Christian Scientist and the birth was perfectly harmonious and painless. Last summer my husband and I were cycling in Germany, and one morning I awoke with a sharp attack of pain. Very shortly the pain yielded to treatment and I slept for an hour, when I felt perfectly well, without even the slightest trace or sense of anything having been wrong. We were on our cycles in another hour and had a ride of over sixty miles that day. Before I knew about Christian Science I have had similar attacks and have felt weak and ill for days afterwards.

I cannot tell how grateful I am for these and all other proofs of the power of divine Love, and the understanding that "if man is governed by the higher law of divine Mind, his body is in submission to everlasting Life and Truth and Love" (Science and Health, p. 216).

MRS. EFFIE M. NIXON, N. Cheltenham, England.

I first heard of Christian Science in 1888 through the healing of a very dear friend who had been hopelessly sick for several years. I was convinced at once that it was something good which had wrought this change in my friend, although it was several years before I made an effort to know for myself what this was that could heal without medicine. Early in 1892 I found myself suffering from an acute form of female trouble, the symptoms of which seemed quite alarming. The doctor that my husband called considered the conditions very serious. For about three weeks I took his medicine faithfully and applied the other remedies prescribed, and then, as the symptoms did not improve but rather grew worse, I decided to try Christian Science. I wrote to a practitioner for treatment, and the afternoon that she received my call for help I experienced a change; the weakness began to disappear and I decided that I was getting well. It seemed so good and so real that I finally decided to get up. My home needed attention very badly, as I was without help except what my husband could do after he came from his work. I proceeded to clean the rooms and found that it did not hurt me, but rather inspired me to do more. I made preparations for supper and had it all ready, much to the astonishment of my husband when he came home. He feared I would pay for this "foolishness," as he called it; but I experienced no bad effects at all, continued to improve, and in three days was practically free.

The treatment was continued for about a week longer, and by that time all the symptoms had disappeared. I was well, and although I had only a tract and some letters from the practitioner I began to feel that I knew something of Christian Science. I felt that only God could have done the work, and was confident that a mighty blessing had come to humanity through this new understanding of Him; nevertheless it was a year or so later before a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, was procured and the study of the *Quarterly* Lessons was begun. Since then I have become a member of The Mother Church, have nearly all of Mrs. Eddy's works, together with our other publications, and have never seen the time that I was not thankful for the many blessings which Christian Science has brought to me. The physical healing is the least of all. The spiritual enlightenment is by far the most important. One impression which I early received, and which has since grown into a grand and ever-glowing conviction, is in regard to Mrs. Eddy's spiritual leadership. It seems so clear and so reasonable that poor mortals needed a Leader to guard and guide them out of the vicissitudes of this earthly life, that it does not seem strange to me that our heavenly Father should supply that need at this hour. I gratefully testify that whenever I live in obedience to the way pointed out by our beloved Leader, Mrs. Eddy, there has come to me each time overwhelming proofs of the exalted vision and divine guidance which surely could belong to God's Messenger alone.

MRS. MINA FRY, Kirksville, Mo.

My little niece had been a cripple for three years. Her right foot was caught in a door and severely injured, and although the doctors did all they could, after several months they said that an operation would have to be performed. The child being only three years old, the parents would not consent to it; so for three years she was in this condition, sometimes able to use the foot for a while, but most of the time she had to be carried about. When the child was brought to our home she was carried into the house and the work in Christian Science was begun at once, with the result that in six months her father took her home, walking as straight as any one. The foot was in its natural position and there was only the slightest limp discernible. In a few weeks' time after treatment was commenced she could go up and down stairs, and run and play with other children. This healing took place four years ago, and since that time she has walked daily over a mile to school in all kinds of weather and in deep snow, and there has never been any complaint of the old trouble. She is an unusually bright and happy child, and loves Christian Science dearly. She has most of our dear Leader's writings.

My own gratitude to God, and to Mrs. Eddy, for this healing is unbounded.

MRS. LUCY E. WECKESSER, Newport, Ky.

NOTICE!

Those who have made application for membership in The Mother Church previous to June, 1906, and have not received notice of election, may send inquiries to the Clerk, William B. Johnson, The First Church of Christ, Scientist, Falmouth, Norway, and St. Paul Streets, Boston, Mass.

WILLIAM B. JOHNSON, *Clerk.*

PICTURE OF THE MOTHER CHURCH.

The picture of The Mother Church and its Extension which The Christian Science Publishing Society now has for sale is a half-tone reproduction, 12 x 15 inches in size, of a view giving the St. Paul Street frontage and Falmouth Street side.

The picture is mounted on a white mat, 21 x 25 inches, and will be sent to any address in a mailing-tube for fifty cents a copy. A dozen copies will be sent to one address for $4.50. Souvenir postals of the same design as the large picture are for sale at twenty-five cents per dozen.

Address all orders to The Christian Science Publishing Society, 250 Huntington Avenue, Boston, Mass.

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FROM OUR EXCHANGES.

At the Rocky Mountain Missionary Convention of the Methodist Church at Denver, Col., Bishop W. F. Oldham, a famous organizer of missions in India, said, "Just prove to me that there is a sane man who honestly believes he will be burned alive forever in a place filled with brimstone and fire. It is possible that some men believe that others will be punished in that way, but it is not human to believe it will happen to one's self. If we threaten the natives whose souls we are sent to save with the terrors of eternal torture in a pit presided over by Satan and a horde of assistant devils, we place the Christian religion on almost as low a plane as the devil-worshiping systems of the heathen. People are punished for their sins in their own souls. The beginning of punishment lies in inheriting ourselves when we die. Sins are registered in personality, and if the personality is strong enough to survive what you call the 'here,' the punishment is not entirely in this life but in the hereafter as well, but I do not believe that any man will be punished forever."

Dr. A. B. Leonard of New York said, "To be sure there is no hell. It is unconceivable that God should create human beings for the purpose of torturing them eternally."

Rev. Dr. Thompson, of Grace Church, Chicago, said: "No man I know believes in a hell of literal fire and brimstone. It is a mediæval conception of things. Man will have to be responsible for the fruit of his doing in this life or hereafter. The better hell to warn men of is the hell of their own wrong-doing—the hell that is the consequence of their own voluntary acts. Man knows the effect of violation of the laws of health. Warn him of the effect of the breach of moral laws."—*Universalist Leader.*

We look in upon our own hearts, and our own experiences tell us of the working of that Spirit in our own lives, drawing us close together in proportion as He gains control over our habits, our intellects, our hearts, our wills, and all our ways. We know here to-day that just in proportion as we submit ourselves to Him shall we be drawn away from the unholiness of our dissension, the un-Christlikeness of our separations, into the one great body which bears His name and of which Christ our Lord shall be the head. To some generation this privilege is to be given; some day the Church will come that shall realize at last in itself the blessed vision of our Lord, when all His people shall be one.

ROBERT E. SPEER.
The New York Observer.

One of the greatest sources of concern to pastors in general to-day is the common indifference and evident lack of interest in matters spiritual among the people to whom they minister. Pastors are not asleep but many of them are sorely grieved and perplexed over the situation. The general apathy respecting religious work and the disposition to be controlled by the spirit of the world on the part of so many church members, are the things which are taking the heart out of many true men in the ministry and leading them to question whether their work has been a failure.

The Baptist Standard.

In the secular press of late there has been more discussion of what are the essentials of Christianity than we recall in many years. Men are apparently trying to get "back to Christ" and to find what is the real test of Christianity. While much has been said that is unwise, and some things that are unjust and untrue, we cannot but welcome such discussion; it shows a real interest in Christianity, and while it often comes from those who are not friendly to the Christian churches, the attitude of the writers proves that they do not count themselves enemies of Christianity.

The Churchman.

For God who has made himself known in Christ, makes himself partially known in godly men. Every shining face, like that which Moses brought from long communion with God, is a true testimony to God's character and love. Every considerate word and deed bears its witness to God's loving consideration. The better hours and qualities of evil men tell us something of God's plan of what a man might be.—*The Congregationalist.*

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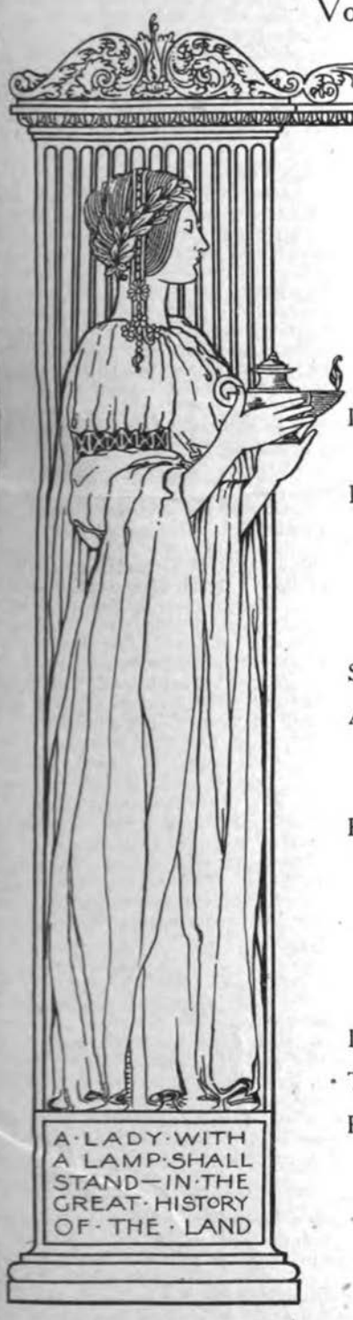
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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL—WATCH." Jesus

Vol. IX. No. 2.

BOSTON, SEPTEMBER 8, 1906





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ITEMS OF INTEREST.

National.

The Simplified Spelling Board has announced that two distinguished British scholars have just accepted membership to testify their sympathy with the new movement to improve English orthography.—Dr. J. A. H. Murray, the senior editor of the great Oxford Dictionary of the English Language, of which the associate editor is Henry Bradley, who joined the Simplified Spelling Board some weeks ago, and Professor Joseph Wright, editor of the English Dialect Dictionary. In announcing these elections the chairman of the Board said: "Professor Skeat, the editor of the English Etymological Dictionary, became a member two months ago. The Simplified Spelling Board now has as members the editors of the three chief American dictionaries, Webster, the Century, and the Standard. The adhesion of the foremost linguist authorities of both branches of the English-speaking race ought to be reassuring to those who have dreaded that the recommendations of the Simplified Spelling Board might work harm to our noble tongue or to its etymology. It serves to show that those who know most about English spelling believe that it ought to be improved."

A despatch received at Hammerfest, Norway, from Walter Wellman, leader of the Wellman and Chicago *Record-Herald* polar expedition at Spitzbergen, says: "I have decided not to attempt a voyage northward this year on account of defects in the mechanical equipment of my airship. According to the announcement made last winter in anticipation of such possibilities, the expedition will continue next year. My party is now completing a great balloon house and other features of the plant and making experiments with a view to the campaign of 1907. This year will be one of preparation and the next will be one of action. Our confidence of success in 1907 has been increased by this summer's work and by our weather observations. The motors work well and the balloon is in good condition, but the car and mechanical equipment will be entirely rebuilt in Paris during the winter."

Automobiles may be substituted for one-horse wagons in the collection of mail from letter-boxes in large cities. Baltimore is the first city in which the experiment will be tried. The First Assistant Postmaster General has just completed arrangements by which two specially constructed automobiles will be leased to make experiments there, beginning Oct. 1. These automobiles will do away with four wagons and will compete with fifteen wagons to be retained, so that the relative advantages of the horse and motor-car in this service will be clearly shown.

Ten indictments, charging violations of the Elkins anti-rebate law, were returned last week at Chicago against the Standard Oil Company. The counts in the ten indictments are said to number 6,428.

Foreign.

An anti-opium league has been formed in the city of Honan, China, which will co-operate with the league already in existence in Canton. There was an enormous attendance at the meeting at which the league was inaugurated. The movement in China to stop the importation, cultivation, and the popular use of opium has been in progress for some time, is rapidly gaining in strength, and has earnest and influential support in Great Britain. China is likely to ask India to consent to an annual reduction in the importation of opium into China, which will have the effect of extinguishing the trade within ten years, and it is said that the Chinese will give force to this appeal by issuing an edict forbidding the use of opium by Government employes and gradually reducing the cultivation of the drug in China so as to end it entirely within ten years.

The first part of the Russian Government's agrarian programme, by which it is hoped to win the support of the peasantry at the coming elections, was put into effect last week when a ukase was published transferring 4,500,000 acres of appanage lands to the Peasants' Bank for distribution to the peasants. The lands chosen for this first distribution include: Lands under cultivation which are not contiguous to forest tracts and where leases have expired; forests adjoining or surrounded by peasants' holdings; woodlands suitable in the governments of Archangel and Vologda.

The first train over the new short route to Ireland, by way of Fishguard (a seaport of Wales) and Rosslare (near Wexford, Ireland), left Paddington station, London, on the 30th ult. The Great Western Railroad has spent nearly $15,000,000 in establishing this new service. It is claimed that the new route will save several hours in the transportation of the American mails from Queenstown to London.

The first international Esperanto (universal language) Congress opened at Geneva, Switzerland, on the 26th ult. Five hundred representatives of fifteen nations, including many Americans, were present.

The session of the Pan-American conference of 1906 was formally brought to a close on the 27th ult. Baron de Rio Branca, the Brazilian Minister of Foreign Affairs, delivered the farewell address.

Industrial and Commercial.

The proposed consolidation of three railroads in different parts of Pennsylvania at Harrisburg recently, constituted the formal announcement of a project of prominent foreign bankers associated with a former president of the Wabash Railroad, to build a low-grade double-track railroad from New York to Chicago by way of Pittsburg, which will cost about $150,000,000. It is expected that the road will require three years to construct. It is contemplated to operate it with electric locomotives from the beginning. It will be known as the New York, Pittsburg & Chicago Air Line, and will be one hundred and eight miles shorter than the shortest line between New York and Chicago. It will traverse the important bituminous coal fields of central Pennsylvania, will pierce the anthracite region throughout its length, will be the shortest line through Pennsylvania, will cross the summit of the Allegheny Mountains four hundred feet lower than the Pennsylvania, and for a mountain line will have easy curves and low grades.

The Michigan copper country possesses the world's three deepest vertical mining shafts. The deepest of these is No. 3 at the North Tamarack property, its measurements being 5,200 feet. To the south, at a distance of 4,000 feet, is the No. 5 shaft of the same company. This ranks as the second deepest vertical shaft on the globe, its measurements being 5,080 feet from the collar to the bottom level. Second only to these great openings is the Red Jacket shaft of the Calumet & Hecla Company, which is down 4,000 feet and in which the copper lode was not encountered until a depth of 3,300 feet had been obtained. The deepest incline shaft in the world is the No. 4 of the Calumet & Hecla. This shaft itself, from the collar to the lowest level, is sunk on the plane of the lode for a distance of 8,100 feet, while from a drift at the bottom a winze extends downward 100 feet to the boundary of the property, giving a measurement of 8,200 feet from the surface.

The freight bores of the Illinois Tunnel Company carried merchandise of all kinds in carload lots for the first time on Aug. 15. The construction of these tunnels was begun five years ago and has cost about $30,000,000. The company now has forty miles of tunnel, equipped with fifty powerful locomotives and several hundred cars, and has recently placed an order for five hundred additional cars and thirty-five new locomotives. The company has finished connections with thirty buildings in the down-town district, and connections have already been made between the freight departments and warehouses of nine of the principal roads.

A Baltimore firm is manufacturing and fabricating the steel for the largest gas holder in the world. It is being made for the Astoria Light, Heat, and Power Company, and will be erected at Astoria, L. I. When completed it will hold fifteen million cubic feet of gas. The largest similar tank in the world is in England, it having a holding capacity of twelve million cubic feet of gas, while the largest in this country is at Chicago, it having a capacity of five million cubic feet of gas. The amount of steel in the structure will be nine million pounds.

The New York, New Haven & Hartford Railroad has disposed of its entire group of trolley lines to a voluntary association. This means about six hundred miles of completed trolley lines in street railway lines in Connecticut, Massachusetts, Rhode Island, and New York State. The new voluntary association is to be known, according to report, as the New England Security & Investment Company.

The *Manufacturers' Record* says: "One of the most conspicuous manifestations of railroad construction in the South is the energy with which efforts are being made to further develop the coal of Virginia, West Virginia, Kentucky, Tennessee, and Alabama. Particularly great, however, are the efforts in the regions adjacent to the country where the boundaries of the first four States named come close together.

General.

Professor James H. Breasted, the Egyptologist of the University of Chicago, announces in an article in the *Biblical World*, that the oldest fixed date in history is 4241 B. C. In that year, he says, the calendar was established, the year beginning on what would now be July 19. The professor arrived at these conclusions during his long exploration trip to the Nile valley, where he compared the astronomical dates in the old and middle kingdoms of Egypt.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU I SAY UNTO ALL — WATCH" JESUS

FROM OUR CONTRIBUTORS.

TESTIMONY OF UNITED STATES SENATOR CLAPP.

Given in First Church of Christ, Scientist, Washington, D. C.

[WE are glad to publish the following splendid tribute to woman, to her place and achievements in Christian history, and to our Leader's fitness, by virtue of being a woman, as well as by her spiritual attainments, for the great work she has been called upon to do. The value of woman's work and influence is steadily gaining recognition, and it is time that her true place in the realm of moral and spiritual thought should be clearly understood and defined. The accuracy of the Senator's statement in its historical features proves him to be a close student, and his estimate of the legitimacy of Mrs. Eddy's leadership is sustained by the facts to which he refers.—EDITOR.]

A short time ago a Christian lady wrote me a letter expressing great surprise and deep regret that I had found anything of interest in Christian Science, and especially surprise that a man could interest himself in a movement which recognized a woman as its Founder and Leader. We often encounter this criticism, and while a criticism may be absolutely false it yet serves one purpose; namely, of giving the viewpoint of the critic.

The stronger a man is in all that makes for real manhood the more ready he is to recognize and give credit to the influence of womanhood—that of mother, wife, sister, daughter—for all there is in him worth crediting to anybody, save that in him which is to be credited to Deity. We contemplate the force of man in the concrete and view with admiration its achievements which constitute human progress, but we must remember that this force, great as it is and splendid as are its achievements, only reflects the character and strength of the individual units which compose it, and recognizing the influence of womanhood upon the individual we readily recognize its relation to human progress. Not only this, but woman holds a peculiar relation to Christianity in her devotion and loyalty to Christ Jesus. In his labors and trials she was unfaltering in her faith, and was the first to know of his triumph. Not only this, but she bears a peculiar relation to the early history of the Church. Historians ascribe the difference between the sickly churches established in Asia, and especially the one at Jerusalem, and the strong churches established in Europe, to the difference between the weak and somewhat ceremonial James and the sturdy and practical Paul; but there is always a cause beneath the surface, and the comparison between James and Paul does not furnish the real reason, because Paul with all his strength and wonderful grasp of the spiritual was unable to establish churches in Asia with the strength and vigor of those he established in Greece. In Greece at that time, in strong contrast to the condition in Asia, women were not only free to yield acquiescence to the new faith, but were free to, and in many instances did, become co-laborers with Paul, becoming a potent force in the establishment and maintenance of the churches which kept Christianity alive during the first century. The Church soon became a great power, and as a factor in history, by its teachings and its opposition to monarchial power, awoke mankind from the deathlike slumber of forty-five centuries and gave men their first concept of political and civil liberties. For a thousand years it held in check the ambitions of kings and emperors to re-establish a dominion which had held the world in its thraldom, with but one notable interim, from the dawn of history to the final overthrow of the empire.

Mankind can never pay its debt of gratitude for this work of the Church, but during that time no substantial progress was made in spiritual thought and concept. Progress along this latter line began about four centuries ago, when the Church developed what is known as the Virgin cult, emphasizing the motherhood of Christ Jesus. From that period, keeping the perfect time of an ordered march, the recognition and consequent influence of womanhood grew and expanded, and the Church developed a deeper and broader concept of Christianity and a deeper recognition of the claims of humanity; until to-day the recognition of woman and woman's influence, side by side with the spiritual development of religious thought in the spirit of our institutions, has developed in our own land and time as in no other land and as at no other time in history.

In historic analysis, when a new agency is injected into the current of historic events and a changed condition then intervenes, we credit the new agency with the changed condition. Thus infidel and believer alike recognize that the influence of Christianity has changed the current of the world's history along the line of civil and political liberty, and so too, and by analogy, we must credit the development of the spiritual and the recognition of the rights of humanity in Christianity itself to the influence of womanhood, the former keeping time to the growth of the recognition and influence of womanhood in Christianity. But this is not all. Every Christian must admit that God acts from an intelligent purpose; that His acts are neither whim nor accident but the deliberate purpose of omniscience. They must also recognize that as to the power of God there is no limitation, and that the agencies employed stand for His aim; that their selection indicates not a limitation upon His power but indicates His purpose and represents a design, and that in the mystic tie which binds earth to heaven through Christ a human motherhood was no more essential to the omnipotence of God than a human fatherhood, save as it served the purpose of the divine will. When we realize, therefore, the influence of woman reflected in man, and in turn reflected in mankind as a concrete force; when we realize her relation to the birth of Christianity and her relation to the development of the last four centuries and her sole relation to the advent of Christ Jesus, and stand as we do to-day in the presence of a deeper and broader concept of the spiritual, we may not only gladly hail a woman as the author and Leader of this movement, but are irresistibly led to regard the leadership of woman in this movement, in the light of her relation to the spiritual, inevitably as a logical sequence.—MOSES E. CLAPP, Washington, D. C.

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THE LESSON OF CHRISTIAN SCIENCE.

SAMUEL GREENWOOD.

THE lesson of Christian Science, illustrated throughout its practice in the healing of sin, disease, poverty, and sorrow, is that the benign power of Christianity blesses mankind only in the measure of its application; that its redemptive truth must be utilized in the destruction of evil, after our Master's example, in order to realize its efficacy. The purchasing power of money is made evident in its actual use, not in its idle accumulation in the bank. A reservoir of water, though in close proximity to a city, would not benefit the inhabitants unless its contents were applied to their need. What should we think if such people continued to suffer of thirst, seeking meanwhile in all other conceivable directions for relief, and yet made no effort to use the water right at their hand? What possible good to a thirsty man is his belief about water if he does not drink of it?

Christianity is the great reservoir of "the water of Life," established for mortals' use by Christ Jesus, given them of God for the healing of their distresses and their salvation from sin, but a false concept of the Messiah and his teachings has prevented them from using it as he intended. The popular belief that the sufferings of the flesh must be endured except for such relief as may be found elsewhere than in Christianity, is not more rational than would be the assertion that thirst must be endured except for such relief as may be procured apart from water. Water has the same beneficent properties that it had six thousand years ago; and so has the truth of God's infinite love and goodness; the requirement in both cases to realize their blessing is application, without which either is useless to him who needs it. The whole human race is groaning in unspeakable bondage to evil and suffering, while the emancipating truth waits unheeded and unused at their hand,—the truth which Jesus labored with unparalleled love to bring to them. Is it any wonder that he wept over the rejection of his message, saying, "Ye will not come to me, that ye might have life."

Christian Science teaches the imperative need of understanding the whole of Christianity,—the Christ-truth,—and of applying it to the destruction of the evil conditions of which it is the antidote and for which purpose it was brought to the attention of mankind. The application of Christian Science during the past thirty years to the alleviation and removal of human suffering and sin, has demonstrated with scientific certainty, and to the joy of its beneficiaries, that the divine remedies used by Jesus did not originate in or disappear with his personality, but are still efficacious for the cure of all human diseases, mental, moral, or physical, being the eternal truth of God's omnipotence, omnipresence, omniscience. What better medicine could he have given his patients than his knowledge of these great verities? What better could you or I take or give, provided our allegiance is not divided between good and evil?

The statement that God is good, omnipotent, and omnipresent—that is, that there actually is no power except good, and nothing anywhere existing but good and its manifestation—has been subscribed to theoretically by religionists, but little attempt has been made to apply this truth literally to the relief of men from the conditions that an opposite belief has superimposed upon them. What mankind has in effect subscribed to is the belief that there is, in addition to God, an evil power that ravages the earth. The truth that God is infinite has thus remained inoperative in human belief; not an actuality but a dead letter, an unused reservoir, a locked-up treasure. What does Christianity contain that can overthrow the rule of evil and destroy its works, besides the truth that God, or good, is All? What limit can we place upon the application of this fundamental truth of being that would not also limit our sense of its existence?

Humanity is not bettered by theories regarding the truth, but by its practical application. Asserting a belief in evil, submitting to its control, obeying its suggestions, suffering its pains,—all this is inconsistent with an affirmation of belief in the omnipotence of God. Had the Church through all these centuries persistently applied the truth of God's allness to the evils that confronted it, it would have successfully performed its mission in the redemption of mankind, instead of finding its efforts thwarted or deprived of their fruition because of the general admission of the claim of evil, the claim that there is something true and real apart from God, the infinite. This points to a need for the application of Christianity, not its neglect; not submission to the flesh, but its overcoming; not the submergence of faith in fear and unbelief.

The plea that, although true, the theory of God's all-power cannot be applied practically to our every-day existence, because the evidence of an evil power seems too real not to be believed, is not more plausible than that a lie cannot be corrected by discovered truth because the fruits of its past deception are so apparent. What did Jesus come to earth for? what did he heal and teach and suffer and triumph for, if it was not to show mortals that evil is an error that can be overcome and destroyed, no matter how materially tangible it may seem to be, and that the belief that another power exists and operates apart from the infinite God, the All-good, has no truth in it? Because of the falsity, the divine unreality of evil and of all that pertains to its belief, Christianity is effective in overcoming it, whether applied in the first century or in the twentieth. What can the Christian religion exist for if not to destroy the evil evidences of that which wrongfully appears to be? If evil did not seem to be true to mortals, what would Christians have to overcome, what to fight against? But if evil is an indestructible reality, of what avail is Jesus' exhortation to destroy it? The belief that the Christ-power is largely unavailable at the present day is to a great extent responsible for the fact that the works of the flesh and evil go grimly on.

The Scriptures imply that God's remedy for the ills of mortals is contained in the teachings of Christ Jesus; but what healing virtue can be obtained from a remedy unless it is administered? What physician prescribing a medicine does not expect it to be used according to his directions? otherwise it might as profitably be left in his dispensary. It is the impulse of human wisdom, the instinct of self-preservation, to seek and use whatever has been proved reliable and effective in the relief of suffering. If an element or compound were known of such proved virtue as to raise the dying to health and strength, would not earth's sufferers with one consent hasten for its aid in their behalf? Then what of the Christian's faith in the truths he claims to accept, if he does not apply them to his own and others' needs, when they were demonstrated by Jesus to be capable of healing all manner of disease and human woe?

May not the common attitude of Christians towards the practical application of their religion be likened to an invalid who employs an eminent physician, in whom he professes all faith, to prescribe for him; then, instead of using the prescription for its intended purpose, he devotes his attention to admiration of the doctor's personality, applauding his work for others, talking of the wonderful cases he has healed with the same medicine, praising his goodness and self-sacrifice, giving much time to minute examinations of the package containing his medicine, dwelling upon its beauty, its uniqueness, and so on. Why does he not take the medicine?

Christian Science is the orderly presentation of Christianity, "without seam or rent" (Science and Health, p. 242), as a scientific system of Christ-healing, based on and interpreting the truth taught and demonstrated by Jesus. Not since apostolic days have so many "wonderful works" been done in the healing of the sick in the name of Christ, Truth,

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and in proof of its divine mission and authority, and it is questionable which will be regarded in coming centuries as the greater error,—the rejection of Jesus and his gospel by the orthodox religionists of his time, or the critical attitude of many of the present day toward the impersonal coming of the Christ in Christian Science.

THE WORD THAT HEALS.

BLISS KNAPP.

THE "Word," as used by St. John, is the Logos or divine thought conveyed to man. This meaning has been adopted by theologians to express the manner in which God may manifest himself to humanity. We find frequent reference in the Bible to "the Word," particularly in St. John's Gospel,—"In the beginning was the Word, and the Word was with God. . . . And the Word was made flesh, and dwelt among us." "The Word" as here used, is commonly understood to mean the Holy Scriptures, or some particular revelation of God to man. This phrase, "The Word was made flesh, and dwelt among us," deals especially with the expression of Mind as given in the Scripture,—"He sent his word, and healed them, and delivered them from their destructions."

The Word of God as uttered by the ancient prophets, and later by the apostles, frequently healed the sick. The power of the Word, if it be uttered with the conviction of understanding and demonstration, begets health and the "beauty of holiness." It is made practical through its manifestation in physical healing. "And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following."

It was said of Jesus, "Never man spake like this man." For him to say, "Stretch forth thine hand," was to declare the Word of Truth which restored the withered member perfect as the other. Of the disciples it is said, "Then opened he their understanding, that they might understand the scriptures." Again, while two of them were reasoning together, he drew near to go with them, "and beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself." Imbued with the spirit of so marvelous an exposition, these two men exclaimed, "Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?" This shows that to gain such an exalted sense of the Scripture truths, inspiration is required in order to translate them. Only through spiritual interpretation does the great factor of Christian healing become evident, for "it is the spirit that quickeneth." Indeed the spiritual meaning of the Word must be the factor most in evidence.

In all our utterances, whether spoken or written, the thought of the life-giving Spirit must be dominant, to attest their sincerity; we should always be actuated by a sense of its power, that their healing effect may not be obscured. God's Word moves in spiritual grooves to raise the human mind to the contemplation of spiritual realities. Words which do not express Love may have the letter of consistency and yet be "as sounding brass, or a tinkling cymbal." They are meaningless because they lack the true animus. Words which help and heal can only come from one who is imbued with a sense of divine Love. Without it a translator's personality only obscures the light and separates the student from the divine intent. It behooves us, therefore, to consider the source of all religious statement, that no misconceptions of an uninspired translator be permitted to cloud our sense of Truth.

This recalls the deep significance of the fact that there are a hundred pages of testimonials, comprising the chapter on "Fruitage," in "Science and Health with Key to the Scriptures" by Mrs. Eddy, which prove that the simple reading of this text-book heals the sick and sinning. Its study reveals a spiritual presence, the message of Truth which is confirmed by the signs of spiritual healing. This wonderful book has proved adequate in bringing to our expanding thought the life-giving power of spiritual understanding. "God is Spirit; therefore the language of Spirit must be, and is, spiritual" (Science and Health, p 117). This explains why Science and Health unlocks the Scriptures; its effect on the sick and sinning is to uplift and spiritualize thought in line with Paul's injunction, "Be ye transformed by the renewing of your mind."

When Jesus restored the withered hand by the power of the Word, he illustrated the scientific application of his recognition of the perfect idea, his spiritual understanding of man as he really is. Whenever the power of the Word breaks the spell of infirmity, displacing deformity with grace and beauty, it manifests the science and art of Christian healing. We are all more or less sculptors, and our ideals of God and man constitute our models. Some of these may be wholly unworthy, because the fleshly pattern is permitted to assume the place of the living ideal of Truth. It would be mere presumption for any one to set himself up as sufficient to declare a work of art perfect, either in painting or sculpture, because the artist's ideal may suggest something not yet attained. Even such an ideal must be imperfect, by reason of the imperfection of mortal thought. The pure science of mathematics, however, is not marred by such human limitations. As the application and expression of Christian healing is understood, its art becomes the handmaid of a demonstrable Science, since it has a perfect model.

The law of physics, which obtains in mortal mind as an educated belief, produces its own language. Turning to ultra-physics, or divine metaphysics, to contemplate the Word which heals,—which Jesus said "shall not pass away,"—we perceive the language of Spirit to be no longer an unknown tongue; the Word is found performing the works of primitive Christianity, the signs following. "When that which is perfect is come, then that which is in part shall be done away." As both soil and rain co-operate to nourish the plant, so the statement and demonstration of the Word portray the perfect man.

The only permanent good one can do is through unselfish love and tenderness; and pure Christianity demonstrates these divine attributes in thought and deed. Such thoughts expressed in words, however feebly uttered, are acceptable to the receptive thought,—"the poor in spirit." Then we learn the lesson that it is the spirit of the words —sincerity of purpose and tender persuasion—which converts the rude speech of the shepherd lad into a rhythmic flow that is richest melody to the sick and sorrowing. Of such it may well be said, "The words that I speak unto you, they are spirit, and they are life."

Let us strive to understand and utter the new tongue, the life-giving Word of Truth, that we may bring to others sweet surcease from the world's ills. We may have wandered into the far country of mortal belief, but however much we may become habituated to the husks of materialism with its comfortless words, we can yet catch the far-off cry, "I will not leave you comfortless." Then we come into our spiritual estate, into our true inheritance, through the guidance of Christian Science, and know what it means to be the sons and daughters of God.

CHRISTIAN SCIENTISTS IN A CROWD.

REV. JESSE L. FONDA.

IT has been remarked by those whose business it is to manage people in masses that Christian Scientists are easy to handle in a crowd. The policemen intimated this in the recent concourse in Boston, as did the railroad men in the trip to Concord in 1903. This is simply the result of scientific teaching. Christian Science teaches that we should be

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governed by spiritual purpose, understanding, and judgment. Hence Christian Scientists cannot be stampeded; that is, swayed by a sudden impulse, feeling, or surprise.

When a lot of people are thrown together a mental unity is formed among them. A common purpose brought them there and a common expectation holds them. But a sudden surprise of some kind may be sprung upon them, and then the danger is that their excited feelings will carry them off their balance and they become uncontrollable for the time being. When, however, the serious purpose of Christian Science is in their thought, to maintain its natural command over the human impulses, they cannot easily become excited and bewildered; their scientific poise cannot readily be broken. The common discipline of scientific healing enables them to hold themselves always in hand and to meet seemingly startling conditions calmly.

Christian Scientists are forewarned and forearmed against fear in any form. The sense of divine protection and of the infinite kingdom is so strong within them that they never get frantic or lose control of themselves. Fright is impossible to Spirit or the spiritual. Further, Scientists have a sense of the initiative in a degree unusual to people in general; that is, they see what ought to be done and are ready at once to do it. When the Scientists went to Concord in 1903 they had a good sense of what was to be done and promptly adjusted themselves to the situation. In the assembly at the late dedication in Boston, the problems of steam-car and street-car transportation, public accommodation and private entertainment were easily solved, because each individual had the initiative and quickly perceived the plan of the arrangements and quietly followed the prescribed order.

Then, again, Scientists always have a generous thought, and that is an immense help in a time of stress. They are not suspicious that any one will take any good from them, or that they can in any wise lose the good that is for them. They expect good, joy, and abundance surely, and so are helpful, yielding to others, esteeming "others better than themselves;" and thus get the larger blessing. This puts a very pleasing tone into a crowd. All this can be summed up in the term "scientific thought." The unity that it produces and the kindness it diffuses are among the noticeable traits which must ever characterize true Christian Scientists.

I am of the opinion that the expression by which God is said to be "All in all," means that He is "All" in each individual person. Now He will be "All" in each individual in this way: when all that rational understanding, cleansed from the dregs of every sort of vice, and with every cloud of wickedness swept away, can either feel, or understand, or think, will be wholly God; and when it will no longer behold or retain anything else than God, but when God will be the measure and standard of all its movements; and thus God will be "All," for there will no longer be any distinction of good and evil, seeing evil nowhere exists; for God is all things, and to Him no evil is near: nor will there be any longer a desire to eat from the tree of knowledge of good and evil, on the part of him who is always in the possession of good, and to whom God is All. The last enemy, moreover, who is called death, is said on this account to be destroyed, that there may not be anything of a mournful kind when death does not exist, nor anything that is adverse, when there is no enemy.

ORIGEN (about A.D. 225).

ADMISSION OF MEMBERS.

The next admission of members will be Nov. 6, 1906. Applications for this admission should be in the hands of the Clerk on or before Oct. 16, 1906.

Application blanks can be obtained by applying to the Clerk, William B. Johnson, at the Church.

SELECTED ARTICLES.

If a physician is competent to judge and testify "that if proper medical aid had been called in time, the patient could have been saved"—how does he recognize the critical moment? And when is the proper time? And is not then a physician guilty of manslaughter when a patient dies who has been under his treatment from the incipiency of the case to its fatal termination? How did the proper moment escape his attention? And why did he fail to administer the proper treatment? These are questions of grave import, for if the physician's claim is based on facts, there is something to be accounted for in the seeming neglect of medical practice. If there is no foundation in fact, then such testimony should not be permitted, since it is speculative and unreliable, and would be barred as relating to any other case in a court of equity.

The purpose of this reasoning is not to traduce the medical schools but to show how unreasoning and how inexact is the conclusion that dependence upon any healing but that offered by medicine is criminal neglect. If medicine healed all the cases treated, then resort to other systems less perfect would be criminal; but such is not the case.

People are educated to believe that nothing but drugs can cure disease; that you must try drugs, and if they fail there is no hope for you. On the other hand, human life is problematical, and all the research in the biological laboratory and all the studies of the medical men have failed to reveal the nature or origin of life, or the nature and origin of disease. Physicians will admit that the primary cause of disease is absolutely unknown, and yet we are taught to believe about this very vaguely understood experience called disease that nothing but matter will heal it, and that you are a criminal if you try anything else.

Jesus' life was a complete refutation of this fatal philosophy. He taught that something besides matter could heal disease, and in proof of it he healed the very diseases abandoned by matter as incurable. He was the most successful medical practitioner the world has ever known and his medicine was not matter. He healed through Mind, or Spirit, and he never failed. He never admitted that he could heal only three out of ten of his patients. He healed everybody who came to him, and he said, "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you."

Christian Science declares that all disease is curable by spiritually mental means, the methods expounded and demonstrated by Jesus. It asserts that matter is not the final resort, that God is our deliverer from sickness as well as from sin, and it says of itself that it is a perpetuation of the healing method taught and practised by Jesus Christ. The failures to-day do not indicate a faulty system, but a lack of understanding of the system which is sufficient to bring about invariable cures. Christian Science must be judged on its record and as compared with other systems of healing. It must not be judged by a single failure, unless we are ready to condemn every other system which ever had a single failure.

ROSEMARY O. ANDERSON.
Hartford (Conn.) *Courant.*

It is well understood by Christian Scientists that what the material senses behold of the universe is simply a finite conception of that which has spiritual reality and identity.

Christian Scientists recognize the reality and permanency of all that exists as an idea of Truth, and that the universe and man are spiritual and perfect. If the limited finite sense of these things presents them as beautiful, how much more beautiful will they be when we enter into that more complete understanding of them which can come only through spiritual attainment.

JOHN L. RENDALL.
Webster City (Ia.) *Freeman-Tribune.*

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AMONG THE CHURCHES.

THE DISTRIBUTION OF LITERATURE.

As many have read with interest the editorial "Our Campaign of Education," in the *Sentinel* of July 21, it may not be amiss to recount the methods of distributing literature which are followed in our national capital.

A "Joint Literature Distribution Committee," acting under the chairmanship of the State Publication Committee, has been active for several years. The contribution from the two churches is twenty dollars per month, and much more could be advantageously used. The Committee numbers six, with chairman and treasurer-clerk, and has monthly meetings. A sub-committee, called the visiting committee, is active in looking up places where our literature may be placed, and these are found to be numerous. Each department of our Federal Government has a library and reading room, and each has been furnished with a copy of "Science and Health with Key to the Scriptures," subscriptions to the *Sentinel* and *Journal*, and many with "Miscellaneous Writings." The city library (generally miscalled the Carnegie) had been given fourteen copies of Science and Health up to last month, but complaint was repeatedly made by patients and seekers that they were unable to secure a copy, as they were always loaned out. The librarian recently notified us that he would be glad to have ten copies more, which were at once given; making twenty-four in all. This makes it evident that Science and Health is one of the most widely read books there.

We have a list of several hundred names of those to whom our literature may be sent. These names are preferably within a radius of two hundred miles of Washington; but we have no limits, and frequently send literature several thousand miles. When names of people are given in a city or town which has a Christian Science church, we send them one or two packages of reading-matter, and also send their names to the Reading Room or Publication Committee of the local church. These names are furnished the Committee by the members and friends in both congregations here, and every quarter the First Reader in each church in his announcements invites all to send such names to the Committee; also, members and friends who have *Sentinels* and *Journals* on hand of which they wish to dispose are requested to send them to the Committee for distribution, which is done in large numbers. A one-cent wrapper will send two copies of the *Sentinel*. We have also lists of names of ministers, doctors, educators, etc., to whom, from time to time, literature is sent, especially Boston papers containing marked articles by our Leader, and special numbers of our dear *Sentinel*, which latter costs but one dollar and sixty-five cents per hundred, postpaid. Including these papers, and the two pamphlets, "Historical Facts" and "A Critic Answered," both by Mr. Farlow, approximating ten thousand copies have been sent out during the last two years.

The distribution is done in an intelligent manner, as we wish no fire to be wasted, and the Committee is fairly certain, before sending, that the literature will be read. When we reflect upon our dear Leader's self-sacrifice, toil, and uncomplaining love in establishing this mighty movement, our hearts go out in a strong desire to give more effectual aid, and next to living godly lives (thereby naturally and effectually healing the sick) it would seem the best thing to aid in a wise and universal dissemination of our helpful literature, thus awakening an interest in Christian Science and inducing all to obtain our wonderful text-book. We shall thus help in establishing "the entire purpose of true education," which, as stated in "Our Leader's Letter to the Teachers," "is to make one not only know the truth but live it—enjoy doing rightly—and not work in the sunshine and run away in the storm, but work midst clouds of wrong, injustice, envy, hate; and wait on God, the strong deliverer, who will reward righteousness and punish iniquity" (*Christian Science Sentinel*, Oct. 31, 1903). God bless our dear Leader!

EDWARD EVERETT NORWOOD.

MEXICO CITY.

The members of First Church of Christ, Scientist, held the inaugural service in their new temple, No. 28 Cinco de Mayo, at eleven o'clock yesterday morning [Aug. 19]. American Ambassador David E. Thompson and Mrs. Thompson were present at the services, which were attended by a congregation numbering about eighty persons. The exercises were very interesting, consisting of the customary readings from the Bible and Science and Health by Mrs. Mary Baker G. Eddy, and the recitation of the Lord's Prayer. The subject of the Lesson-Sermon was "Christ Jesus."

The opening of the church on Cinco de Mayo marks the beginning of a new era in the history of Christian Science in Mexico. The work of the Christian Scientists was started in this city during Christmas week of 1898, so that at the close of 1906 the church will be eight years old. The first meetings were held at the Jardin Hotel, in room 46, Mr. and Mrs. Adam H. Dickey being the Readers for several Sundays. The congregation soon removed to the home of Edward C. Butler, on Bucareli Street, where the meetings were held until June, 1899, when another removal was made, this time to the Hopkins, now the Lara House. The meetings were held at this place until two years ago, when the congregation again moved into the Jardin Hotel and rented the same room, No. 46, for their meetings which had witnessed the beginning of the work in this city. This room also served for their Reading Room. Mrs. W. W. Contris and Roman Erard have acted during the past summer as First and Second Readers respectively.

First Church of Christ, Scientist, began its work with a membership of seven, and during its nearly eight years of existence the membership has grown steadily. At present the congregations on Sunday morning number about fifty persons, while sometimes there are as many as eighty present.—*Mexican Herald.*

NOTICE.

Those who have made application for membership in The Mother Church previous to June, 1906, and have not received notice of election, may send inquiries to the Clerk, William B. Johnson, The First Church of Christ, Scientist, Falmouth, Norway, and St. Paul Streets, Boston, Mass.

WILLIAM B. JOHNSON, *Clerk.*

PICTURE OF THE MOTHER CHURCH.

The picture of The Mother Church and its Extension which The Christian Science Publishing Society now has for sale is a half-tone reproduction, 12 x 15 inches in size, of a view giving the St. Paul Street frontage and Falmouth Street side.

The picture is mounted on a white mat, 21 x 25 inches, and will be sent to any address in a mailing-tube for fifty cents a copy. A dozen copies will be sent to one address for $4.50. Souvenir postals of the same design as the large picture are for sale at twenty-five cents per dozen.

Address all orders to The Christian Science Publishing Society, 250 Huntington Avenue, Boston, Mass.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book does not consult nor read letters on disease. Writing to Mrs. Eddy *is not* Personal Contagion. Take no notice of startling reports about Mrs. Eddy. Our Publication Committee will be reliable on this subject. *Beware of counterfeit letters.*

[From the *Boston Herald*, Sept. 1, 1906.]

NEVER USED PRIZE HORSES.

THE rumor which was circulated yesterday, alleging that the Rev. Mary Baker G. Eddy, Leader of the Christian Scientists, had a thrilling experience while driving with the prize horses which had been presented to her by Mr. T. L. L. Temple of Texarkana, Ark., is declared by the Christian Science Committee on Publication to be incorrect. Mr. Fariow says:—

"Mrs. Eddy's secretary and also her driver declare (in fact, Mrs. Eddy herself has told me) that she has never ridden behind the new horses; that her driver tried them and decided that they were not adapted to her drives, and so informed Mrs. Eddy, whereupon she decided not to use them. While she appreciated Mr. Temple's kindness and accepted the beautiful horses out of courtesy to him, she had from the first been really too well satisfied with the pair which she has been driving for several years to give them up for the new ones, and she gave Tattersall and Eckersall back to Mr. Temple."

A CHRISTIAN LETTER.

[THE following letter to Mrs. Eddy expresses such loving consideration for her, and is characterized by such a profound Christian sentiment, that we take pleasure in giving it special prominence in our columns.—EDITOR.]

Chicago, Ill., Aug. 1, 1906.

Beloved Teacher:—I wrote you a letter from Ohio the other day. I do not know that you will see it, or this, but I would like very much to add a word and have you get it.

You have many times explained to me how in many ways the students have burdened your every day for years and years. Last night I shed many a tear when I thought of the unspeakable burdens that have been laid upon you by us all, and of the continuous sacrifice in which your association with us has involved you; and although it may be of no consolation to you, I want you to know that for any weight of care or sorrow that has ever been laid upon you by me, I am from the depths of my heart's affection sorry beyond description. Lovingly your student,

EDWARD A. KIMBALL.

THE CHRISTIANITY OF JESUS.

IN an article in *The North American Review* for August, Rev. Dr. Philip S. Moxom calls in question the right of our modern Christian civilization to be called Christian, and in discussing this question he says, "Conceivably, one may contend that our present social life is the result of a long evolution and is economically wise and beneficent, but one cannot truthfully call it Christian;" and after comparing present-day Christianity with Shintoism and Buddhism as exemplified in Japan, he goes on to say: "But what really suffers by the comparison is not the Christianity of Jesus, but the Christianity of the Church, the Christianity which we have made. In other words, Christianity can maintain its pre-eminence only by the vital and effective incorporation of the spirit and teaching of Jesus in individual and social life and character. Nothing can invalidate this proposition. The trial which the Christian nations are facing to-day is obvious and inescapable. Let us at least be honest with ourselves. If we will not practise what Jesus taught, let us cease to call ourselves Christians;" and from this he leads up to the question and answer, "Where is the difficulty? We have not taken Jesus frankly at his own word and on his own terms."

To the average man the conclusion arrived at by Dr. Moxom may seem extremely pessimistic, but when we recall that Jesus' ministry was so largely one of practical works, which he said should "follow them that believe," and we fail to find these works accompanying so much of the preaching of this latter day, we are forced to agree with Dr. Moxom that there is a certain "inconsistency of our life with the Christian faith and principles which we inculcate."

As Christians, it is our duty to do the works which our Master did, and the most conspicuous of these was the healing of the sick. He named this healing work as one of the signs which should identify his followers, yet this work has been neglected for centuries, and even now the possibility of its accomplishment is quite largely denied. What is needed for the establishment of the Christianity of Jesus and for the redemption of the world is a larger faith in God, a giving up of the prevalent belief that evil is as real as good and that God is its creator. So long as humanity believes that evil is real and God-created, so long will it believe that "the teachings of Jesus are not practical in business, politics, and international intercourse." Christian Science is, as its name implies, a system by which the Christianity of Jesus is demonstrably operative in human affairs, and because of the possibilities it has opened to mankind there is ground for hope that at no distant day the reproach of inconsistency—"un-Christian Christianity"—will have been removed from modern civilization. ARCHIBALD MCLELLAN.

LABOR DAY LESSONS.

WITH the swift passing of time, Labor Day has again come and gone, but not without leaving its lessons in the things it must ever suggest to the thoughtful. St. Paul's words might be paraphrased to read: As in Adam work was a curse, even so in Christ it has become a blessing. Too long have men thought of labor as something degrading, and while this may be said of work ill-done, the fault is not in the work, but in the doing of it. Our revered Leader says, "Your work, well done, would dignify angels" (Miscellaneous Writings, p. 11). Not many years ago work seemed much more irksome than at present; nevertheless, the good hoped for from improved appliances and methods has done little or nothing towards the solution of the real problems of human existence. Toil will remain as toilsome and disappointing as ever, until a measure of mental freedom is gained; until thought is liberated from the degrading service of self and materiality and lifted up to the realization of that lofty ideal which alone can give true freedom and bring blessings to all mankind.

Our first great need is to recognize the divine government in ourselves, and to obey its requirements with gladness. Thus the dignity of work is seen in its true light, for we are working out our salvation,—a process which includes all the minutiæ of human unfoldment, and which can never stop with the individual, but must make its beneficent influence felt wherever there is a wrong to right, in work or in its reward. We also need to know that our activities are divinely directed, for only thus can results be reached which are worth striving for. It used to be said that the head should direct the hands, but in Christian Science we are taught to go farther and know that the divine Mind directs and governs every faculty of man; and with such an ideal before us failure is impossible.

Those who come to understand and follow this divine

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guidance in all their work may sing as did the Virgin-mother,—"He hath shewed strength with his arm. . . . He hath put down the mighty from their seats, and exalted them of low degree. He hath filled the hungry with good things." The lowliest service, no less than the loftiest, holds out to each the slate and pencil with which he may work his problem to the end and find that in so doing he is "a co-worker" with God. If faithful in that which is least, his work may be a vital part in the sublime whole of good, for Science is fast revealing the omnipotence of good in its every manifestation. If work seem arduous, we can say as did the Master, "My Father worketh hitherto, and I work." Well for each who can also say, As the Father works, so work I,—ever keeping in view the divine goal of true manhood and true work,—perfection in all we set ourselves to do ANNIE M. KNOTT.

THE KERNEL IS BENEATH THE HUSK.

HE who is awakening to a clear perception of his needs, is taking the first step towards their supply, and one of the encouraging features of the present religious outlook is found in the fact that Christian writers are continually noting and emphasizing the contrast in vital effectiveness between the faith of the early Church and that of modern believers. This contrast is abundantly illustrated and therefore quickly recognized, and thoughtful people can but draw conclusions of deepest import therefrom.

A weekly periodical before us contains a forceful article upon the subject of church federation, respecting which the writer says, that while this much-talked-of movement may in some places save a wasteful duplication of effort and expenditure, it gives no promise whatever of rehabilitating the beneficent influence of the Church, and for the reason that it "offers nothing for improving the ethical status of organized religion, or for restoring the power and spirituality of former days;" and he adds, "The great need is to make the Church mean in present conditions what primitive Christianity meant to the world ages ago."

All earnest and aspiring people can but seek to improve upon methods which have proved inadequate, but in this effort all are liable to make the mistake of centering their attention upon forms rather than upon fundamentals; upon human expression rather than upon divine Principle. Our brother is right in declaring that "the spirit of Christianity" must be regained if the Church is to mean to present-day conditions what it meant to those of the first century, and it is precisely for this that the Founder of the Christian Science movement has ever contended. She saw that in contrast with nineteenth-century conditions the "spirit of primitive Christianity" manifested itself in a faith which continually mounted up to spiritual understanding, a faith which was effective in the healing of sickness and sin, a faith which begat optimism, a "rejoicing in tribulation" which witnesses to conscious spiritual sovereignty regardless of the testimony of the human senses, and which ever leads to enthusiastic endeavor, the heroism that overcomes the world. Seeing this, she declared that "the error of the ages is preaching without practice. The substance of all devotion is the reflection and demonstration of divine Love, healing sickness and destroying sin" (Science and Health, p. 241); and in unwavering adherence to this worthier sense of Christian privilege and responsibility, she essayed to do the Master's works, and won.

Of late years many city churches have sought to re-invigorate the organization and bring it into vital touch with the needs of the times by introducing "institutional methods" of work, and in the same issue of the periodical to which we have referred, a clergyman who for years has been the leader of a well equipped and endowed institutional church, expresses his profound conviction that this form of church activity is fundamentally defective in that, whatever of incidental good it may accomplish, it fails to bring about spiritual results. It does not achieve the end whereunto the Church was instituted; namely, the salvation of mankind. The employment bureau, the medical dispensary, the benevolent relief work,—all, as he declares, "tend to pauperize the community" they would serve, and "to repel the more worthy and self-respecting."

Manifestly it is becoming clear to many others, as it has been made clear to Christian Scientists, that the only effective church is that in which the individual apprehension of spiritual truth becomes a personal channel for the divine manifestation in the healing of sickness and sin. Such was the church that our Lord "purchased" with his own supreme sacrifice, and such is the church which every true Christian Scientist is seeking to establish in his own heart.

JOHN B. WILLIS.

LETTERS TO OUR LEADER.

Oakland, Cal., July 27, 1906.

Mrs. Mary Baker G. Eddy,
Pleasant View, Concord, N. H.

Our Dear Leader:—A year and a half ago I was one of the most miserable of human beings. I had been ill for a number of years, and had undergone ten operations, two of which were capital. I felt so ill and depressed all the time that I had just about made up my mind to end it all. A friend of mine wished me to try Christian Science. Some ten years or more ago I had gone to a Christian Science practitioner and taken one treatment, but I did not like some of her statements, and so dropped it and never gave it any more thought. I told this to my friend, and she said, "Well, never mind, you just try it for a week to please me." I promised I would, and the next day I saw the practitioner, Mr. Davis A. Woodward, 310 Scott Street, San Francisco. I told him my numerous troubles and closed my remarks by telling him quite frankly that I came to him simply because I had promised a friend of mine to do so; that I had no faith in Christian Science, and did not believe in it, but was there for a week's treatment, and if he had any faith to go on and see what he could do. He looked at me calmly and lovingly and said, "I know your troubles seem real to you, but I also know their unreality." I took four treatments and was healed of a trouble from which the doctors had told me I never need expect to be perfectly free. I had promised I would not take any medicine while I was taking treatment, and it was the hardest promise I ever tried to keep. The night before I was healed I got up three times to take some medicine, but three times I went back to bed and said, "No, I won't yet." Finally, I felt I would certainly go crazy or die, and I said, "Well, I will die truthful and keep my promise;" and the first thing I knew it was morning. I awoke free from pain and soon realized that I was healed. I was free from the ailment for four months, but feared it would come back, and so it did. I immediately went to a practitioner and took a week's treatment, and from that time I have never had any more trouble from it and am healed.

I have read your wonderful book, "Science and Health with Key to the Scriptures," three times, and am still reading it every day. Each day I read the Lesson-Sermon and find that it is a great help. I pray constantly for more understanding. Christian Science has done much for me in every way; my health is better than it has been for years; I am a better woman than I was before I read Science and Health; and I wish to express my gratitude to God, to Christ Jesus, and to you, our beloved Leader, also to the dear ones who do so much for us through the *Sentinel* and *Journal*. CORALIN A. SIMMONS.

Philadelphia, Pa., Aug. 9, 1906.

Beloved Leader:—I thank you many times over for the word you sent me through Mr. Strang, respecting the

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standing of Primary C.S.B.'s. I shall gladly await the solution of the problem. Since the earthquake in San Francisco, it has occurred many times to both Mrs. Miller and myself that sin and all its evils, among which sensualism stands out prominently, should be handled constantly. Since this awakening, we have searched your writings and found many things to support us.

Dear Leader, I hope you will not think me presumptuous if I say that ever since my visit to our new church in Boston, a week ago, I have felt that there is one thing needed to make complete the happiness we feel in our new church, and that is the joy of knowing that you have entered and tarried within its doors and prayed beneath its sheltering dome. Surely the trip could be made without publicity and your car brought almost to the door of the church in the yards of the Boston & Albany R. R. Please pardon my presumption in suggesting this. We love you so dearly and truly that our thoughts are apt to stray into unbidden places.

Obediently,

ALBERT E. MILLER.

Eureka, Cal., July 24, 1906.

Beloved Leader:—Several years ago, when a recent convert to the truth of Christian Science, I sent a letter to Pleasant View asking that I might see you. This letter met the fate it deserved, and I should not venture to write again were it not to express as best I may my gratitude for the great blessing that was mine during my recent visit to Boston, where I attended those memorable gatherings incident to our Communion season and the dedication of The Mother Church Extension. While unstinted praise is due to all in Boston who aided in that splendid work, I realize that but for your God-given courage and life of unselfed love, these blessings could not have come to me and to countless thousands of earth's weary ones.

But above all, dear Leader, I wish to show my gratitude for this last proof of Love Divine—your inspired article on "Personal Contagion" in the last *Sentinel*. I realize with sadness how half-hearted I have been in letter obedience, and I want to tell you how happy I am in knowing that henceforth I shall intelligently and gladly heed your loving admonitions in this and other lines.

Earnestly and loyally,

MRS. ELLA T. GEORGESON.

Shaitsbury House, Walmer, Kent, Eng., June 24, 1906.

Beloved Leader:—Pardon me if I encroach for a few moments on your valuable time, but such a spring of love and gratitude is welling up from my heart that I feel I must write you a few lines. Ten years ago, soon after Christian Science came to England, it found me a proud, headstrong, self-conscious boy of nineteen, rebelling against an impediment in my speech which seemed like a great blot on my life. Slowly and surely I am being healed of this trouble and am learning to lose self in love for God and man. No words can express what a help and comfort Christian Science has been to me during what has seemed to sense a very "rugged way." I am at last learning to "kiss the cross" and to be truly grateful for every pang that destroys sinful sense.

I am now enjoying the blessed privilege of being First Reader at a little service at Margate, a town about fourteen miles' distance from here. Our little band numbers eight or nine and has lately sent a love-offering of fifteen pounds to the Building Fund of The Mother Church.

From my heart of hearts I thank you for Christian Science. May God bless you more and more, and may I ever be your loyal and devoted follower.

With love and deepest gratitude,

LEONARD A. LEWIS.

TESTIMONIES OF HEALING.

I was brought up by strict parents, both of whom were members of an orthodox church, and was required to attend church and Sunday School during all my boyhood days. As I grew older I gave the subject of religion a good deal of serious thought, and held many conferences with various ministers and prominent church members; all of which only tended to estrange me from the so-called Christian religion. There were very many points, vital ones it seemed to me, that no one could explain or make plain to me. The only answer I could get was, "If God had intended us to understand this, He would have made it plain. We must leave it to God," etc. I was not satisfied with mysteries and a blind belief, consequently, soon after becoming of age I eschewed the whole subject, cast aside the Bible and discontinued attending church. I simply settled down to the "belief" that nobody knew any more about God that I did, and that I would lead a pretty fair life and leave the result to God. I lived on in that way for some twenty-five years, but was not satisfied. In 1900 I dropped into the Christian Science Reading Rooms on some secular business. I was very cordially greeted, and at once made to feel welcome. After my business was finished the subject of Christian Science was very naturally spoken of; I was curiously interested and our talk occupied an hour's time, I think. I was cordially invited to call again. I accepted the invitation, and the more I investigated the more I was impressed with Christian Science. I attended a number of services, all of which appealed to me.

About this time I located temporarily in Poughkeepsie, N. Y., where I remained about two months. During my stay there I regularly attended the Christian Science services. Soon after reaching Poughkeepsie I slipped on the ice and injured my knee very badly, and after a sleepless night I was treated in Christian Science and received immediate relief.

Since returning to Bridgeport I have given Christian Science much study and attention, and have attended the services regularly, as I enjoy them and get much good from them. At the age of seventeen I was troubled with a rectal disease, and since then, until about three years ago, had not been free from it. My father, who was considered a good doctor, attended me in the years that I was at home, and after leaving home I had treatment of another physician. From both I obtained relief, but no cure. During the summer of 1902 I went cruising on Long Island Sound, and two days before our intended return I was attacked more severely than ever before by my old trouble. On reaching home, I at once applied to a Christian Science practitioner for treatment, and obtained instant relief and a permanent cure. I have not had the slightest return of the trouble. About a year ago I was instantly cured of a very severe toothache, by an absent treatment, also of the results of a severe injury from a fall.

Not only has Christian Science helped me physically, but it has been a great help in my business, and in fact in all walks of life.—J. W. CAMP, Bridgeport, Conn.

[Translated from the German.]

Some years ago my attention was drawn to Christian Science, and since then I have attended the services. During this time I and my family have experienced many benefits, in the overcoming of varied and serious diseases, and my heart overflows with gratitude and love for our Leader, who so patiently teaches us how to overcome sin, disease, and death. My wish is that many may participate in the benefits which we enjoy through Christian Science.

E. RUOFF, Stuttgart, Germany.

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I began the study of Christian Science many years ago, and to give any adequate idea of all the good it has brought into my life would be impossible. I was first attracted by its teachings about God,—a God who does not send the ills we wish to be free from, but who makes all that is perfect. This appealed to my so-called agnostic thought very forcibly, and when I learned that Christian Science taught also that it is possible to attain to this perfection here and now, I was overjoyed. That joy has remained with me, and increases as little by little I gain the understanding and strength to supplant error with the truth of man's being.

The first marked demonstration I was enabled to make after beginning the study of this blessed truth, was over a virulent eruption. Being very young in Science, I had no idea how to treat myself; but I had gleaned enough from attendance at the meetings to know that God does not send pain, so that it could not be real. This thought came to me with such force that, as it surged through my mentality, the healing was practically instantaneous. I was very much surprised; I could not understand what had brought such peace, where a moment before discord seemed so turbulent and real. Now, after many years' study of the Principle of Christian Science, I understand what wrought that change. My next experience was over the fear occasioned by a severe injury to one of our little girls. I clung steadfastly to the truth, and in a few hours the child was free even from soreness.

The next marked case that I remember was one of healing through the reading of Science and Health. A relative called at the house one morning to ask that we see the county authorities for the purpose of securing a place in the State asylum for her daughter, who had become mentally unbalanced. I told my aunt I felt certain that if she would try Christian Science treatment for my cousin she need not fall under that decree, and I asked permission to read Science and Health to her. The request was granted, with the assurance that she could not understand; but I went to her with the abiding conviction that there is but one intelligence, and that is universal and impartial. I read perhaps two hours, and before I ceased she took great interest in what I was reading and seemed much better. All the way home I worked vigorously for her, and shortly after reaching home a message came from my aunt, telling me to wait before seeing the county authorities. The sense of humility and gratitude with which I received this answer to my prayers I shall never forget. The cousin grew more rational daily, became sound in mind and body, and has remained so. This took place some six or seven years ago. I have also experienced the beneficent influence that Science imparts in the healing of a sense of deepest sorrow; and I have proved many times the power of divine Love to overcome obstacles which to human sense were insurmountable.

For the understanding which enables us to accomplish such results, I owe unending gratitude to God, and to our dear Leader, Mrs. Eddy, who has been the means of imparting this to all who are willing to accept it.

ELLA Q. VAN COTT, Salt Lake City, Utah.

Christian Science healed me almost nine years ago, after fifteen long years of suffering and almost constant expense in the way of medical treatment. Our family physician diagnosed my trouble as chronic kidney and bladder disease, with attendant ills. I felt that he could do no more for me, so began taking various remedies and also consulted two specialists. One noted specialist treated me for months, after which I was unable to get up, being much worse than when I began. I was subject to violent attacks of suffering, the cause of which the physicians seldom agreed upon. As time went on my condition became such that an operation seemed inevitable, and two were performed in my home, without any relief whatever, but with increased suffering and aggravated symptoms. It was then decided that I should be sent to a hospital, where I could have more efficient surgery, as all the relief I had was from morphine. I was, accordingly, sent to a hospital, where I remained five weeks and received some relief through an operation. Later another operation was performed, but with little benefit.

While in the hospital a Christian Science practitioner was sent to me by a friend. She remained only a few moments, but when she left a sense of encouragement was experienced. I was taken home, but continued to suffer for three months before I decided to try Christian Science, being at this time much worse. I sent for the practitioner who had called upon me, and several of my troubles were healed during the first treatment. The violent attacks never recurred, and the other troubles gradually disappeared. What *materia medica* and surgery had failed to do in fifteen years Christian Science accomplished in four months. But the physical was not all. The awakening from darkness to light by far eclipses the physical release. I was brought into such a measure of understanding of man's relation to God that it has been my desire to show others how to be healed, and how to understand that it is Christ, Truth, that does the work. I was one of the thousands who visited Mrs. Eddy's home in Concord in 1903, and heard her request that we "trust in Truth, and have no other trusts."

I thank God that it was my privilege both to see and hear His Messenger to this age; and as I stood with tears coursing down my cheeks I wondered how many others in that great throng owed both physical health and strength, as well as spiritual enlightenment and understanding, to her work and teachings.

MRS. FLORENCE MCDONOUGH, La Porte, Ind.

A little more than a year ago I was led to try Christian Science for the healing of extreme nervousness, resulting from an affliction of eighteen years' standing which three severe surgical operations and five months' hospital treatment had failed to cure. After one month's treatment by a Science practitioner I was greatly benefited but not entirely healed. Thinking that I could complete the demonstration, I discharged the practitioner, but after a few months I called for further help, and at the end of six weeks was perfectly healed.

Since learning of this religion of Love I do not know how I ever lived so many years without it. Although I was a member and an active worker in an orthodox church the religion it taught was never satisfying to me. During the last year I have had many beautiful proofs of God's power to heal and to bless His children, and I am indeed grateful to our Father, and to our dear Leader, for the complete, saving gospel originally preached by Christ Jesus.

MRS. R. ELLEN NICKERSON, Ashland, Ore.

For the encouragement of those who think it difficult to understand the teaching of Christian Science, I would say that "Science and Health with Key to the Scriptures" by Mrs. Eddy was put into my hands in an hour of sore need, when all material remedies had failed to bring healing. I had not previously heard anything of Christian Science, but after one day's reading of the book, while it seemed as Greek to me, so far as understanding it was concerned, I knew it taught the truth, and the second day I purchased a copy. Through the faithful study of this book, the Bible promises were unfolded to me as a present help. I saw that now is the day of salvation, and as I learned the full meaning of the word from our text-book (p. 593), I applied these teachings day by day, and the healing came. God alone was my help. I have had fifteen years of this blessed truth, and to-day the physical healing seems at times lost sight of in the spiritual unfolding, the rest, and peace.

My loyalty and gratitude to our dear Leader has never wavered; every command of hers has been cheerfully

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obeyed, and then the wisdom of the counsel and the command has been clearly shown me. God has abundantly blessed her labors, and to-day thousands of grateful hearts rise up and call her blessed.

AMELIA NORTON, Springfield, Mass.

I was completely healed through Christian Science of a physical difficulty pronounced hereditary and incurable by physicians. With my healing came a new and more intense interest in the study of the Bible than I had ever before experienced, and by which I found the true and living God who is an ever-present help. For many months of joyous living I was upon what seemed to my newly-awakened thought the sunlit peaks of infinite Love; I had the unspeakable privilege of class instruction by our beloved Leader, Mrs. Eddy, and this was followed by some remarkable cases of healing and an unusual sense of dominion over what had previously seemed very annoying conditions. Then, through failure to listen to the Father's guiding call and to silence the subtle suggestions of the tempter, there followed years of wandering in the wilderness, asleep to the call of Truth. I was at length awakened by a sorrow, the depth of which I cannot express, to find my way back through toil and tears to more faithful work in the Master's vineyard. I am now finding my sweetest comfort in studying to show myself "approved unto God, a workman that needeth not to be ashamed."

Oft, as I toiled up the rugged steeps, these words from Isaiah came to my thought, "O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea." In "Miscellaneous Writings" by Mrs. Eddy, we find this faithful warning, "One backward step, one relinquishment of right in an evil hour, one faithless tarrying, has torn the laurel from many a brow, and repose from many a heart" (p. 339). I have learned that it is only when we forget that our helper is omnipotent and ever-present that we doubt, fear, or seem to go backward; and we need often to withdraw from the multitude, and, like the lowly Jesus, to go "up into a mountain apart to pray." Thus may we abide in the assurance that nothing can deprive us of the divine protection, and this promise from God will be ours: "I will even betroth thee unto me in faithfulness."

NANCY STILLSON, Farmington, Maine.

I was struck by an express train on a crossing, receiving many severe injuries, and was picked up for dead and carried to a house. Just as they laid me down, a young lady, a Christian Scientist, came to me, and asked if I would have help in Christian Science. I could only beckon, for I could not speak, but in ten minutes all the pain was gone. I was taken home, and the railroad company sent their doctor, who bound up the broken bones and told my wife that if he was wanted in the morning to call him. He was not needed; the young Scientist read nearly all night, and in the morning I was better. Thanks to God, and to Christian Science, in one week I was able to go out.

At the time I was hurt I had heart trouble and a bad abnormal growth, and had suffered from another serious ailment for over fifty-five years, for which I had employed many doctors and specialists, but grew worse. I have taken no medicine since my accident. When one is healed in the truth he is well, and I am rejoicing in a health, strength, and vigor that I never had since childhood, thanks be to Christ, Truth, as revealed through "Science and Health with Key to the Scriptures" by Mrs. Eddy. Science and Health did it all.—W. D. HIGDON, Jackson, Mich.

Christian Science was first presented to me nine years ago. It found me a confirmed invalid, said to be suffering from kidney disease. Two years previous to this time I was taken ill while at boarding-school, and was sent to a hospital, where I was placed under the care of a specialist. I remained in the hospital for six months, at the end of which time it was decided to remove me to my home, which was then near West Chester, Pa., as with the exception of one symptom my condition did not seem to improve.

In this state Christian Science was presented to me by a relative, who said she had been greatly helped,—in fact, raised from a death-bed. At this time I was beginning to realize that my case was hopeless. I had become so accustomed to watching my symptoms closely that I could readily see that I was gradually getting worse, and as a last resort I consented to try Christian Science, feeling that it could do me no harm at least. In September, 1896, I gave up medicine and started to take Christian Science treatment. My condition began to change immediately, and from that day I was able to eat what I pleased and take what exercise I liked, two privileges that had been particularly forbidden me under medical treatment. I felt like a free man, and was free from the terrible bondage that I had been under. My chains, as it were, fell off me and disappeared. Just one week after commencing treatment, I secured a bicycle and rode for an hour without feeling any ill effects therefrom.

I have put my strength and health to the strongest tests, doing the hardest kind of work, particularly in the first two years following my healing, and am thankful to say that in all these nine years I have never for a single day been unable to perform my daily duties. This great blessing I owe to God, to whom I feel a gratitude I cannot express in words, and to Mrs. Eddy, who has devoted her life to the re-discovery of this new-old truth, and has presented it to this age through her book, "Science and Health with Key to the Scriptures." I would earnestly advise any one who is a sufferer in either mind or body to investigate this great truth that is for all those who seek it.

THOMAS H. PIM, Philadelphia, Pa.

I deem it a privilege to express my gratitude to God for the good that has come to me since my acceptance of Christian Science, and to our beloved Leader, Mrs. Eddy, for her life of loving labor which has enabled her to perceive the truth of being and to send the message of healing into the world on the wings of her great love for God and for mankind. The knowledge of God as ever-present good has enabled me to discard glasses; to meet and master many of the earthly woes; to overcome faults of character; to learn love and gratitude, and to rejoice day by day in the spiritual power to receive and bestow help and happiness in fulfilling the command, "Take my yoke upon you, and learn of me." Each step and lesson in Christian Science teaches me to trust our beloved Leader, to love her truly, to love those who have loyally followed her, and in turn to take up the cross and follow faithfully. My heart goes out in gratitude to all who have given of their spiritual riches through the *Sentinel* and *Journal*, whose helpful, cheering messages have lightened many dark hours of trial since I was awakened to Life and Truth in Christian Science.—JESSIE MORGAN GOGORZA, New York, N. Y.

I first heard of Christian Science seven years ago. At that time I was in a miserable state of health, both mentally and physically. My ill health had commenced seven years prior to that time. I was afflicted with serious uterine and attendant maladies, besides which I had always had heart trouble and weak eyes. With all of these ailments I was most miserable. I, however, kept up until my son was seven years old, when we moved to St. Louis. I then broke down and had to call a doctor, who treated me for three months and then performed an operation. For nearly two years I was under the doctor's care, and grew worse in some respects all the time. We tried another doctor for

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three months, with no better results, and then my thoughts turned to God.

I was in this frame of mind when a lady who called asked me if I had ever heard of Christian Science. I replied that I did not want anything to do with it. She then told me she had been healed through the Science after a number of years of invalidism and after twenty-two physicians had given their verdict of no hope. I was very skeptical, but later went to the lady's home, and she explained the teachings of Science to me very clearly and answered all my questions satisfactorily. She then told me to take her copy of Science and Health and read it through. I took the book home with me, and I shall never forget the peaceful, happy frame of mind I was in all the way home. I did not then know that I had touched the hem of the seamless robe. I kept the book for a year. The lady called three times and was very loving and kind, and willing to answer all my questions, but never asked me to return the book or to pay for it. One day she called again, and the first thing I did was to pay for the book. We had a long talk on Christian Science, and after she left I was awakened to the fact that I had not had any aches or pains for a long time, and that the heart trouble had also disappeared. I knew I was healed from all my complaints, and with this awakening came a humble, thankful, and uplifted feeling. I knew that I lived because God is Life, and in Him is no sickness or sorrow or pain. I thought of my eyes, and immediately took off my glasses and tried to read Science and Health, but could not see to do so. In about three weeks I again tried to leave them off to do my housework, and found I could get along very well; still I could not see to read without them. I kept on declaring the truth, and in about three months I was able to read Science and Health, and from that time I have not worn glasses. My sight has been restored gradually, and I had many a battle with error until I learned to know the truth. I have had to ask my kind friend for treatment, and each time Truth has been proved victorious.

I am a member of Second Church of Christ, Scientist, of St. Louis, also of The Mother Church of Christ, Scientist, and while listening to the testimonies one Wednesday evening, the thought came to me, Truly there is but one shepherd and one fold; for, commencing at the Atlantic, every Wednesday evening there is one glad wave of thanksgiving which reaches across the continent to the Pacific, from people who have been delivered from sin, disease, and death. Nor is this all; it reaches across the ocean and is caught up and proclaimed by nearly all nations. I have often thought I would like to see Mrs. Eddy, but I have lately asked myself, If I should look on her personally, would I see her as she is? Then I have turned to Science and Health and found my answer. We cannot separate Mrs. Eddy from the Principle she has revealed to us, and when we understand the Principle we shall see her as she is, and not her personality. I shall therefore strive to have more of that Mind that was in Christ Jesus, and in this way only can I show forth my gratitude to God, and to her, for the help that God sent me through her in my darkest hour.

MRS. MARY ROSE, St. Louis, Mo.

Christian Science came to me about five years ago, and since that time a great many ailments have been met and overcome by the power of Truth. I wish to tell of a case of healing in my family that meant a great deal to me,—a very severe case of lung trouble. My son came home from school one Friday in great distress. Next day we thought it best to call in a practitioner. On Sunday he seemed very ill, but on Monday he was better; and by Wednesday he was up and dressed. From that time on he gained in strength and in one week he was back in school. It showed us so clearly that we do not have to suffer for long, weary weeks if we but realize the ever-presence of divine Love and trust in the power of Truth. God does not withhold His blessings from those who diligently seek Him.

BYANTHA A. CHASE, Janesville, Wis.

There is an old adage which says, "Never cross a bridge until you come to it;" in other words, Don't borrow trouble. In June, 1902, I came to that bridge, and thanks to God and to His Messenger to this age, that noble woman, the Discoverer and Founder of Christian Science, I have crossed the bridge safely. I was a skeptic as to religion, —an agnostic. I had no use for a God if it was His will and pleasure to take from me my children and my devoted life-companion, a loving wife. The Bible had become to me an obsolete book, and I had not opened its lids for some years. This was my position from a religious standpoint.

Passing through great sorrow and tribulation, I became partially blind and was on the verge of nervous prostration, when the great Comforter came to me,—Christian Science. After about two weeks of Science treatment my first great relief was the almost complete healing of insomnia. My healing of a serious ailment of many years' standing, contracted during three years' military service, has been slow, but is now almost complete. My perfect cure of the appetite for intoxicants, of twenty-five years' standing, was a marvelous revelation to me, as I had tried to overcome the habit by my own human will-power many times and had failed; but with all the benefits and help, physically, mentally, and morally, the spiritual uplift far exceeds them all. For over three years I have given much time to an earnest, conscientious study of Christian Science, and I freely acknowledge that I would not part from the spiritual understanding thus attained for all the world contains.

I wish I might find language appropriate to express my gratitude to God, and to that noble woman, Mrs. Eddy, our beloved Leader, who has given us the true spiritual interpretation of the Scriptures.

OTIS E. DEWEY, Watertown, S. D.

[Written for the *Sentinel*.]

WITHOUT VARIABLENESS.

ELOISE CAMERON MAC GREGOR.

The Lord shall be unto thee an everlasting light, and thy God thy glory.
ISAIAH.

O TRUST in Spirit, when the twilight darkens,
And scenes of daytime vanish like a dream;
Love, the unchanging, to your least thought hearkens,—
Trust on, and press toward Life's ne'er shadowed stream.

O trust in Spirit, when the evenings lengthen,
When fears of darkness seem or real or true:
Mind's clear, pure light your vision still shall strengthen;
Rest, then, in peace—'tis Love encircles you!

O trust in Spirit! error ne'er can blind you,
For all your life is hid with Christ in God;
You are beyond the mists—nor fear nor doubt can find you,
The sun's brave light fares forth above the cloud!

ANOTHER NEW PAMPHLET.

"The Ministry of Truth," a new pamphlet now on sale, is made up of the following articles, reprinted from *The Christian Science Journal;* viz., "Healing as Practised by Jesus," "The True Thought Modus," "Letter from a Lawyer to a Friend," "The Word Declared," and "Here."

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FROM OUR EXCHANGES.

Almost every mention of the name of Christ in a workingmen's meeting brings forth the most hearty applause. The average workingman is naturally religious. His religion may not always be expressed in the orthodox manner, but it is there, nevertheless. Infidelity scarcely exists among workingmen. As a matter of fact, they respond most readily to the religious appeal. The social question is fundamentally a moral and a religious problem. In the end, there will be not one answer to the social question, but many. But all will agree in this—all will be religious. It will never be settled upon any other basis. History has prophesied it. The best labor leaders are coming to recognize it. Present reform measures indicate it. These things prove that the workingman, in his devotion to Christ and in his natural religious disposition, is in an attitude of mind which makes him peculiarly ready for the introduction of a great moral motive. In so far as he responds to this principle, will he receive power in the industrial world. REV. CHARLES STELZLE.

The New York Observer.

Of course no consistent Christian of to-day believes in the remission of punishment for sin; but what he does most heartily and joyfully believe, if the new spirit and interpretation of Christianity has emancipated him, is that punishment for sin must be progressively corrective and redemptive in its character. There is no such thing with God as punishment for punishment's sake; all God's punishments are punishments for redemption's sake. Logically, punishment for sin is simply the carrying out or forward of the offender's own act. Thus the wrongdoer himself cannot help seeing how sin punishes itself, how it is finally and inevitably its own retribution.

The Christian Work and Evangelist.

Ignorance, wilfulness, and sin are the fountains from which all offences to the natural and spiritual life of men perpetually flow. God is not the originator of a single deterrent or injurious influence. Every pulsation of the Divine life into the universe He has made, and into the creatures which inhabit it, in so far as the stream has not been polluted by passing through human channels in some way, has in it the promise of peace and harmonious development. God's world moves without a jar, His people suffer no want, they shed no tears. REV. H. C. SMALL.

The New Church Messenger.

The influence of the true Christian is felt everywhere. Whatever he says has a deep, or tender, or inspiring meaning for some one, each word like the drop from the pure spring. Whatever he does lends a helping hand to some one; leading one over a rugged road, or doing some errand of mercy for the unfortunate, as the continuous flow of the spring helps the soil over which it runs, and strengthens the myriad of little rootlets that spread into its waters.

The Universalist Leader.

Men pray for strength of mind and spirit, for robustness of thought and elevated sentiment; but the prayer that makes one's spirit strong, whether uttered in words or not, is a desire to do things which can be done only by one through whom the tides of the Divine Spirit are flowing. Such a one will be content with what he gets, whether his other petitions for temporal blessings and the *things* which men possess are answered or not.

The Christian Register.

To any churchman who realizes that he cannot be a Christian without acting like a Christian, the relation of the Church to labor will present no practical difficulty. It troubles only those who think they must explain and explain away the second of our Lord's commands, to love our neighbor as ourselves; and that in the face of the parable of the Samaritan.—*The Churchman.*

The Christian life is struggle. It is a purpose to live for Christ, enforced and realized by constant endeavor. The law of life is growth. When we are born of the Spirit of God we become possessed not of new faculties, new temperaments, but of a new life.—*The Standard.*

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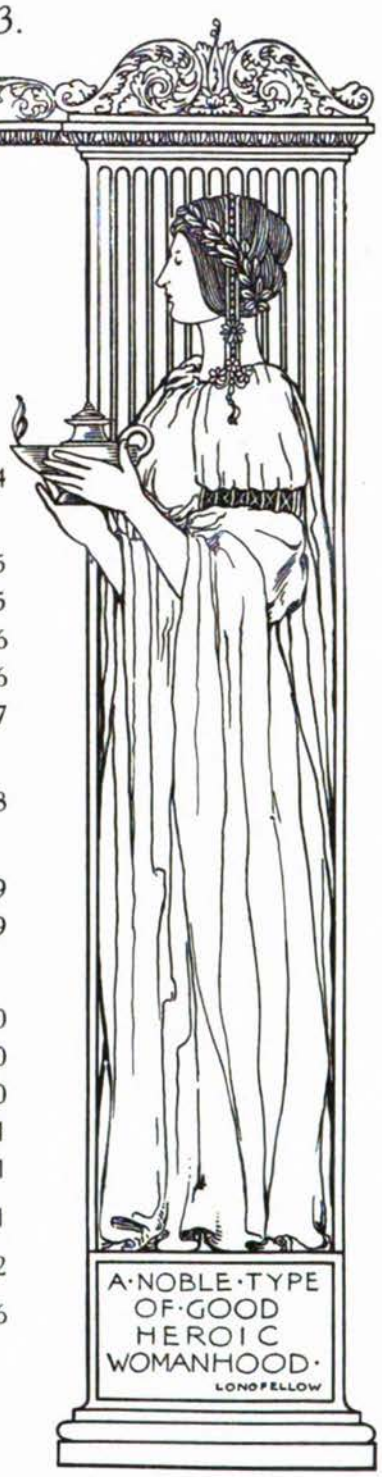
CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL—*WATCH*" JESUS

Vol. IX. No. 3.

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ITEMS OF INTEREST.

National.

More than one thousand delegates, representing half of the States of the Union, were present when the National Irrigation Congress assembled for its fourteenth annual session in Boise, Idaho, Sept. 3. Vice President Fairbanks received a hearty welcome, the audience standing and applauding for fully a minute. The convention was roused to applause when Governor Gooding referred to President Roosevelt, saying that it was in St. Anthony, in the State of Idaho, that President Roosevelt, six years ago, made his first promise to the West to give his support to the movement for the enactment of a national reclamation law. The great irrigation works in Idaho, now nearing completion, he said, were the fruition of the promise made by President Roosevelt. Gifford H. Pinchot of Washington, chief of the forestry division of the Department of Agriculture, read a letter of greeting to the congress from President Roosevelt which ran in part as follows: "Operations under the Reclamation Act, which I signed on June 17, 1902, have been carried on energetically during the four years since that date. Construction is already well advanced on twenty-three great enterprises in the arid States and Territories. Over one million acres of land have been laid out for irrigation, and of this two hundred thousand acres are now under ditch; eight hundred miles of canals and ditches and thirty thousand feet of tunnel have been completed. Over ten thousand men and about five thousand horses are at present employed. The period of general surveys and examinations for projects is past. Effort is now concentrated in getting the water upon a sufficient area of irrigable land in each project to put it on a revenue-producing basis. To bring all the projects to this point will require upwards of $40,000,000, which amount, it is estimated, will be available from the receipts from the disposal of public lands for the years 1901–8."

Upon the anniversary of the formal signing of the Treaty of Portsmouth, which ended last year the war between Russia and Japan, the disposition of the first year's income from the funds left to charity by the Russian and Japanese peace envoys in remembrance of their stay in New Hampshire, was announced Sept. 5. Baron Rosen, the Russian envoy, and Baron Komura, the Japanese envoy, each gave to Governor John McLane a check for $10,000, to be distributed among the charities of the State. At the request of Governor McLane, Secretary of State Pearson and State Treasurer Carter invested the gifts in the securities of the two Governments, and it was decided to distribute the income to such charities as might be designated, annually on Sept. 5, the anniversary of the formal signing of the peace treaty. The total income this year amounted to $809.93 and was distributed in equal shares among the New Hampshire Centennial Home for the Aged, Concord; New Hampshire Orphans' Home, Franklin; Sacred Heart Hospital, Manchester, and Cottage Hospital, Portsmouth.

The monthly statement of the public debt issued Sept. 4, shows that at the close of business Sept. 1, 1900, the debt, less cash in the treasury, amounted to $970,360,383, which is a decrease for the month of $3,488,418. On account of the issue of Panama bonds, the interest-bearing debt was increased during the month by $26,974,290; the amount of cash on hand, however, was increased by $30,722,933. The following is the classification of the cash in the treasury: Gold reserve fund, $150,000,000; trust funds, $1,058,200,809; general fund, $100,064,238; in national bank depositories, $100,355,219; in Philippine treasury, $4,898,672; total, $1,516,178,000, against which there are demand liabilities outstanding amounting to $1,165,402,123, which leaves a cash balance on hand of $350,680,875.

On the waters of Long Island Sound within view of Sagamore Hill, the President of the United States reviewed last week the greatest fleet of American warships ever assembled. There was a ship of war for forty-five States, ranging in size from the 16,000-ton Louisiana, just completed, to the fleet of little torpedo-boats and submarines. In three columns there stretched along the Sound twelve battleships, four armored cruisers, four protected cruisers, four monitors, six destroyers, six torpedo-boats, three submarines, a troop ship, and five auxiliaries.

The Hamburg-American Steamship Company has announced a plan to issue $5,000,000 new capital, making a total of $30,000,000. The official statement given out explains that the increase is necessary to build new steamers, and says the Amerieka and the Kaiserin Auguste Victoria have hitherto been unable to take more than half the passengers asking accommodation. Hence the company intends to build others of the same type and to establish a regular weekly service to New York of that class of vessels.

The latest act of the Philippine Commission received at Washington creates the insular office in the Department of Commerce and Police of supervising railway expert at a yearly salary of $24,000 Philippine currency, or $12,000 in the money of the United States. The act gives the railway expert the right to examine the books and accounts of railway companies at any time without further authority.

Foreign.

A conference of high officers was held recently at Pekin, China, in the presence of the Emperor, to consider the reports of the Imperial Commissioners who recently visited the United States and Europe, upon the plan to give a constitution to China. Duke Tsai-Tze, head of the Chinese Political Reform Commission, which was in America in the early part of this year, denounced the officers who opposed a constitution. The conference ultimately decided in favor of a constitution, and an imperial decree was issued promising a constitution, but not fixing any date or giving any details.

Industrial and Commercial.

Eight months of the calendar year shows an increase in valuation approximating $5,000,000 in the importation of precious stones and pearls at New York in comparison with the same months of last year. Wholesale dealers say that there is much difficulty in supplying the demand for diamonds, especially in the smaller sizes. The total for the present year up to date slightly exceeds $29,000,000. The expectation is that the next four months will send the aggregate above that of 1905, which was $37,000,000. Polished diamonds, which are subject to a ten per cent ad valorem duty, have been coming in constantly increasing valuation for half a dozen years. The importation of rough diamonds, which almost tripled in valuation between 1900 and 1904, has continued since close to the level then reached. Because of the rapid growth of the American diamond cutting and polishing industry in the years immediately after 1900, many experts predicted that before long practically all of the diamonds required in the United States would soon come here in the rough state, but of the $40,000,000 in imports of the last fiscal year only one-fourth was in uncut diamonds.

The National Railroad Company of Mexico, in which the Mexican Government holds a controlling interest, is preparing to make direct connection with all the chief industrial concerns of Mexico City. In addition to the belt line which it is building around the city, the company has just obtained a concession from the Government for the construction of a large number of short branch lines, or spurs, most of which are to be located within the limits of the Federal District in which the city is situated.

The statement is made that practically all the resources of the bankers and brokers who engineered the recent attempted corner of the tomato market, had been wiped out. The total amount of goods obtained by the corner was 45,000,000 cans of tomatoes, and the amount of cash involved in getting this immense stock together was $4,500,000. According to the most authoritative estimate the loss to date is from $700,000 to $800,000.

Dealers in Mexican cocoa have bought up all the available supply of the product in that country and have advanced the price twenty-five per cent in the last few days. It is reported that these dealers are working in conjunction with a New York City commission firm, which is seeking to control the world's supply of cocoa.

The statement is denied that the Standard Oil Company has taken steps toward acquiring ownership of all the principal distilling plants in the United States. The chief reason given for such a move on the part of the Standard is the alcohol bill recently passed by Congress.

General.

Filipino students at universities in the Middle West met in convention at the University of Chicago recently to discuss the needs and problems of their country and to promote closer relations with each other. There were sixty of the islanders at the opening session of the convention, which is the first of its kind ever held. Nearly two hundred Filipinos are scattered about the country at colleges and universities. The majority of these are supported at Government expense.

William Hunter Workman, the well-known traveler and mountain climber, and his wife recently ascended a peak of the Nunkum Range, India, over 23,000 feet high, and camped for two days at an altitude of 21,000 feet. During a previous mountain climb in India he reached the record altitude of 23,394 feet, on a peak of the Chogo Lungma glacier in Northern Baltistan.

Deer are multiplying so fast in Connecticut that the game commissioners are receiving notices of claims for damages from farmers by the wholesale. In the peach belt, at the present time, peach pickers find that in the night deer invade the orchards, nibble the fruit, and pull down branches laden with ripe fruit. Market-gardens are tempting the deer as well.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

FROM OUR CONTRIBUTORS.

FROM DOUBT TO CERTITUDE.

HON. CLARENCE A. BUSKIRK.

THIS seems to be an age when "the materialistic Thomas" is yet in evidence upon every plane of life. "To this dull and doubting disciple" Jesus still remains "a fleshly reality." "Nothing but a display of matter" can "make existence real to Thomas" (Science and Health, p. 317). There are abundant proofs, however, of a vast and steadily increasing spiritual current which is accomplishing innumerable rescues on every side,—from the perilous rocks and reefs and from the slimy abysses of mortal thought many a human bark has been brought by it into a safe and serene haven. The devil-fishes of materialism seem to be lurking for their prey almost everywhere in the waters of modern life, but the Christ is walking the wave, to cheer and to save.

Mythological beliefs in the reality of matter are still surviving deities in the thoughts of men. Jupiter yet thunders, Vulcan yet stirs his fires, and Charon is yet busily steering his well-laden boat into the dreaded darkness of the Styx; but the rainbows of faith and joy with their *celestial promises* are spanning the skies, and by those who will listen the tender and loving voice of the Christ is being heard more and more distinctly above the tumult. The reign of the old materialistic gods is drawing to its close. They have lingered long, and men have suffered in despairing anguish under their cruel domination, but while these sufferings have not yet passed, and may not pass altogether for years to come, the voice of the Christ is heard in our hearts, and the dawn of a brighter day, a nobler sense, is at hand.

In this fatted land of ours, materialism seems to be in its death-throes. Mortals have been madly reveling in materialistic triumphs and excesses. The wine has mounted to their heads, and their veins are still flushed with its intoxicating madness; but the revel is ending, and reflection must follow. Indeed the debauch is already over for the more thoughtful. They have found that the search for selfish enjoyments is sure to prove an adventure into a parching desert, where only the thorny cactus grows and where the hot winds shrivel and devour. Already they have discerned that in the realms of selfishness the fancied pleasures are insidious pains and their brightest palaces too often are but hopeless prisons. They have discerned that in the seductive realms of selfish and sensual enjoyment youth speedily totters into a disgraced decay.

For too many this would seem to be the agonizing way by which "the discords of corporeal sense must yield to the harmony of spiritual sense" (Science and Health, Pref. p. viii.). Let us help, as best we can, the poor circling moths of a materialistic age to learn of the promise of Jesus, "I am the way, the truth, and the life."

The material "pomp and circumstance" of Rome long since perished, while the Athens of Pericles still lives in its perennial influences. The pride and pageantry of the accumulating material riches of to-day may become like the crumbled columns on the banks of the Nile; but Christian Science has brought anti-materialistic influences into the consciousness of mankind and its benign activities will ever increase. We who have felt, in some degree at least, the warmth and splendor of its invigorating thought, shall we not earnestly and constantly seek to manifest our love of Truth in our love of what is true, our love of God in our love of what is good? There is ample opportunity for this in helping the wandering and the wayward of our times to find "the true way."

TEMPTATION AND TRIUMPH.

CLARA E. MAC MAHON.

IN reading the story of the temptation in the wilderness, as given in Matthew's Gospel, it is apparent that there were no witnesses to the colloquy between Jesus and Satan, and for this experience to be known it must have been related by Jesus to his disciples. Moreover, as there is no personal devil, Jesus must have used this form of speech to bring vividly to their thought a mental conflict.

The dialogue between Jesus and the devil presents the two opposing points of view,—the human policy of using individual power to subserve the ends of self-aggrandizement, and the spiritual discernment of all power as belonging to God, Spirit, Love, and of man as manifesting power because he expresses the Divine nature.

Jesus was born of the royal tribe of Judah and was in the line of kingly descent, hence his recognition by the Jews as their possible king was natural. Jesus himself was the wisest man who ever lived, and the note of authority in his teachings, his absolute confidence in their truth, shows that not only was he wise, but that he was wise enough to know it. More than this, he was fully conscious of his dominion, of his ability to use his knowledge of the truth to accomplish whatever he undertook.

This, then, is the man of Nazareth who at thirty years of age, in the full glory of his manhood, comes into public life to do his part. His life must henceforth unfold, not only in its relation to God but in its relation to mankind, and it was the realization of this fact which carried him into the wilderness of doubt, perplexity, and temptation engendered by the conflict between his own inherent purity, his ineffable wisdom, and his marvelous recognition of the realities of being which his life afterward proved to be divine, and the persistent argument of materiality coming under the guise of good, but which, to his everlasting glory, Jesus recognized as the argument of evil.

His beloved nation chafed under the tyranny of Rome. He was great enough to free them. If he did so, he would be their king and could find in that exalted position opportunity to exercise his wisdom and power, and the argument undoubtedly was—for it still is—that he would use this power for the good of his people. But although Jesus' relation to the Jewish nation was that of a descendant of kings, his relation to mankind was as the offspring of the woman who had brought to the world the highest, purest expression of the God who is Spirit, infinite Love, and so Jesus' true individuality, beginning with his mother's pure apprehension of God as the Father of man, was expanding

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into an absolute consciousness that man exercises power because he manifests the Divine nature, and that the government of man grows out of his relation to God, whose immutable law of creation sustains the fact of harmonious being. From this it necessarily follows that in our relation to each other the greatest good that we can do is to recognize, declare, and demonstrate the ever-present, unfailing truth of the Divine government.

The Gospel narrative tells us that, following this decision, Jesus went about all Galilee, preaching the good tidings and healing the sick; and later, when as a result of this healing multitudes were ready to listen to his teaching, he opened his mouth and taught them, saying, Blessed are the poor in spirit;" "Blessed are the meek;" "the merciful," "the pure in heart."

For three years Jesus followed his conviction of the true way to live, and then he was brought to judgment before the tribunal of the Roman power. A man despised, hated, betrayed by his own student, doomed to a criminal's death; his work, so far as human eye could see, a failure, he stood before the representative of the greatest power, the greatest success that human policy had achieved, and was asked, "Art thou the King of the Jews?" His answer shows his immortal greatness: "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice." At another time he said, "Heaven and earth shall pass away, but my words shall not pass away."

It is a strange commentary upon the human mind, its wilfulness, its resistance to its own deliverance, that to-day it acknowledges Jesus of Nazareth as the greatest, wisest, best man that ever lived; acknowledges his teaching as truth; acknowledges his power as the most widespread and the most beneficent the world has ever known; acknowledges the desirability of his rule in the world, and yet in large part refuses to honor his methods.

There is one individual, however, our revered Leader, Mrs. Eddy, who fully recognizes the essential truth of Jesus' teachings and who has given proof of her discernment of the spiritual reality of his work by healing the sick; whose life is the most beneficent power for good on earth to-day because she is indeed following his teaching and example in self-abnegation, meekness, and purity; who in the midst of her success in awakening the world to perceive the possibility of moral and physical freedom through knowledge of Truth, is holding out her hands to ward off all that would lead to personal domination, and who is giving to mankind an incalculable blessing by proving in her life and works the practical possibility of obeying the Sermon on the Mount. To the ever-increasing thousands who are studying "Science and Health with Key to the Scriptures," she is revealing not only how to live practical Christian lives as followers of Jesus of Nazareth, but she is giving proof to a troubled, weary world that in this right use of the Beatitudes is found the solution of the social problem, the relation of man to his fellow-man.

THE HIGHER LIFE.

ELMER GREY.

In a recent criticism of Christian Science by a well-known religious writer we were told that we are to "make disease minister to the higher life of the spirit." If that is one of the purposes of disease in the world, why try to combat it, why pray for delivery from it? Why not let God decide when sufficient ministry to the higher life has been accomplished? The human parent punishes a child when he does wrong, and in consequence the child does better another time. A parent does not punish a child when he has not done wrong, in order to minister to his higher life!

Discipline in this world is one thing, punishment is quite another. Christian Science does not tell the invalid, whose life has been one long round of misery, that his seeming punishment is being inflicted in order that he may have that which can be made to minister to his higher life. It does tell such a man that his illness can surely be cured, and it backs its assertion with the testimonies of hundreds of similar cases that have been cured. Adherence to Christian Science teaching does not exempt one, however, from the discipline of life; indeed it demands discipline of the most rigid kind, for it imposes as a standard of conduct none less exacting than that of the Master.

The Master's conduct and the Master's word, throughout all his life and teaching, were of a positive, healthful nature. He did not treat disease as though it were in any way a benefit to humanity. That is the philosophy of the Stoic, not the gospel of Christ. The Master went about healing the sick wherever he found them, and instructed his disciples to do likewise. "Ye shall know the truth, and the truth shall make you free," is an utterance of his which is characteristic of the positive, authoritative manner in which he taught. Disease does not belong to this realm. It is negative and destructive, not positive, normal, or true. Only in the realm of Truth (which makes us free) is to be found that which ministers "to the higher life of the spirit."

If our critic had gone through the experience of living in a tent as an invalid, away from home and alongside of other invalids, as the present writer has done; if he had been denied the companionship of good books, because unable either to read or to write; if he had been deprived of the companionship of good people, because most good people are busy during the day; and if he had then been restored to health by Christian Science, he would see very clearly which is the better method of ministering to the higher life; *i.e.*, the philosophy of the Stoic which says make the best of a bad thing, or the gospel of Christ which heals, —restores to strength, happiness, and usefulness.

TRUE GIVING.

H. E. HOSKINS.

After identifying ourselves with the Cause of Christian Science, one of the many things that we have to learn is the significance of the question of giving, and that it is largely a question of education. Prior to taking the larger view of giving which is gained in Christian Science, many who were working along the old lines of thought were generous in a financial way to their charities and in support of their church; still the rank and file were actuated by the idea that in the perfunctory giving of a nominal sum they were fulfilling their duty in this respect, though the amount given in the majority of cases would not be sufficient to take away the means with which to indulge in some unnecessary so-called distraction or enjoyment.

The love of money, the desire for money, and the desires that are behind the desire for money, have been largely the cause of the suffering which mankind has experienced from time immemorial. This love of money St. Paul refers to as "the root of all evil." It would, if it could, break every commandment of the Decalogue, and mesmerizes humanity into the belief that the mere acquiring and holding of it is the chief aim and object of existence. It has assumed a value that would hide from mortals the real treasure which can be found only by seeking the kingdom of God and His righteousness. To advance and to perceive the kingdom of God our eyes must be opened to the fact that money is not real treasure.

The significance of true giving is much more than the subscription of a given amount of money; it is the thought of love of which this action is merely the expression. We know that in our human relationships we are willing to make sacrifices for the loved ones, sacrifices of affection and treasure. It was the action of unselfed love that called forth the commendation of Jesus on the occasion related in Mark's Gospel; when he sat in the temple, "over against the treasury, and beheld how the people cast money

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into the treasury: and many that were rich cast in much. And there came a certain poor widow, and she threw in two mites, which make a farthing." The beauty and significance of this act of love, this entire reliance upon God as her source of supply, so impressed our Master that he called his disciples and said to them, "This poor widow hath cast more in, than all they which have cast into the treasury: for all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living." It would be easy to see what called forth these remarks. We can see the different people as they passed by and cast in their dorations, and discern the thought of which it was the expression. No doubt there were the ostentatious, who gave "that they may have glory of men;" the self-righteous, who felt how much more they were giving than their neighbors; the perfunctory givers, who gave a certain or uncertain amount because it was the custom to do so and something was expected of them, who complied with this custom only as regards the letter and not from a love of giving, who did not feel it necessary to give sufficient to deprive themselves of any indulgence. We find that each receives the reward in proportion to the thought that actuated the act. To quote St. Paul, "He which soweth sparingly shall reap also sparingly."

Our Master sought to impress upon his hearers that it was the thought behind the giving which was the real gift, and that in proportion to the purity and unselfed love of the thought would the reward be. He showed that in giving we should not do "as the hypocrites do in the synagogues and in the streets, that they may have glory of men," saying that they should have their reward, such as vain-glory and self-righteousness merit. In his teaching we also have the assurance that right thinking or right giving has a righteous reward. The "Father which seeth in secret himself shall reward thee openly." Nothing could more forcibly mark the unsatisfying nature of material modes than the words of Jesus on the question of giving. He showed that it was a question of the giver's mental attitude of consciousness, that if the giving were the outcome of right thinking the reward would be proportionate to it.

In Science giving involves the giving up. We must give up the thought of self, the thought that material pleasures are essential to happiness, the thought of fear that giving will impoverish, and doubts of the all-sufficiency of the divine source of our supply; and to do this we must be transformed by the renewing of our mind, that we "may prove what is that good, and acceptable, and perfect, will of God," by thinking only good thoughts, thoughts that know no selfishness; knowing that our real pleasure is in doing our Father's will; that our source of supply is spiritual and not material. We must have perfect reliance on the love of the Father who supplies all our needs, also a recognition of the fact that we are not demonstrating such reliance by withholding, while we are saying, "God is All in all." We must learn the difference between wants and needs, and a realization that God will supply all our needs proportionately as we look only to God, good, for our supply.

Christian Science does not ask one to make sacrifices in the general acceptance of the term, but through the understanding of the permanence and reality only of that which is good. We find that a labor of love ceases to be a labor; and that we are not making sacrifices by giving up trivialities and the false sense of pleasure which we once held to be essential to our happiness. Moreover, in true giving we learn to guard against untutored zeal, which is a species of self-righteousness. While we must not limit our source of supply, the privilege of giving belongs to each and every one, and it is not our province to forestall or take away from another this privilege.

We who through Christian Science have received so many blessings, who have been raised to the understanding of man's inheritance as a child of God, many of us from conditions of sin and suffering to comparative peace and harmony, surely we should feel bounteous gratitude, and as we express it we shall reap bounteously. When we contrast our present state with the former, then the inadequacy of mere material giving strikes us and we realize that true giving is the consecration to God, good, of all we possess. Why make protestations of thankfulness for the benefits God has given us and withhold the full expression of such gratitude? It was such a contradiction of words without works that called forth from Jesus the declaration, "By their fruits ye shall know them."

Organization is a necessity at the present time, and it is our happy privilege no less than our duty to support our Cause with grateful and unselfed love. If it requires our means to carry on and extend organization, it should be our loving care that there is no lack of supply. We should have such a large sense of gratitude as will prompt a keen interest in our Cause; we should be so familiar with its requirements that we need no louder call to remind us what duty and loyalty demand of us. Scientists have advanced many steps in this direction, but there are steps still to be taken. Every support should be given our periodicals, which are doing such great and necessary work. We should follow Jesus' command, "Go ye into all the world, and preach the gospel to every creature;" that is to say, we should be ready to give this truth to our fellow-men, preaching it by our words and acts in simplicity and sincerity, following his instruction to "let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

Jesus of Nazareth showed us the true way of giving,—the absolute consecration, giving up the human will and doing his Father's will; and when nearing the close of his earthly career he was able to say, "Not my will, but thine, be done." To follow in his footsteps, each must obey his command to deny himself and take up his cross and follow him. Through the constant and unselfed giving of our loved Leader, many who were groping in darkness and who could see no way out of their bondage to sickness and want are now rejoicing in the affluence of health, harmony, and prosperity.

[Written for the *Sentinel*.]

"THY LOVING-KINDNESS."

F. B. G.

Because Thy loving-kindness
Is better far than life;
Because my helper Thou hast been
In many a bitter strife;
Because Thy love restrains from paths
Where sin and fear are rife;
In Thee, O True and Tried!
"My soul is satisfied."

Because when thirsty Thou dost lead
To Truth's life-giving springs;
Because when hungry bread from heav'n
The Comforter still brings;
Because when weary I may rest
Beneath Love's sheltering wings;
In Thee, O True and Tried!
"My soul is satisfied."

Because when in Thy Presence
No mortal foes affright;
Because when error blinds me
Thou dost restore my sight;
Because my weakness is sustained
By God's own power and might;
In Thee, O True and Tried,
"My soul is satisfied."

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SELECTED ARTICLES.

GIVES REASONS FOR HIS FAITH.

Some time since *The Sun* contained an anonymous communication asking me to define just what was the distinctive Principle of Christian Science. While appreciating the kindly spirit of the article, I felt that a reply might open the door for numerous anonymous letters, and precipitate a religious controversy, the fruit of which I believe would not be good. Nevertheless so many since that time have privately repeated the request, and have said that a great many of my friends desired to know what I considered that fundamental Principle which distinguishes Christian Science from other denominational beliefs, that I ask you to please insert the following statement.

I have decided to identify myself with the Christian Science movement because I believe it is destined to be a great blessing to humanity. The distinguishing doctrine of the Christian Science denomination is the Scriptural teaching that God "is All in all," and "there is none else beside him;" that there is "one God and Father of all, who is above all, and through all, and in you all." The fundamental premise underlying the great commission given by Christ is "all power is given unto me, in heaven and in earth." The Father gave to him "the fulness of him that filleth all in all." John said of the Word, "All things were made by him; and without him was not any thing made that was made." God made all and pronounced it good. Good never becomes evil, as gold is never changed into dross. Therefore evil can have no creator. It is not eternal. It is negative nothingness, as darkness when contrasted with light. In the presence of light, darkness becomes absolutely non-existent. In the presence of truth, a lie becomes non-existent. It has no foundation in fact, and so no real creator. Drunkards declare that when they see clearly the truth that God is All in all, and that man is His spiritual offspring, their appetite leaves them, never to trouble them again. It no longer has any seeming existence even.

In proportion as this truth is understood and applied, sin, disease, and death disappear before it as darkness before the rising sun. The proof that this is true is that many have tested it from all parts of the world. Their testimonies are constantly appearing in the *Christian Science Sentinel* and *Journal*, two of the periodicals of the Christian Science denomination. The name and address of the persons healed is given, and investigation is invited. A large number of similar testimonies are given at the regular Wednesday evening testimony meetings of the denomination that are being held all over the world. In almost every instance thanksgiving is rendered to God for blessed spiritual experience that has come with the healings.

This Principle works according to an unerring law, and so is scientific. The results are the same as accomplished by Jesus Christ; therefore it is Christian. That one fails to heal a patient at once does not prove the Principle untrue, any more than it proves the basic law underlying mathematics untrue because it takes a long time to solve a certain problem; or because one fails altogether in its solution. Hundreds of others are testing this law and demonstrating its truth.

In the Baptist church I learned to trust God, and believe that He is an ever-present help in time of trouble. Christian Science has shown me how and why God is an ever-present help in trouble, and has therefore increased and strengthened my faith and trust in God. In the Baptist church I learned that Jesus came to save the world. I accepted him as "the way, the truth, and the life." I accepted his good work as the proof of what may be accomplished by infinite faith in God. Christian Science has shown me how Jesus did his mighty works, and how we may follow in his footsteps and verify his promise, "He that believeth on me, the works that I do shall he do also."

(Rev.) W. L. Swan.

The Westerly (R. I.) *Sun*.

It is not unusual in these days to read in modern medical magazines discussions on such subjects as "suggestive therapeutics," "faith-healing," "mesmerism," etc. In fact hardly a month passes without an article in one or another of the medical periodicals devoted to healing by mental means. The general impression seems to prevail among these writers that the several systems of medicine must needs avail themselves of the help which the activities of the human mind seem to promise. Indeed they berate the backwardness of their fellow-practitioners in not appropriating such valuable therapeutical agents.

A singular fact in connection with the present-day discussions by medical men above referred to is that as a general rule they observe no differences whatever between the various methods of healing without drugs, usually classing them all together under the head of "mind cure" or "suggestion." This indiscriminate plan of classification works a distinct injustice, notably in the case of Christian Science. Moreover it gives sure evidence of a very superficial line of investigation, whereas there is great occasion, as there should be a demand, for the deepest and most profound study; to the end that the conscientious physician may not unconsciously adopt means which may ultimately do more harm than good both for himself and his patients. It is plain to those who have given earnest consideration to the subject of mental healing, especially to those who have carefully investigated the teachings of Christian Science, that there exists the widest possible difference between "suggestion," "hypnotism," "mental science," "faith cure," and Christian Science, and this difference is not one of name merely. The very premise on which Christian Science is founded separates it fundamentally from all other systems, and gives those who practise it the two-fold advantage of quickening the moral sensibilities of mankind, by awakening them spiritually, while healing their sickness. In Christian Science one is healed of sickness and of sin by the same means.

What I have said above is prompted by an article headed "Views on Faith Healing" in the *Democrat and Chronicle* of Aug. 19, taken from the *London Globe*, and which deals with some observations in *The Practitioner* for June. That the "mechanism" or *modus operandi* of Christian Science is not in the least like the means employed by mental systems of cure and faith cure may be proven by any honest investigator. For this reason the medical man owes it to himself, as well as to those who accept his advice, to first understand and apply Christian Science before classifying it with agencies which he regards as accounted for on a purely psychological basis.

In the article "Views on Faith Healing" it is stated, "Mrs. Eddy does not profess to mend broken bones;" and that she makes no "claim of healing power over diseases or injuries that lie within the domain of surgery." This statement evidences a misapprehension as to Christian Science, for Mrs. Eddy, as well as every other Christian Scientist, knows full well that the healing in Christian Science is not by reason of any personal power or power resident in the human mind. Christian Scientists understand what Christ Jesus meant when, after healing the impotent man, he replied to his questioners, "I can of mine own self do nothing." Yet no one on earth has ever accomplished as much for suffering humanity as he. Mrs. Eddy claims that all forms of disease, and such conditions as are even yet trusted to the surgeons by Christian Scientists, can and will be healed by God through Christian Science. Such results have already been obtained in Christian Science in numbers of well-authenticated cases. It

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has also been proven, during the forty years of Christian Science practice, that "a proper selection of cases" is not "an essential condition" in the successful application of Christian Science. Growth in spiritual understanding—a true knowledge of God and His universe—is what determines the success of the Christian Scientists, and will mark the time when it shall be everywhere known that "God healeth all our diseases," even to the restoring, unaided, of such cases as the surgeons now handle.

H. CORNELL WILSON.
Democrat and Chronicle, Rochester, N. Y.

Any religious teaching which tries to bring heaven to us now; which is teaching us to be thoughtful of others; to bring happiness and to do good; to dispense in our daily lives sunshine and gladness, and to love our neighbor in the way the Master commanded us to do; and which is based absolutely upon the simple and sublime teachings of Jesus Christ, cannot be rightly termed false teaching. This is what Christian Science, which was founded by Mrs. Eddy, is doing. The thousands who have investigated her teachings, and who have accepted them, testify to having received from them a demonstrable understanding of God as divine Principle, as infinite Life, Truth, and Love, as omnipotent, omnipresent, and omniscient Spirit, "who forgiveth all thine iniquities; who healeth all thy diseases."

Christian Science is a practical religion. It enables us to understand and to apply to every condition of life, with beneficial and healing results, the wondrous truths given to man by the Master, so that by them multitudes have been healed and are being healed to-day, physically, morally, and spiritually, just as the multitudes were healed in the days of the Galilean prophet.

W. S. MORRIS, JR.
Norfolk (Va.) *Ledger-Dispatch.*

No one who has ever attended a Christian Science church, or come into contact with Christian Scientists, will deny the spiritual quickening taught by Christian Science. This is the great thing that it does teach, and not only does it teach it to the "fashionable women on Fifth Avenue and Drexel Boulevard," but to those unfashionable people as well who live on other streets, and to the great mass of business men. Every one who attends a Christian Science church in any large city will be impressed with the number of business men in the congregation. And the testimonies which are given at the Wednesday evening meetings are all along the line of work which our critic intimates is not taught at all.—*Sedalia* (Mo.) *Democrat.*

One of the preachers over in Northampton got into a newspaper discussion with the official press representative of the Christian Science denomination, and after the minister had written columns and columns defending his stand, he got mad and practically called the representative of the Scientists a liar and a fool. It was noticeable that his treatment by the Scientist was more charitable. When a man gets mad abuse takes the place of argument, but it is never as convincing, and the Scientist must have left a better feeling with the readers of the *Herald* than did his antagonist.—*Westfield* (Mass.) *Daily Times.*

ADMISSION OF MEMBERS.

The next admission of members will be Nov. 6, 1906. Applications for this admission should be in the hands of the Clerk on or before Oct. 16, 1906.

Application blanks can be obtained by applying to the Clerk, William B. Johnson, at the Church.

THE LECTURES.

CRIPPLE CREEK, COL.

Judge Septimus J. Hanna lectured on Christian Science at Cripple Creek, Col., July 22. He was introduced by Charles Walden of Victor, who said in part:—

I stand here before you as one who has tested Christian Science in his domestic life and in his business, and always found it a great benefit and never wanting. I desire to say it is my sincere conviction that Christian Science is the religion of truth, based and built upon the rock Christ. No matter what a man has been, no matter how forlorn, friendless, and hopeless he has become, he finds his true self again in Christian Science. If I had to state briefly what Christian Science is, I would say it is simply the teachings of Jesus put into practice. There is nothing new in Christian Science: it is but the discovery of the truth our Master taught. It is the light which lighteth all men. It is the religion which appeals to business men, which gives them rest, comfort, and peace and shows them that it is not only possible but profitable to apply the Golden Rule in all our affairs, under all circumstances, all conditions, at all times, and in all ways. It is the religion that gives to all mankind, health, peace, harmony, happiness, and prosperity.—*Correspondence.*

FABYAN'S, N. H.

The music room of The Mount Pleasant was filled Sunday afternoon [Aug. 19] with an appreciative audience to listen to a lecture by Mrs. Sue Harper Mims of Atlanta, Ga., on Christian Science. It was the annual lecture given under the auspices of the White Mountain Christian Science Church, worshiping in the little church near the White Mountain House. Mr. George H. Moore of Boston, Second Reader of the White Mountain Church, opened the meeting in the following words:—

The message of Christian Science, like that of every sound presentation of Christian truth, is simply the story of God's good will to man. The teachings of Mrs. Eddy, the Discoverer and Founder of this Science, have, however, this unique distinction: they insist on the fact that God's love is an available, demonstrable power in which men may find cure for every conceivable form of distress which disfigures human life; and the history of the Christian Science movement verifies this declaration. It records a constantly growing demonstration of the tremendous possibilities of this larger faith in God when directed by a scientific understanding of God's law. The promise of Christian Science is to any man who seeks its help and who brings diligence and sincerity of purpose to bear on the study and application of its teachings.

Our lecturer this afternoon is a much-honored and loved member of the official Board of Lectureship of The Mother Church of Christ, Scientist, in Boston. Her rich experience in Christian Science work and her broad understanding of its Principle enable her to speak with authority and entitle her to your most thoughtful attention.

Among the Clouds, Mt. Washington, N. H.

ANOTHER NEW PAMPHLET.

"The Ministry of Truth," a new pamphlet now on sale, is made up of the following articles, reprinted from *The Christian Science Journal;* viz., "Healing as Practised by Jesus," "The True Thought Modus," "Letter from a Lawyer to a Friend," "The Word Declared," and "Here."

Price. One copy, six cents; twelve copies to one address, 60 cents; twenty-five copies to one address, $1.15; fifty copies to one address, $2.25. Address all orders to The Christian Science Publishing Society, 250 Huntington Avenue, Boston, Mass.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book does not consult nor read letters on disease. Writing to Mrs. Eddy *is not* Personal Contagion. Take no notice of startling reports about Mrs. Eddy. Our Publication Committee will be reliable on this subject. *Beware of counterfeit letters.*

"THE DEEP THINGS OF GOD."

[THE following wonderfully appreciative letter is from a clergyman who a few years ago embraced Christian Science, and is now engaged in its healing ministry. The spiritual insight into "the deep things of God" disclosed by this letter is remarkable.—EDITOR.]

Eau Claire, Wis., Aug. 20, 1906.

Rev. Mary Baker G. Eddy, Concord, N. H.

Beloved Leader:—Just now while so much is being said about seeing you, there is a desire on my part to see you *impersonally*,—that is, to see that life which was sufficiently good to perceive the healing, saving truth as given in Science and Health.

I know Christ Jesus could never have been born of Mary had she been impure in thought or deed. Lust never gave birth, and never will, to so noble a character as Jesus of Nazareth, "the best man that ever trod the globe." I clearly see in Him truth manifested to mortal eyes through that of their own conceiving,—the flesh. I can see that it required a higher sense of purity than Mary had, for the revelation of Christian Science. How sad that after the advent of Jesus it required nearly nineteen hundred years to ascend the heights to which David evidently referred in Psalm 121, "I will lift up mine eyes unto the hills [spiritual understanding], from whence cometh my help." For a small measure of this understanding I am devoutly grateful, for it means so much in every way. Thank you, dear Mrs. Eddy, for your trials, your struggles, your bleeding footsteps to the heights which I sincerely desire to attain. Thank you for showing us the way to the Wayshower. This is just a little "love letter" to you from one who was once committing "the error of the ages," "preaching without practice." Now I am striving to do both, to preach and to practice. "What God hath joined together let not man put asunder."

Faithfully and gratefully yours,

(REV.) MARTIN SINDELL.

"THE LABORER IS WORTHY OF HIS HIRE."

NOTWITHSTANDING the smallness of the charges made by Christian Science practitioners for work done by them for their patients, there has been more or less assertion and innuendo, by those who do not know the facts, that Christian Scientists are mercenary, and a letter recently published in the *New York Sun* made this misstatement. We are glad to see that *The Sun* has opened its columns to a letter from a lady who denies this charge and proves its untruth from her own case.

This lady, although not a Christian Scientist, writes from the experience of one who has been healed through Christian Science of a so-called incurable disease. The disease from which she suffered was a form of rheumatism, and as eminent doctors were consulted, including one whom she describes as "the best diagnostician of Chicago," there seems to be no question about the type of disease or its seriousness, according to medical standards. We quote from this letter as follows:—

"I have just read in *The Sun* a letter by Mr. Boulter, who questions the cures made by Christian Scientists and who intimates that he would like to hear how many hours they have spent in gratuitous healing.

"I am not a Christian Scientist, but if I possessed a fortune I should be glad to give a million or two to the Cause of Christian Science, in order to feel that I had in a measure paid for my own healing. . . .

"After my doom was pronounced I became very low-spirited, until at length some friend suggested Christian Science. Although strongly prejudiced against it, I did try it and am now almost a well woman in every respect. . . . My healers, instead of seeming to care for any extra fee because of such a wonderful cure, would accept only the usual one-dollar-a-visit fee, so that my entire treatment cost only two or three times the sum exacted by the famous diagnostician for one hour, which was twenty-five dollars. . . ."

It seems strange that the motives of a class of people whose sole aim is to do the utmost good to their fellows, should be so misconstrued as have been the motives of Christian Scientists; but we have faith that the marked change of sentiment in this regard, which has been in evidence for some time, is growing stronger and stronger, and we hope eventually to see a better observance of the Ninth Commandment.

ARCHIBALD MCLELLAN.

TRUTH ALL-SUFFICIENT.

THE blindness of mortals to their own best interests is nowhere more apparent than in the attempt to make the truth conform to their misconceptions of being and its laws. This is sometimes manifested in a demand that a Christian Science practitioner shall heal a patient who does not even desire the help of Truth and is not ready to give up material remedies, this demand being made on the ground that Jesus healed all who came to him, and that he did this on their own terms,—an assumption which is wide of the facts. From the standpoint of Christian Science the subject of Christian healing is the most sacred that can engage thought; and when we come to consider the work of the Master,—the mighty work for the doing of which he was finally brought to the cross,—we may well take off our shoes, for the place whereon we stand is holy. Mere speculation as to his motives or methods is of no value; the one all-important question is, How can we best achieve the glorious results which characterized his ministry, and thus "reinstate primitive Christianity"? to use our Leader's words. (Church Manual, p. 17.)

Of one thing we may always be sure, namely, that Jesus' constant effort was to do the Father's will, at any cost to human sense. At the outset of his public work he announced, "I seek not mine own will, but the will of the Father which hath sent me." Again, at the close of that glorious career which was ever marked by self-abnegation, when within the very shadow of the cross, he prayed, "Not my will, but thine, be done." This was the one vital consideration, before which every other paled into insignificance,—to do the Father's will himself, and to aid others to do it as did he—by the submission of the human to the Divine.

In the long centuries which have intervened since his day, mortals have been doing their own wills, and agonizing over their painful efforts to bend to God's will in some one particular, when the understanding of Truth and obedience to it leads into wisdom's ways "of pleasantness" and "paths of peace." Of what avail is it to contend for material remedies in conjunction with Christian Science treatment, when we know that all through the centuries there have been prayers and potions, but no sure and certain means of approaching the Father "in spirit and in truth" to find His ever-ready aid? If prayer without a knowledge of spiritual law had been found sufficient for the healing of sickness, even when material remedies were relied upon,

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the thousands would not have turned away from time-honored material systems to find healing in Christian Science.

No one can justly claim that the effort to be healed by Christian Science is an uncertain venture, for all may acquaint themselves intelligently with its basic teaching by the study of its text-book, and by this means alone many are healed. As this book is studied, it becomes very clear to the reader that material means are not needed to assist the operation of the spiritual law which heals; that, on the contrary, a belief in them hinders the needed recognition of Truth's presence and power. Jesus once said, "The Father himself loveth you, because ye have loved me, and have believed that I came out from God." Those who are healed in Christian Science love this truth because they know that it comes from God, and thus they draw near to the life-giving touch of divine Love. They learn that the service of Truth admits of no divided allegiance, and as of old the tender, compassionate Christ answers the prayer, "Help thou mine unbelief;" then thought rises above all false evidence to say, "Thine is the kingdom, and the power, and the glory, forever;" or, in our Leader's words, "God is infinite, all-power, all Life, Truth, Love, over all, and All" (Science and Health, p. 17).

ANNIE M. KNOTT.

REGRET.

[THOSE who have received copies of the pamphlet mentioned in the following letter, no doubt have noticed that it contains profuse quotations from Science and Health, which is not only a violation of our Church By-laws, but also an infringement of the author's copyright. We gladly publish Mr. Smith's apology.—EDITOR.]

As Publication Committee for the State of Minnesota, in my pamphlet entitled "Answer to 'Decision of The Session of the Westminster Presbyterian Church of St. Paul, Refusing Letters of Dismission to Mr. and Mrs. Harry *I.* Weickert, to First Church of Christ, Scientist, of St. Paul, with the Reasons for the Decision,'" I unintentionally made larger quotations from the copyrighted writings of our beloved Leader, Mary Baker G. Eddy, than are permitted by the By-law, Article XXII., Sect. 9.

I sincerely regret this, for it is and always has been my honest purpose to the best of my ability to conform strictly to the Manual of The Mother Church, as well as to all the wishes of my revered Teacher, the Discoverer and Founder of Christian Science.

Every copy that I shall issue hereafter of my aforesaid pamphlet will have printed upon it the following: "Quotations from the copyrighted publications of Mary Baker G. Eddy are made by permission. Abbot Edes Smith, C.S.B." Having unwittingly overlooked the necessity of asking this permission beforehand, I feel most deeply grateful for this magnanimous permission of our noble Leader, so graciously granted after publication.

Sept. 5, 1906. ABBOT EDES SMITH.

NOTICE.

THE members of the Publication Committee are requested to send to the editor of the *Sentinel* clippings of all their letters and articles which appear in the press, also clippings of other newspaper articles and editorials which mention Christian Science in an interesting way.

LETTERS TO OUR LEADER.

Westerly, R. I., Aug. 26, 1906.

My Dear Mrs. Eddy:—In Mrs. Mims' helpful article, "The Lesson of the Dove," published in the *Sentinel* of June 2, she spoke of your "pioneer work, when at first there seemed no abiding-place for the heavenly message," and I was forcibly reminded of your visit to Westerly in those early days, as told in your book, "Retrospection and Introspection." This letter is just an "olive branch," telling you that there is a receptivity and appreciation here now. We hold regular Sunday services, and also keep a Reading Room open daily. Copies of Science and Health are being constantly loaned and sold, and the librarian of the public library tells us the copies there are in great demand. The sick are being healed and many people are asking, "What is Christian Science?" One of our earnest Scientists here is the daughter of a late member of the Lyceum Club which engaged you to lecture. That organization has not been in existence for many years, but a number of the members are living and hold posts of honor in this and other towns. I recently called on the Rev. A. H. Lewis, now of Plainfield, N. J., pastor of the Seventh Day Baptist church there and editor of *The Sabbath Recorder*. He has a summer home near here, and as I knew he was a member of that club when pastor here, I thought he might tell me something of interest in regard to it. He said it was organized in the early winter of 1865 and that he was its first president. They had a reading room, also debates, and a lecture course. Among the lecturers he remembers Rev. William H. Milburn, who for so many years was "the blind chaplain" of the United States Senate and House of Representatives; also J. G. Holland, the author. As Dr. Lewis left Westerly in 1867 he does not remember your visit. He said, "That was just the time when women, Susan B. Anthony and Elizabeth Cady Stanton, were fighting their way to the platform."

I venture to enclose a clipping from to-night's local paper, which may be of interest to you. It was written by my stepfather, Rev. William L. Swan, who this month resigned his pastorate in order to devote his time to practising the truth, "the best sermon ever preached." For my healing, over seven years ago, for my present faint understanding of the Science of divine Love, and for all my many blessings, I have to thank God, my Leader, and my teacher. I pray that I may ever be alert, watchful, and obedient to Principle, thus expressing my gratitude.

With love, faithfully yours,

GRACE R. KNAPP.

[The newspaper clipping referred to will be found on page 38 of this issue.—EDITOR.]

Buffalo, N. Y., Aug. 23, 1906.

Mrs. Mary Baker G. Eddy, Concord, N. H.

My Dear Mrs. Eddy:—The Christian Science Society of Cambridge [England] has been a source of so much good to me, that I want to tell you of one feature of its work,—that of reaching university men and women from various parts of the world. During the past three weeks the Society has been instrumental in presenting Christian Science for the first time to the careful consideration of a doctor of philosophy from Belgium, where, we believe, there is as yet no church of our denomination. The Society has also profoundly interested a doctor of philosophy from Finland, a country also without Christian Science practitioners as yet. A theological student from Germany attended a church service here, and at once began his reading of Science and Health. A woman student, also from Germany, attended a service, and, after a few minutes' conversation at its close, said that she now understood the doctrine of the trinity, a subject hitherto most perplexing to her. These four learned of Christian Science first through the church service in Cambridge.

The two practitioners here are women of fine intellectual attainment, high social standing, and entire devotion to the Cause of Christian Science. Although it is not difficult for them to cope with the problems of the scholastic and the theologian, they invariably point the seeker to Science and Health. During the few days which I have spent, as a

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guest, in the home of one of the practitioners, two cases of physical healing came under my notice. The work was quick and attended by that exaltation of thought which characterizes success in metaphysics. The privilege of once acting as First Reader has been mine here in Cambridge; and the privilege of serving once in the Reading Room. These experiences have meant much to me. When I stop to think of the changes that have come into my life as a result of your having lived in truth, I am filled with thanksgiving to you. With gratitude,

LAURA DUNBAR HAGARTY.

New York, N. Y., July 1, 1906.

Dearest Leader and Friend:—I wonder if I may break into your busy life for just a few moments, to tell you of my gratitude for Christian Science? It is nearly nine years since through the sufferings attendant upon sickness, sin, and sorrow I was led to seek God through your writings, and not only was I made whole, but I found an ever-present God, who does deliver from every discord and who does answer prayer. I am grateful for the firm and enduring establishment of the Church of Christ, Scientist, that is, through your teachings, redeeming thousands from sickness, sin, and death, and my daily prayer is for a better understanding of Jesus' words, that I may be of greater service to mankind and more worthy of the name Christian Scientist.

God bless you for all you have done and are doing for the world, and may I become a more humble follower of our great Master. Lovingly,

EDGAR G. GYGER.

Alhambra, Cal., Aug. 18, 1906.

Mrs. Mary Baker G. Eddy,
Pleasant View, Concord, N. H.

Dear Leader:—We gratefully acknowledge the power of Truth in human consciousness, which has enabled us, a small band of Christian Scientists, to build a church that is now ready to be dedicated to the Cause of Christ, Truth, which has made us free. Our desire is to so live in this truth that its light may radiate and glow, until it reaches the hearts and homes of all the people of Alhambra. We know you are with us always in every effort to bear aloft the standard of Truth which proclaims deliverance and liberty to a stricken race. We desire to express our gratitude and love to you, our dear Leader, and may we humbly press forward in the way you have shown us by your teachings and consecrated life.

Lovingly yours in Christ,
THE BOARD OF DIRECTORS.
M. J. STONEMAN, *Clerk.*

Wilmington, Del., Aug. 21, 1906.

Beloved Leader and Teacher:—Recalling your tender appreciation of the "acceptable fruit" sent you on former occasions, Mrs. John joins me in the great privilege of again forwarding for your use some of the products of this State. We send by to-day's express, a basket each of Crawford peaches and Jenny Lind cantaloupes. But we are conscious, dear Leader, that such an offering will not meet the mighty demands of Truth which "Choose Ye" and "Personal Contagion" call for. Such demands are only met by the yielding up of the claims of the flesh and the gain of spiritual understanding, the fruitage of which is found in the speedy healing of those that are bound.

We are happy to report the continuous unity and harmony of the increasing band of loyal workers in this State, and that the dignity and influence of our noble Cause and its gentle Leader are being recognized.

Lovingly and gratefully your follower,

NORMAN E. JOHN.

TESTIMONIES OF HEALING.

During early boyhood, in the spring of 1867, I was taken suddenly with an ailment so alarming that my life was despaired of, but under the care of our family physician in a few weeks I was out and was sent West to a farm owned by an uncle, where I rapidly regained health and strength. The lesion remained, however, and continued to cause me more or less disquiet, any unusual exercise bringing a strain.

This brings us down to my healing in 1904. That year I was called suddenly to my boyhood's home. I had been suffering severely for a day or two with my old trouble. During the journey I was in great physical discomfort, and was, to say the least, in a state of exceeding mental disquiet. On arrival at Buffalo, I went immediately to a Christian Science practitioner, who worked faithfully for me, else I doubt if I should have succeeded in reaching home. The symptoms developed so alarmingly that I left uncompleted the object of my trip, returning next morning to Boston. On my arrival I telephoned to a practitioner whom I knew. I fully expected a siege, although trying to know the unreality, as understood in Science, of the whole wretched business. That night I slept comfortably for the first time in five days. The next morning I arose and dressed with greatly restricted suffering, ate my breakfast and wrote two letters. The third day I visited the office at noon, with scarcely a trace of the trouble, taking up my regular work on the day following.

Healing in Christian Science is not simply an alleviation, it is a healing from start to finish. I have ever since been able to twist my side in any way, lean forward, back, or sideways and touch the floor with my finger-tips in any direction, with no sense of obstruction,—something I could not do before. The clarified thought of the practitioners laid bare the falsity of "the lesion," and I have no fear of its re-appearance. In resultant gratitude I am studying the text-book, Bible Lessons, the *Sentinel*, *Journal*, and other authorized literature pertaining to Christian Science.

If gratitude for blessings always at hand be an attribute of Christianity, why should not a grateful recognition of Mrs. Eddy's work and its results, in perceiving and re-establishing an understanding of primitive Christian healing, be conceded by theologians and everybody else as the greatest evidence of real Christianity, in that it fulfils the divine command so often reiterated, "Preach the gospel," "heal the sick." Future generations will concede her the crowning glory of having again re-instated the Messiah, or spiritual knowing, in human consciousness. While the various creeds have argued the letter, she has perceived its life-giving spirit. While the various theological interpretations have been relatively barren of results, she has fulfilled the spiritual prophecy, "By their fruits ye shall know them."—E. F. PARMELEE, Boston, Mass.

I was in poor health for ten years and under a doctor's care constantly. My physician said I had a complication of disease,—uterine, kidney, and stomach trouble, etc. Finally I had a severe attack of fever and a doctor called every day, but I was no better. A friend then spoke to me of Christian Science. She had been healed by it, but I was not yet ready for it. I consulted another doctor and he advised me to go to a hospital and submit to an operation after he had built me up. I took the medicine for six weeks, then went to a hospital and had the operation performed. After five weeks I returned home, but was not able to do anything. The doctor told me to remain quiet for three months. I obeyed his orders, but as soon as I began to work all my ailments came back and I was soon as ill as ever. The doctor then said a slight operation would be necessary every three months. To this I would not submit and made up my mind to die.

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At this time some Christian Science literature was sent to me. I read it but did not understand it. When the Scientist called upon me she reassured me, telling me that if I would get the book Science and Health and read it carefully, I would soon understand it and get well. I procured a copy, began reading, and became so interested that I could scarcely stop. I would read to my husband and say, "I know it is true," and I began to feel free and happy for the first time in years. I went to church, and read the text-book faithfully. My troubles all disappeared gradually and I have been well and happy for five years, able to do the work for a family of twenty with the assistance of one girl.

Several have been brought to Science through my healing. When my husband saw it he began to attend the services, and now we have both been members of the Christian Science church for three years. We are truly filled with gratitude to God, and to Mrs. Eddy for the teaching of Science and Health.

MRS. FRANK HARTMANN, Pittsburg, Pa.

I gladly give my testimony with the hope that it may help some suffering one to find rest and peace. I was traveling to California with a sister who was seeking health. I had given up looking for my own, as a kind and loving family had done all that was possible for me for five years, but with no success. I was without hope, and worst of all, without God, as reading my Bible and praying seemed useless, but I still clung to a little book of Scripture quotations and read a verse from it each morning. On Dec. 6, 1904, while on the train *en route* for Pasadena, I read these words from Exodus, "Fear ye not, stand still, and see the salvation of the Lord, which he will shew to you today." My first thought was a longing, that if there was a God, He would show me something of His nature, but the next thought was the wish that the train would be wrecked and I might be killed. I could see no chance of heaven, and hell could not be worse than the present.

Shortly after this it was necessary to change cars, and we were taken into a section opposite to a lady and child, who immediately won my interest. I listened to her conversation with a young lady, and when she had finished, I asked her if she would not like to come and talk to me. When I asked her the subject of her conversation, her reply was, "Christian Science." I knew nothing about it, but before we arrived in Pasadena she gave me a copy of the *Journal* and asked us to call on her if in any friendly way she could be of service to us. I then went for treatment and bought a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy. It contained the truth I had been striving for all my life. I attended the services in the little Pasadena church every Sunday and Wednesday, and found them very satisfying.

In May, when it was time for us to return to Philadelphia, I did not wish to go, for I knew that Christian Science was the answer to my verse which I had read that dark day, but I did not think I could return home and proclaim my healing, as I knew of no one there who knew this truth and did not know how my family would feel. I again went to a practitioner, and soon realized that God was in Philadelphia, and in my own home, as much as in Pasadena. The day before I left, this verse in the Lesson-Sermon gave me much comfort, "Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest." I was no longer afraid, and never left any place with such a sense of quiet and peace. Three days after my return home I told my father I would like to attend the Christian Science church instead of the one to which I had been accustomed to go, and this was his reply, "Daughter, I do not know anything about Christian Science, but if it is all you say it is,—and I have no reason to doubt it,—if it has done for you what I have noticed these three days, you shall follow it unmolested as long as you live with me. Thank God, you have been converted;" and so the first words I had heard of Science were proven true, "Divine Love always has met, and always will meet, every human need" (Science and Health, p. 494). This has been true ever since in every sense of the word; Love has been ever-present, protecting me and giving me more happiness than I ever could have planned for myself. There are many interesting details that might be given, but God's Word has never failed.

I want to express my gratitude to God for all He has done for me through Christian Science, and I desire to so live that God may use me as a channel of love to help others, who like myself are surrounded by all good, but too much in the dark to know it.—LOU BRADLEY, Philadelphia, Pa.

I desire to testify for the help of others to what Christian Science has done for me. After about four years of miserable suffering and several extended nervous breakdowns from supposed overwork, I found myself in an alarming condition, so diagnosed by physicians, including two specialists. I was sent to a hospital, where I spent four weeks in great misery.

I had been reading Science and Health for a couple of months and really wanted to try Christian Science, but was so filled with fear that I could see no way of getting along without *materia medica*. I had, however, much help at this time from a friend who was in Science. One Sunday I went to the Christian Science church and got along better that day than before. Soon after this I went to a practitioner and told her that I had decided to drop the medicines, although with much foreboding as to the results, and that I wished treatments. I considered it quite a demonstration to have reached this beginning. From that time I improved continuously. It is impossible for me to express in words the mighty influence which worked in me to overcome my sense of no control, and which gradually brought me back to a normal condition. I was formerly filled with fear and worry and had no thought of going to God, divine Principle, for help. I had been advised not to go back to office work, and of course I had an unreasonable fear of it.

It is now just a year since I took my first treatment. My trouble has almost entirely disappeared and I have been at office work seven months. I know that several physicians believed I would not get over my sickness, and the following words of my last physician, a thoroughly experienced and competent specialist, for whom I have a high regard and an appreciation of his care and consideration, I consider a fitting expression for a testimony in Christian Science. He said, "I am much elated at your recovery; your case is one in a hundred thousand, but you had it in you to get over this." I know that these are only outward manifestations of what I have gained in spiritual growth, and others as well as myself may increase their understanding of this truth which our dear Leader, Mrs. Eddy, has shown us through her deeds, as well as in Science and Health and her numerous other writings.

Although my healing has been slow, I realize that I have gained and will continue to gain by continual study and practice of our text-book, which is indeed a "Key to the Scriptures." Most of my experience, as given above, was in and about San Francisco, but now I am located in a small town where my wife and I are, I believe, the only Christian Scientists, with the exception of one lady and her family. We read the Lesson-Sermon together every Sunday.—BERTRAM H. COFFIN, Sonora, Cal.

How thankful we should be that at last the truth which is able to set us free from the bondage of the world has been made clear to us, and that we have but to accept the teaching of Christ Jesus as interpreted in Christian Science and obey his commands in order to receive all the promises

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of the Father,—health, harmony, heaven, here and now. Of this I have proof, for about one year and a half ago, after all material aid had failed and the doctors had said they could not help me, I turned to Christian Science and received help immediately. From a state of deep despondency I was raised to happiness and peace; from long-continued suffering, I was released in one treatment. I was well—happy—and have been so ever since. I was also instantly cured, by my own realization of the truth, of a pain in my hip which had troubled me for several years.

For all that Christian Science has done for me,—and there is not an hour, no, not a moment of the day that I am not benefited by it,—I am deeply grateful to God, who through our loved Leader has made these things possible.

Miss Ethel B. Prescott, Boston, Mass.

It is difficult for one who does not understand Christian Science to believe that the reading of "Science and Health with Key to the Scriptures" by Mrs. Eddy, will bring that apprehension of divine Truth which heals both sin and sickness. Not only is this statement truthfully made many times in our Wednesday evening meetings, but it is often seen in the testimonies published in the *Sentinel* and *Journal*, to which I wish to add mine.

When I was a boy I had my nose broken. It was not only broken at the bridge, but the large bone or cartilage was curved in such a manner as to entirely close one of the nostrils. Later a very painful operation was attempted, but it did not bring the desired result. This was about the year 1885. Sixteen years later, in 1901, I took up the study of Christian Science, and since then I have studied it faithfully. One day within the past year I was much surprised to find that I was breathing through both nostrils, and an examination revealed the fact that while my nose was not perfectly straight, it had straightened sufficiently to give me the free use of both nostrils. This healing has been done in no other way than through Christian Science, by the almost constant declaration of the allness of God, good, and the nothingness of error, as we are taught on almost every page of Mrs. Eddy's writings. By this study I am a better man every way,—better morally, better physically, better mentally, and far better spiritually. I am glad to give Mrs. Eddy all honor, for I am very grateful to her and grateful to God for giving me this truth through her.

S. A. Blasland, St. Louis, Mo.

It would be impossible to express in words my gratitude for Christian Science, for I am glad to tell what it has done for me. Even as a child I was never quite free from some ailment, and for the last fifteen years I had been growing steadily worse, until I had become a nervous wreck, suffering at times with my stomach, and three days a week I was prostrated with severe neuralgic trouble. Five doctors had treated me, one after the other, each leaving me no better than when he found me.

One year ago I sent for a Christian Science practitioner, and in two months' time I was a different creature. I have never had my glasses on from the time of the first treatment, while before I could not use my eyes without them for more than five minutes. My friends look at me and say the change is a miracle, but I know it is the natural thing for God's children to be healthy and harmonious. He never sends sickness or sorrow, and I should like to gather all into the fold, to know the peace and joy which we can claim and so be free.

Daily I pray God to bless Mrs. Eddy for what she has done in showing us the way in Christian Science. It has done much for me physically, and what means a great deal more, it has brought me knowledge of the peace which passeth all understanding. I am indeed thankful to God, and to our Leader, who is so patiently showing us, step by step, how to claim what rightfully belongs to us all,—health and happiness.

Florence Howell Johnson, Philadelphia, Pa.

Nearly two years ago I was induced to try Christian Science treatment for a very aggravated case of asthmatic trouble. For more than sixteen years my life had been made very wretched by severe attacks of this disease, and I frequently had attacks from which my physicians feared I could not recover. During these years of suffering I went from one doctor to another, having had treatment from five of the best doctors in Wilmington. Christian Science treatment healed me, and I am grateful for it.

Mrs. Sarah J. Willson, Wilmington, N. C.

From my early childhood I had been a sufferer from stomach trouble, and as I grew older other maladies appeared, till I was miserable most of the time. I was either under a doctor's care or taking medicine recommended by well-meaning sympathizers. Some of these remedies seemed to relieve my suffering for a time, but it only returned in an aggravated form. This condition continued till I was a nervous wreck. Clouds seemed to gather thicker and thicker till October, 1904, when the doctor said I had a malignant growth in the stomach. I believed this, as my grandfather and his father had died with kindred trouble, and we therefore thought it hereditary. This was my condition when I decided to call a Christian Science practitioner, and as a result I was practically healed inside of three weeks, being able to eat or drink anything I wanted from the first. For more than a year I have been doing all the work for a family of four, besides visitors, and can do it without being tired and worn out, as I used to be all the time.

Does any one wonder that I am thankful to God for Christian Science, which brought me out of misery and darkness into the light and peace that passeth understanding? I am also grateful to our Leader for bringing us the truth that makes us free.

Mrs. Caroline R. Cochran, Watertown, S. D.

Having experienced the healing effects of Christian Science, I desire to express my deep sense of gratitude. When this Science was first brought under my notice I was suffering from sight failure. I was not able to read printed matter of any description, no matter how large the print, without experiencing the most violent pain. Many different kinds of glasses had been tried without success, and the oculist at last said I must give up all attempts to read, and live in hope that as my general health improved the sight would return; but I was then in poor health and had little hope of a speedy recovery. It was at this time a friend lent me some *Sentinels* and told me something of this, to me, new and beautiful truth. I bought a copy of Science and Health, but found that I could not read it so sought out a practitioner. At the end of one week's treatment I could read without pain. I had no more treatments, but continued reading, and at the end of the second week I put aside the glasses which the oculist had ordered and have been able to read any kind of print ever since. This seemed, and still seems, a very beautiful demonstration of the power of Truth—but the gradual transformation that results from daily study and striving to understand and live the truth; the uncovering of error where least suspected; the revealing of what it is that ails us and how it can be utterly destroyed,—the growing up into the knowledge of God's ever-presence,—is to me wonderful beyond words. Since my first healing there has been a steady growth in understanding, and, as a consequence, in health and strength.

I have had many things to be thankful for during the

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short time I have been a student of Christian Science, but for nothing am I more grateful than for the new light which has been thrown on the Bible. Before it was to me an obscure, even irritating, book—now I go to it for instruction and peace. For these blessings I thank God, divine Truth, and Mrs. Eddy, Truth's Messenger.

MAY HICKMAN, Sydney, Australia.

It is now eighteen years since I came into Christian Science, when I was born anew in the truth. A dear friend, who had been sick a long time and given up by physicians, having seen the healing of a neighbor in Christian Science, accepted it and was soon better. She sent for me to come and see the Scientist. I was glad and ready, as two weeks before my last physician had said, "I must be honest and tell you that I can do no more for you." He was very kind, but told my husband I would not be here long. I had been under several different physicians for five years. It was thought that my lungs were seriously affected. I commenced to gain from the first, under Christian Science. The first trouble to leave was one from which I had suffered for years, and for which I had been taking laudanum. Another trouble I had from childhood, but one after another went and at the end of a year I felt like a new person. I have never taken any medicine since the first. I look back with pleasure to my second year in Christian Science, it was so spiritually happy, nothing to mar or ruffle the harmony; but I had to be tested and tried. Burdens seemingly too heavy to bear had to be met, but as I walked alone with God, they made me to stand firmer and stronger. I felt the all-presence about me as I clung to the Bible and Science and Health.

Early I had been taught to read the Bible, and I had united at the age of fourteen with an orthodox church. Many were the questions from childhood which had never been satisfactorily answered, but they unfolded one by one, so simply and beautifully, as I continued to read our text-book. Not half can be told, as words fail to express it. I pray that my life may so reflect the fruits of spirit as to show my gratitude to God, and to Mrs. Eddy, for the physical and spiritual blessings received and still being attained.

MRS. OLIVE CORWIN HAWKINS, Friendship, N. Y.

A feeling of deep gratitude urges me to say what Christian Science has given and taught me. Never having been strong, I underwent for nearly fourteen years a course of treatment which seemed to do me good; but when I came to know Christian Science, how clear it was to me that the material treatment is limited at best, while the power of divine Love is unlimited. During five years I suffered from severe heart trouble. I was forbidden to walk upstairs, so that at our house and my mother's a lift was made. After I had treatment in Christian Science, these were no longer required. I had no longer any palpitation or pain, and instead of lying down all day I took walks in all kinds of weather.

After thanking God for my healing, I must say a word of inexpressible gratitude to our Leader, Mrs. Eddy, to whom I owe so much. I regard existence so differently, and find it so gloriously rich in all things, that it has become a joy for me to live by having learned that God is my Life. I have become so much calmer, and go on in perfect security, with the firm conviction that God's endless love will continue to help me in all things.

MRS. VAN OVERVELDT VAN DER MEERSCH, Scheveningen, Holland.

I suffered from indigestion, stomach and rectal trouble, for nearly twenty years, and used nearly every kind of medicine for these ailments, but kept growing worse all the time. A dear friend then recommended Christian Science to me, and I went to a practitioner, had two weeks' treatment, and was entirely healed. I have had some good demonstrations of Truth's power in healing, and above all, I am grateful to God that I am privileged to live in this age when humanity is again discerning those things of which Jesus said, "Many prophets and kings have desired to see those things which ye see, and have not seen them." With the spiritual light of Christian Science I find existence to be entirely different from what it seemed a few months ago. I am more thankful than I can express, and I am striving to learn more and more of this blessed truth.

JOE ADAMS, Boston, Mass.

I look forward with joy to the weekly appearing of the *Christian Science Sentinel* and am glad that we all have the privilege of contributing to its pages. It is about four years since I found Christian Science. I was suffering from almost every ill that flesh is heir to, including heart, lung, and stomach troubles from which I had suffered for years. The healing of my physical troubles is as nothing compared with the spiritual uplifting, which is wonderful. Words cannot praise God enough. My daily prayer is "to do all for the glory of God." We are thankful for the *Quarterly* and the beautiful lessons it contains.

I am thankful that I live in this day and age with our beloved Leader, Mrs. Eddy.

MRS. MARY A. DENHAM, Minden, Neb.

I shall be very happy if the story of my healing by Christian Science serves the purpose of helping some one else out of trouble as I was helped in my hour of great need. I am a farmer, seventy years of age, and had suffered for ten years with two severe chronic diseases, until two years ago, when I was treated in Christian Science. Since then I have been healed of these troubles, also of deafness, and of the desire for liquor and tobacco, which I had used for the last fifty years. These were overcome with the help of a practitioner, together with the study of Science and Health and in trying to live its teachings. I wish to express my gratitude to God, and to our Leader, Mrs. Eddy.

WILLIAM KRAUSS, Mapleton, Minn.

I became a Christian Scientist because I was looking for the truth and I found it in Christian Science. It has helped me to overcome many habits and been a great blessing to me in many ways, for which I am sincerely grateful. I long to understand this truth more and more, so as to be able to help others. May God bless our dear Leader, through whom I have been helped in my journey from sense to Soul.—GEORGE N. HICKS, Brooklyn, N. Y.

During the past four years, by the study and application of the teachings of Christian Science, I have been healed of many physical ills and many forms of mental discord have been destroyed. I have also been greatly helped in a business way, and in matters pertaining to my business relations with other men. The truth has been my only physician, support, and guide.

WENTWORTH P. BARKER, Newtonville, Mass.

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FROM OUR EXCHANGES.

The greatest punishments incurred by sin consist in the loss of spiritual ability. God does not need to set up any external bars to prevent us from entering upon the possessions and advantages due only to the righteous. The prohibition lies in the soul of the unrighteous man himself. He cannot appropriate the things which are the rewards of virtue. He lacks the faculty for doing so. When Jesus said to Nicodemus, "Except a man be born again, he cannot see the kingdom of God," it was saying that the man who is not Spirit-born is incapable of knowing what the kingdom of God is. No gates and walls shut him out of the kingdom; it lies all about him. He simply cannot see it. Paul pointed to the same law when he said, "The natural man receiveth not the things of the Spirit of God, . . . and he cannot know them, because they are spiritually discerned." That is the dreadful retribution of unspiritual life: the whole world of spiritual things is made indiscernible. When other people talk about them to the "natural man" they seem like "foolishness," vain imaginings, and delusions. He smiles incredulously or contemptuously. Unconscious that he is blind, he denies the reality of things which other people, having spiritual sight, declare they see. And throughout the whole range of spiritual life the man of carnal nature cannot enter into the experiences of the Christian. That gracious, heavenly light that sometimes "surprises the Christian as he prays," never breaks upon him.—*Sunday School Advocate.*

The Bible puts much emphasis on internal illumination. Paul prays for the Ephesians that the eyes of their understanding may be enlightened. After the external revelation was given there was need of the opening of the understanding to its light. This was the work of the Holy Spirit, and so far as we fail to realize this at the present time, and seek only to increase religious knowledge by research and education, we are making another serious mistake. Growth in spiritual knowledge requires spiritual work within. Hence to ignore conversion, regeneration, and the transforming grace and power of the Holy Spirit, while making much of the pursuit of external knowledge, may only land us in the deepest ignorance of spiritual things. We shall boast in vain of "modern thought" if there is no revelation of God's thought in our inmost being.

The Advance.

There are two ways to root out religious error and to drive out wickedness. One is to disprove the error by argument and denounce and punish the wicked. The other method is to fill the mind with truth, to make error ridiculous, and exhibit virtues which make wrongdoing seem contemptible. The first method taken by itself is dangerous; the second method is safe. If a man is filled with new truth, imperfect creeds will fall away; but if they are merely stripped away by some process of reasoning and logic, the believer, disenchanted, may be miserable and forlorn. The barbarities of war, of cruel sport, or inhuman competitions in business may be suppressed, while men remain selfish and cruel in spirit; but men and nations filled with generous sentiments lose the impulses which once expressed themselves in cruel forms.

The Christian Register.

A thousand things in our day shut God out of providence and life. In the olden time God was in everything; now secondary causes absorb our thought. The first Great Cause is too often forgotten. We think we manage all things in this world ourselves, but we are mistaken. God reigns; an overruling Providence controls all life and is at the center of being. We need to remember that while there is darkness in the world, and sin, and cruelty, and injustice, it is as true as it ever was—and it was always true—that he who is on the side of right is on the side of the Eternal.

The Universalist Leader.

Every deliberate approach to God, in aspiration, petition, worship, study of His Word, and service to our fellow-men, helps to enlarge the powers and to clear up the ignorance of conscience. And one cherished selfishness, like the young man's love of riches which kept him from a high place in the service of Christ, may check and dwarf the whole growth of a man into the image of God.

The Congregationalist.

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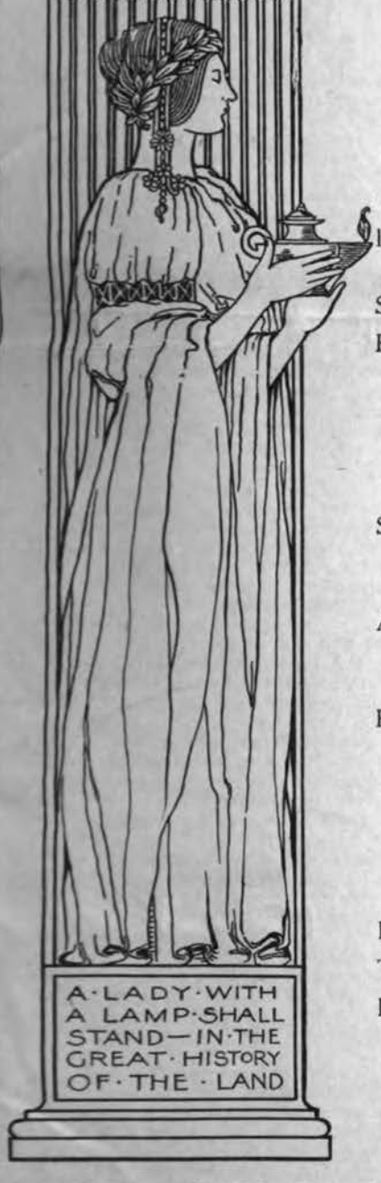
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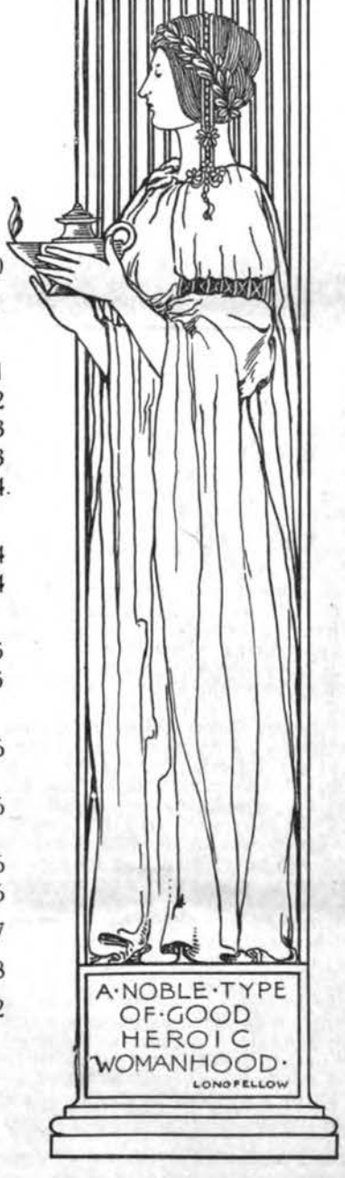
CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL—*WATCH*" JESUS

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BOSTON, SEPTEMBER 22, 1906





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ITEMS OF INTEREST.

National.

The Navy Department is arranging to establish coastwise stations of wireless telegraphy in the Philippines, similar to the chain of stations reaching from Portland, Me., to Galveston, Tex., on the Atlantic seaboard. A naval officer has been engaged on this work for a year or more, having been sent to the Asiatic station by the Bureau of Equipment to install wireless apparatus on the ships of the Far Eastern fleet. The sites for the new stations on land have been selected, and the islands have been fully covered by the system of communication. In the arrangement of this system special pains have been taken to establish communication with ships bound for Hong Kong. The system will connect with the army stations, which are situated in the southern part of the islands. It is hoped eventually to install stations of sufficient power to send messages from the Philippines to Guam, thence to Hawaii, and so on to the Pacific coast.

The Western Union Telegraph Company has received a communication from the director of the Imperial Chinese Telegraphs, dated Shanghai, Aug. 1. It says: "The development of telegraphs and posts in the Empire of China has necessitated that a uniform system of Romanization of Chinese city names should be adopted, and for this purpose a special committee was appointed." As a result of the work of the committee, it is stated, a uniform spelling system has been adopted, and will in future be applied to all Chinese names. The Chinese Government adopted the telegraph system before it allowed the building of railroads because the officials recognized in it an important factor for the maintenance of order in the interior of the country. To-day there are about 4,000 miles of railroad and 15,000 miles of telegraphs in the 4,277,170 square miles of territory which comprises the Chinese Empire.

The Isthmian Canal Commission advertised recently for five thousand tons of steel rails for use on the Isthmus, and the United States Steel Products Export Company of New York, a subsidiary of the Steel trust, was the only bidder. The price asked for the rails was $29.45 a ton f. o. b. Baltimore, or $45.70 laid down in Colon. These prices are regarded as extortionate. When Congress passed the Aldrich resolution, providing that materials for the canal should be purchased in the United States, it expressly stipulated that this should be done unless an attempt at extortion was made by American bidders. The Commission also advertised at the same time for forty mogul locomotives, and the Baldwin Locomotive Works proved the successful bidder, its price being $458,600.

An association in Georgia, to be composed of the trade and commercial bodies, is to be formed, with the Savannah Chamber of Commerce and Board of Trade taking the initiative. An immigration agent will be appointed as the representative of the allied bodies, and prior to the formal organization the Savannah Chamber of Commerce will receive applications for immigrants and when they arrive they will be sent to such destinations as may be most desirable for them. A foreign line of steamers will be established between Savannah and European ports within the next three months.

The Department of Justice at Washington received notice of the arrest on Sept. 5 of five Japanese, members of the crew of the schooner Tokiowah, for seal poaching on St. George's Island. On a statement of the United States Attorney at Valdez, however, the Department gave authority for the release of the prisoners, on the ground that they were not guilty as charged.

About one million dollars will be spent by the United States Government in paying for the site and the erection of buildings for the new Naval Magazine on the banks of the Weymouth Back River, in Hingham and Weymouth, Mass. The plant will not be finished for several years and actual work on the site probably will not begin before next summer.

The United States Fish Commission schooner Grampus during the summer has made weekly trips between Portsmouth, N. H., and Boothbay, Me., collecting lobster spawn at all intermediate points. Over ninety-seven million lobsters have been hatched and liberated during the summer between these two ports.

Three more defendants in the land fraud cases were convicted of a conspiracy to defraud the Government in the Blue Mountain case in Oregon.

Of the $12,500 which the British committee undertook to raise for the Keats-Shelley memorial at Rome, only $3,135 has thus far been secured.

Foreign.

At the session of the Polar Congress at Brussels, Sept. 11, Dr. Jean Charcot announced that he was organizing an expedition to the South Pole, and Charles Benard, President of the Belgian Oceanographic Society, said that society was organizing an expedition to the North Pole. The two expeditions will operate simultaneously and in concert. M. Benard is a member of the permanent commission of the International Association of the Navy. The plan of Arctic exploration which he is understood to favor is one employing two ships in communication by wireless telegraphy. Reaching in the autumn the island of New Siberia, a rush would be made for a point on the 158th degree of latitude east, to drift from thence with the concrete ice. He argued that this drifting would carry the ships to the immediate neighborhood of the North Pole. The ships, he calculated, would be separated by the ice acting as a wedge until they were from sixty to eighty miles apart, each ship meanwhile tracing in the basin a line of soundings and dredging, and thus constituting two metallurgical, magnetic, and floating observatories. The term of the exploration M. Benard estimated at three years, recommending provisions for five years. The cost of such an expedition he estimated at $300,000.

The second Hague Conference will probably be held next May or June. The postponement of this gathering is now believed by the officials to have been very fortunate. Several important events have taken place in the meantime, raising issues which it will now be possible to bring before The Hague conference; and as a result of Secretary Root's South American tour, it is probable that nearly all of the governments of that continent will be represented at the second conference, which was not at all certain had the conference been held when originally proposed. The representation will thus be increased from thirty nations to about forty-five.

Porto Rico has espoused the good roads movement and its Legislature has authorized a loan of $1,000,000, the proceeds of which are to be devoted to improving the Porto Rican highways. The island now has difficulty in getting products to market, and especially to the seaports. Careful estimates have shown, however, that by the expenditure of $1,000,000, great improvements in this respect can be effected, and as soon as the bonds are disposed of the work will be undertaken.

A new banking institution entitled the Amerika Bank is about to be organized in Berlin under the auspices of the Darmstadter Bank, with a capital of $10,250,000. Besides engaging in the ordinary banking business between the United States and Germany, this bank will make a specialty of introducing American securities to the German public. The bank will also co-operate in large financial transactions in the United States, Canada, and Mexico.

There is a movement on foot in Jamaica to organize a food reform committee, in order to get the people to develop the agricultural resources of the colony and discontinue the importation of corn, peas, and other foodstuffs. It is the plan of the committee to give prizes to peasants for agricultural improvements.

Eleven railway bridges span the Thames in London. Four thousand postmen deliver ten million letters weekly, walking a distance equal to twice the circumference of the globe. There are ten thousand miles of overhead telegraph wires and the number of telegraph messages received in London in a year is six million.

The Hamburg-American Steamship Company at Hamburg has announced a plan to issue $5,000,000 new capital, making a total of $30,000,000. Travel between this country and Europe has become so great that many new steamers are needed to handle the traffic.

Industrial and Commercial.

Illinois, the great prairie State, outranks every other State in the Union in the average value of its medium farms per acre, having outstripped New Jersey, its nearest rival, since the census of 1900 was taken. Recent figures show that a tremendous growth in farm land values has taken place in this country since 1900. When the 1900 census was taken the total real estate value of farms of all classes in the United States, including improvements, was $16,614,647,101. In 1905 this value had jumped to $22,745,420,507. Illinois now has farms valued at $2,437,437,185, Iowa comes next with farming country worth $2,004,100,770. No less than five States in the Union have farm lands which have passed the billion mark in value. They are Illinois, Iowa, Indiana, Ohio, and Missouri. The average real estate value of Illinois farms has risen to $75.31 per acre.

The Baldwin Locomotive Works closed the first half of the year 1906 with an output of 1,311 engines, exceeding all previous records, and that of the last six months of 1905 by sixty-two locomotives. At the present rate of production for the balance of the year the output for twelve months will be fully 2,600 engines, or 350 more than were turned out in 1905, which was a record year. The works now have on their payrolls 21,243 names.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

STREET IMPROVEMENTS IN CONCORD, N. H.

[THE following letters are expressive of the great interest felt by Christian Scientists in the improvement of the streets of Concord, as suggested by Mrs. Eddy, and we are glad to publish them. Mr. J. Wesley Plummer of Concord has kindly consented to act as treasurer of the fund which is being contributed by Christian Scientists for these improvements. The work is now in progress.—EDITOR.]

New York, N. Y., Aug. 20, 1906.

Mr. J. Wesley Plummer, Concord, N. H.

Dear Sir:—We are informed that you have consented to receive and pay out money for work in connection with improvements to State Street in Concord, N. H.

Therefore, we hand you herewith the check of Second Church of Christ, Scientist, New York City, as a contribution toward the cost of making the street improvements mentioned in the *Christian Science Sentinel* of Aug. 11, 1906.

We are grateful for this opportunity of helping to insure certain comforts to our beloved Leader, and desire to have you know that this church will be ready and pleased to add to its contribution should there be any need for funds to complete the work outlined.

We appreciate the kind part you are taking in this good work. Faithfully yours,

M. E. WINSLOW, *Clerk.*

Rye, N. Y., Aug. 30, 1906.

Dear Mr. Tomlinson:—It gives me much pleasure to send to you the enclosed check, as my contribution to the fund for repairing the streets. Most sincerely,

CAROLINE W. FRAME.

Brookline, Mass., Aug. 30, 1906.

Mr. J. Wesley Plummer.

Dear Sir:—Please find enclosed check, to assist in carrying out the desire of our beloved Leader to have the streets of Concord properly paved. It is a great privilege to add one mite toward her comfort, when we owe all of our comfort to her. Yours most sincerely,

ANNIE LOUISE ROBERTSON.

Boston, Mass., Aug. 27, 1906.

Dear Mr. Tomlinson:—Will you kindly hand the enclosed check to Mr. Plummer (as I have not his address), to be used in improving State Street. I need not say that it gives me much pleasure to assist in anything which may please our dear Leader. Hastily, but truly,

ANNIE M. KNOTT.

Kansas City, Mo., Aug. 28, 1906.

Mr. J. Wesley Plummer, Treasurer, Concord, N. H.

Dear Sir:—Having learned that the friends of Mrs. Mary Baker G. Eddy have been extended the privilege of sharing in the expense of paving State Street in Concord, I enclose herewith check from myself and wife, to be used for this purpose.

We do this as a slight token of the love and appreciation we have for your illustrious citizen and for the city in which she resides. Respectfully yours,

ADAM H. DICKEY.

Washington, D. C., Sept. 5, 1906.

Rev. Irving C. Tomlinson, Concord, N. H.

My Dear Mr. Tomlinson:—May I be permitted to contribute the enclosed amount to the paving of State Street, Concord?

Learning through the *Sentinel* that dear Mrs. Eddy's friends will share the expense of the improvements she desires, I thought what a blessed opportunity to do something to "smooth the pathway" of one through whose unselfed love and labors for mankind, mine has been smoothed and brightened to such an extent that I seem to live in another world; and while I realize that hers is best smoothed by the obedience and loyalty of her followers, as defined in "Retrospection and Introspection," page 72, it seems a beautiful thought to have her daily drive *paved* with love and gratitude, and joy unspeakable to share ever so little in beautifying and adding to the comfort of her surroundings. Sincerely yours in truth,

ELLEN NEALE.

FROM OUR CONTRIBUTORS.

THE WRITING IN THE SAND.

SAMUEL GREENWOOD.

THERE are probably few readers of the Bible who have not paused, on reading the incident of Jesus and the sinful woman, to wonder as to what he wrote on the ground in reply to her accusers. A selected article that appeared in the *Christian Science Sentinel* of May 17, 1900, states that Professor Gregory of Leipzig has discovered in an old manuscript a different reading of this passage, in which the ninth verse is thus rendered: And they *when they read it* went out one by one, etc. As the professor interprets it, Jesus wrote on the sand the secret sins of those who would have had their fellow-sinner stoned in support of their own self-righteousness. Their assumption of innocence in bringing a less fortunate culprit to punishment could not hide from the piercing purity of Jesus' consciousness the sinfulness they had hidden from the world; and he turned upon them the sentence of their own moral distance from purity and goodness.

If this rule of our Master were generally obeyed, and those only who are "without sin" should cast the stone of condemnation at the erring, what a benediction of mercy and love would rest upon this saddened, sinful world. Too many of us are prone to find fault with all whose manner of life and conduct does not conform to our ideals, and to harshly condemn those who have yielded to temptations that may not have come our way or against which we may have been more strongly fortified. What have we to glory in with respect to our own righteousness, that we should sit in the place of judge over the brother who may have stumbled and fallen? How many of us would have done better under the same circumstances? How can any

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one think that he would have been a better or a truer man than the one he may condemn, had he been in the other's place?

While the Christ-law condemns sin, and does not exempt the sinner from the punishment that may be necessary to bring him to repentance, it calls for compassion rather than condemnation, especially from those who are also liable to be tempted. Had Jesus spurned the woman in his natural abhorrence of her sin, instead of lovingly bidding her to "sin no more," the result would probably have been hardening instead of redemptive. He declared that his mission was to save, not to condemn. It is Love that uplifts, and heals, and regenerates, that raises the fallen and recalls the wanderer. If our exalted Master could not fulfil his Christ-work among men without the exercise of a love that is beyond human imagination to conceive, how much more should they love and be merciful who follow his example so fitfully and so feebly? What Christlikeness can there be in bringing another into condemnation for doing what we have not ourselves risen above? If Christ Jesus were likewise standing in our midst when we are accusing others, what, think you, would he write upon the sand for us to read?

St. Paul says, "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted." The apostle's injunction points the safe course for us. The Christian's work is to "restore" the sinner, bring back the prodigal, unloose the prisoners of material sense, and not to bind their bonds closer about them by pharisaical denunciation or repudiation. With their Leader's example before them, Christian Scientists are without excuse in this regard. Her patience with and love for her enemies, should make our own lips mute when tempted to exploit another's errors and hide our own. Let us be thankful that we have one to guide us who thus follows Christ, and whose constant effort is to lead mankind into the same path.

In their healing work Christian Scientists meet the various conditions constituting the sinful material sense of being, and are in especial need of such humility and love as Jesus manifested, that they may bring to light the Divine likeness, the true man, which these wrong conditions have seemingly obscured. They cannot heal the sick or the sinful while mentally censuring them for past mistakes or for the errors that may be uncovered in the healing process. No matter what form of evil may have overtaken the sufferer who comes for help, or how repugnant to our sense are the errors which he may have indulged, there pertains to our own human nature the possibility of our having fallen into a like snare, if in the same mortal weakness we had passed through the same fire of temptation. This remembrance should help us restore our brother "in the spirit of meekness." Sin is not overcome by condemning the victim, but by tenderly showing him its illusive nature, and lifting his thought to perceive the allness of God; this redeems the sinner and destroys the sin.

The charity that "thinketh no evil, and is kind" must become spontaneous in Christians ere they can be wholly Christlike. To effect our complete salvation from evil we must go in demonstration over the same ground that our Master has traversed; but we must love as he loved if we would live as he lived. We also must become "the friend of sinners" if we would heal them of their delusions. The mirage of personal sense may so distort the human perception that one may often appear sinful and repellent, but this is not the sense which guided Jesus, or gave him the "correct view of man" which, as our text-book declares, "healed the sick" (Science and Health, p. 477). We must turn away from the teaching of material sense if we would learn to love and condemn not, and to forgive as we would be forgiven.

The closer we approximate the purity of the Christ-mind, the more unreal and impersonal must sin of all kinds appear to us. The tendency to dwell constantly upon others' faults or failings, even in the privacy of our own thoughts, springs from our own mental defilement, since all that we accept of sin in another comes from our own concept thereof; and to give this expression as true of him, must add to and prolong our own enslavement to it. The truth of the infinite fatherhood of God, good, makes evil impersonal and unreal in every instance, and if we would work out our salvation on this basis we must not exclude others from the possible attainment of perfect spiritual sonship.

As fellow-pilgims to a better country, striving alike for the attainment of the Christ-ideal, we cannot afford to lay the smallest weight upon each other's efforts thitherward. If we honestly believe we are doing all that we can, with what ability and understanding we have, we can at least give others credit for living quite as consistently with their light. Uncharitable judgment is a sin that can be destroyed only through love, and for its indulgence we must atone. If we are spiritually stronger than our brother we shall compassionate his weakness and help him as we have opportunity. This was Jesus' way.

Though it may take a long and direful struggle with their sense of material selfhood, and the love of sin pertaining thereto, for mankind to reach the full knowledge of man's spiritual individuality and perfection in the likeness of God, this progression and attainment is indispensable to human health and salvation. As one rises towards the realization that only what manifests God is true, he ceases to attach evil to the thought of his own or another's personality. To refrain from judging others, while yet in a state of imperfection, is a Christian demand; it means obedience to the Golden Rule. We must learn to lay down our selfishness,—self-love, self-will, self-righteousness,—even, if it need be, on the cross of humiliation; for not otherwise shall we grow to reflect that selfless, Christlike love whose work is not to accuse, but to make whole,—to heal and to save.

SIGNS FOLLOWING.

FRANK H. SPRAGUE.

CHRISTIAN Scientists are sometimes charged with inconsistency in citing cases of healing to prove the validity of their position; since, it is alleged, evidence of this description must be obtained by consulting the physical senses, whose reliability the teaching of Christian Science denies. Only, however, by a forced construction of the phraseology of certain doctrinal statements bearing on this point is it possible to reach such a conclusion.

If, as Christian Science avers, creation is wholly spiritual, and if, as Paul declared, spiritual things are spiritually discerned, it follows that every conceivable aspect of materiality is foreign to the truth of being, and must, therefore, be excluded from the category of real things. This being the case, the very belief in material functions and modes of perception—a belief which opens the door to every conceivable form and phase of erroneous thinking and the disastrous consequences resulting therefrom—must be misgrounded.

If Christian Science were merely a transcendental philosophy, dealing with the problems of being in the abstract, the case might rest here; but, on the contrary, this Science reveals a working basis, according to which everything that appears to deny the spiritual facts of existence may be eliminated, by progressive stages, from human consciousness. In the present stage of this winnowing process the wheat of spiritual perception and the chaff of material sensation appear so subtly interblended that nothing but Divine Science, the Word of God,—which, according to Paul, is "sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit,"—can distinguish and separate them, and until human consciousness advances beyond

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this stage, it is necessary that the conditions demanded by the *modus operandi* of present belief be complied with.

As water in process of heating retains its liquid form until the boiling-point is reached, so the human mind, while taking the primary steps which lead in the direction of final emancipation from all the restraints of false sense, is obliged to conform, in such ways as best facilitate progress, to the structural modes of a materially conceived existence. Thus the spiritualizing process suffers no reaction, and human consciousness is allowed to "emerge gently from matter into Spirit" (Science and Health, p. 485). Meanwhile mortals must be content to abide by the admonition of the great Wayshower, "Suffer it to be so now," rejoicing in a degree of understanding which affords assurance of the complete realization, eventually, of the perfect man eternally existent in the divine Mind.

The verities of Christian Science appeal to spiritual sense, which recognizes Truth primarily and directly and neither requires nor craves evidence of a subsidiary order. Thus apprehended, perfection, wholeness, and harmony appear as the inviolable rule of being, often in direct contradiction to the testimony of the physical senses. Since these so-called faculties exist only as vehicles of the erroneous belief in a sensuous existence, they are transient and unreal, and, having no basis in Truth, they must dissolve into nothingness when the belief which sustains them is destroyed. To spiritual sense the healing work appears not as a material process of transformation, but as the operation of Truth effacing the error or false belief which says, "I am diseased, deformed, depraved," so that no groundwork shall remain to support even a physical semblance of inharmony.

The material type of consciousness, which Paul describes as the "fleshly mind," being incapable of discerning spiritual phenomena, attempts to define this operation in material terms. The spiritual fact emphasized in healing the sick and sinful is concealed from it by an artificial veil of materiality. The sensuous aspect of wholeness visibly portrayed in the patient's physical form is but the advancing shadow of this spiritual fact—a fact already patent to the healer's more spiritual vision—as it falls across the pathway of mortal sense.

Thus, while the real evidence of the healing efficacy of Christian Science is appreciable to spiritual sense alone, it must be conceded that even the mental shadow of harmony cognized by consciousness lingering in the realm of belief, points, in at least a negative way, to an ideal which, while presenting no point of contact with the spiritual fact, may nevertheless serve as a stepping-stone in the right direction. Mrs. Eddy says, "Christ changes a belief of sin or of sickness into a better belief, that melts into spiritual understanding" (Science and Health, p. 442).

If a world of distorted, untrustworthy impressions seems real and tangible to material sense, how much more real and tangible must be the genuine original when spiritual apprehension divests it of all compromising and illusory aspects.

INFINITY.

WALTER M. DIXON.

THE word infinite, in its relation to God, good, is of deep import to all Christian Scientists. From the Bible we learn that God, Spirit, created all and called His creation good—"very good." Now the only true meaning of a statement is its author's. This is not always fully conveyed by the words, and can only be perceived in the ratio that our thought is in touch with that of the author. We must therefore conclude that when the infinite pronounces His creation good, He must mean infinitely good.

All Christians admit that God is good, and that He is infinitely good, although they could not perhaps define the meaning of the word infinite; yet it certainly conveys the thought to them that God is good and nothing but good. This understanding embraces, if it does not explain, the definition of the Twentieth Century Dictionary: "Without end or limit; without bounds; that which is not only without determinate bound or limit, but which cannot possibly admit of bound or limit; the absolute or infinite being God." Let us think for a moment, "Cannot possibly admit of bound or limit." In other words, there can be no boundary that can enclose the infinite, and no boundary-line, either real or imaginary, that can shut out the infinite. Applying this meaning of infinite to creation, we have first, God's thoughts,—the elements of creation, infinitely good; next, his manifestation in the universe and man, infinitely good; every manifestation or embodiment, infinitely good; their continuous unfoldment, infinitely good. This analysis includes all knowledge and all things knowable; all science; noumena and phenomena; all cause and effect; all Life; all Truth; all Love; all action; all law, and all possibility, infinitely good. If we include every existing thing in a proposition, how and where can any other thing be added to it? If the law of infinite wisdom actually governs universal creation, from the infinitesimal to the infinite, where comes in lawlessness, or the so-called law of evil? If infinite wisdom does not govern universal creation, infinitesimally and infinitely, then the law of wisdom is not infinite. If it is not infinite, it is finite; then we have no infinity, no God.

We are profoundly grateful for Christian Science, because it has restored to us what mortal beliefs and opinions would take away,—a God of infinite goodness, wisdom, and mercy, Love, Life, and Truth,—a God who would not and could not create anything that is not according to His Mind and therefore infinitely good. God's thoughts are expressed in this wise: "Let us make man in our image, after our likeness." "He spake, and it was done; he commanded, and it stood fast." Our text-book teaches that man, as the idea of God, is the eternal expression or manifestation of infinite Mind.

DOCTORING THE SHADOW.

EUGENE FLAGG VOORHIES.

To those who have for years depended upon an appeal to material remedies for relief the thought seems reasonable that the body should be doctored if it is sick. As learners in the school of the greatest of all sciences, the "Science of Soul," we are willing to be logical and grant to the inquirer the same privilege. If indeed the body *is* sick it surely needs to be doctored, but is it?

Take for example a case which came under the writer's observation. A lady had for a number of years been active in the service of her church, fulfilling every duty as it seemed right to her. At every meal she gave fervent thanks for the food she ate and acknowledged God as the giver of it. At the same time she declared that she knew certain things on the table were detrimental to her health. She continued to thank God for all the food set before her, yet retained her belief that a part of it was not good, until she became a confirmed dyspeptic. In this state of mind she began doctoring the body, when in reality it was her thought which needed correction. Her thought began to be confused when she thanked God for her food and at the same time believed it was not good. What was the result? She lost her faith in God and began to depend upon medicine. Her concept of God was a confused mixture of good and evil, for if her heavenly Father provided all things, and yet certain foods caused her to suffer, then, according to this belief, God must have caused the suffering.

At last she became discouraged with this plan of doctoring the body and abstained more and more from the habit of eating, taking less and less of that for which she thanked God as the good giver. As a result she not only starved herself but lost faith in God, stayed away from church, and was neither a blessing to herself nor her family.

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About this time Christian Science came to her notice. She began as a little child the study of this wonderful truth, learning at length that God never intended that she should suffer. Then her concept of God began to be changed. Gradually through this new understanding of the Bible and its Key, Science and Health, she comprehended the fact that she lived in divine Mind instead of a material body, and that it was her belief which needed to be corrected; her thought, and not her body, which needed doctoring.

One day it came to her that in all these weary years she had actually been thinking more about doctoring the body than she had about improving her thought, and on opening her Bible she read these words: "And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." Then she found this reference in Science and Health: "Science not only reveals the origin of all disease as wholly mental, but it also declares that all disease is cured by divine Mind" (p. 169). Then this picture came before her: An artist's studio stood out in all its unfolding beauty. In the center of the room was a square block of marble. The scene changed and she herself was the sculptor, with mallet and chisel in hand. All at once a great light shone in at the window and cast a shadow on the floor. The shadow was an exact counterpart of the square block of marble. The thought came quickly: If I transform this block into a beautiful statue with graceful lines the shadow will follow the substance and reveal the same outline. Her lesson was learned. She knew that thought was the substance to be corrected before the body could respond. She learned a still larger lesson; namely, that divine Mind is the perfect substance which can never be sick, and that she must reflect this Mind.

Not many days passed before she could eat a hearty meal and give hearty thanks for new-found health. She had not doctored the body but her thought had been corrected by Truth. Her body was transformed by the renewing of the human mind. She had left behind her belief in doctoring the shadow, and had found her true, eternal home in divine Mind. Her fear was replaced by confidence, her sorrow was turned into joy; best of all, she understood and loved a God whose only plan for His children is one of love, whose only purpose is divine, whose only kingdom is spiritual, eternal, and always good.

[Written for the *Sentinel*.]

"A CALL."

BEN. HAWORTH-BOOTH.

O JUDAH, scattered on the hills of scorn,
Uncared, un-shepherded, forsook, forlorn,
Dar'st thou, in this thy day, bid sorrows cease?
Canst thou behold the things that are thy peace?
With Israel and with thee thy God will make
New covenant, He said, for David's sake.
Know, then, thy brother hath the promised meed,
The mighty guerdon of a mighty need.
'Tis thine if thou wilt take it: lo, he stands
To offer thee thy birthright at his hands;
'Twas thine foretold, and now it shall be thine.
Look back beyond the days of Palestine,
Beyond the Egyptian night, the engulfing sea!
Judah, thy brother Israel calls for thee.

NOTICE.

Those who have made application for membership in The Mother Church previous to June, 1906, and have not received notice of election, may send inquiries to the Clerk, William B. Johnson, The First Church of Christ, Scientist, Falmouth, Norway, and St. Paul Streets, Boston, Mass.

WILLIAM B. JOHNSON, *Clerk*.

SELECTED ARTICLES.

SCIENCE AND THE NATURE OF GOD.

Can a man by searching find out God? The founder of the Gifford Lectures believed that men may find much, of great importance; that science, indeed, is but a reading of what God has revealed of himself in His works. Therefore he established the lectureship, and four volumes have recently been published which go far to justify the undertaking.

The two volumes entitled "The Pathway to Reality" contain the lectures for 1902–03. Mr. Haldane, the author, is just now much in the public eye as the British Secretary of State for War, but he is also the leading English expounder of the idealist philosophy. He believes that "unhappy consequences have followed the neglect of faith to seek support in reason." That neglect he endeavors to remedy. There are four groups of six lectures each, on "The Meaning of Reality," "The Criticism of Categories," "Absolute Mind," and "Finite Mind." The line of reasoning is to show that the ultimate reality is mind, and that within mind the whole of experience must fall. God is the mind of which man is a manifestation in a lower form. The whole nature of reality depends upon and falls within self-consciousness. The last lectures discuss the problem of immortality. Mr. Haldane is a thorough-going Hegelian, and readers philosophically inclined will enjoy following his argument.

The Congregationalist and Christian World.

AN EXPLANATION.

To the Editor.

Sir:—An item appeared in an issue of your paper asking for a little further and fuller explanation of the Christian Scientist's attitude regarding disease, and the distinction between contagious and non-contagious diseases. Your correspondent quotes from a preceding communication this statement: "The Christian Scientist does recognize disease as he would recognize an attempt to dispossess him of his property by means of what he knew to be a fraudulent title and false evidence. He would recognize this as a false claim, and as such he would deny it and deal with it; and thus he denies and deals with disease."

Your correspondent, then, feels that there is a discrepancy between dealing with sickness as a false claim and recognizing any distinction between one kind of disease and another, or between contagious and non-contagious diseases. The Christian Scientist simply recognizes that the claim is made and the belief is held for some diseases that they are contagious and for other diseases that they are not. He denies and deals with them all as false claims, as elements and conditions that have no God-given power and are destroyed by the law of divine Life.

It is to be noted, however, that any false claim is destroyed only as it is shown to be false; and to do this man must understand what his rights are under the law. Under the Divine, spiritual law of being, man has an inherent right to health and freedom, freedom from sickness and sin. Jesus revealed and demonstrated this law of Life, and so did his disciples so far as they entered into its understanding. The whole purpose and purport of Christian Science is to reveal this "law of the Spirit of life in Christ Jesus" which Paul says has "made . . . free from the law of sin and death," to show how man can thus overcome and destroy every phase of physical or moral evil, and that "the last enemy that shall be destroyed is death." In dealing with sickness or evil in any form, the Christian Scientist is not simply denying its reality, but is availing himself of Divine resources that are open to all in just the degree that they are understood. The rational conviction of the presence and efficiency of these spiritual resources, a conviction that

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can come only as they are to some degree understood, is the "faith" that Jesus emphasized and required.

I think your correspondent's greatest difficulty was, perhaps, with the statement that, "under present conditions, sanitary laws are required." By this it is not meant that the Christian Scientist requires or desires these laws for himself, but that under existing general conditions of belief as to the nature and treatment of disease, the precaution and protection of sanitary laws are required for the community. As long as the general belief remains fixed that certain diseases or conditions are contagious, they will be contagious to those who so believe; and until it is generally understood and demonstrated that this contagion is the mesmeric action of a universal belief and fear that can be destroyed by the understanding and operation of divine Mind, such sanitary regulations should continue.

The Christian Scientist proposes to obey all these laws and so "render unto Cæsar the things which are Cæsar's," while he renders "unto God the things that are God's." In noting the safety of Christian Science practice in a community, it is well to remember that there is, in all the forty years of its history, no instance of the spread of an epidemic through Christian Scientists.

ARTHUR R. VOSBURGH.

Rochester (N. Y.) Democrat and Chronicle.

In noticing the progress of creeds and parties it will be observed that some have sprung into existence "in a night," while others have taken years to obtain a foothold. It is also observable that those of a mushroom growth have rarely attained any permanency, while those of slow and laborious beginnings have become, in many instances, fixed institutions.

A notable exception to the former of these conditions is found in the existence of what is known as Christian Science, or the Church of Christ, Scientist, whose rapid growth, from small beginnings, is one of the social phenomena of the age. This church, or religion, has already passed beyond the stage of mere sectarianism, and for the future has to be treated as an important factor in the religious life of the day. Its progress has been most extraordinary. Its followers are largely of the well-to-do classes. Its influence upon them is generally beneficial. Its philosophy is not much understood by outsiders and is marked by a certain degree of conservatism that does not help to bring it in touch with the altruism of the times. Its historic significance among modern creeds rests principally upon its plea for spiritual living; as opposed to practical agnosticism, which trusts itself entirely to circumstances. It is, as such, an implacable enemy of materialism.

Because a woman, however remarkable, has been its Founder, people have been looking for some inherent weakness, which it has not so far displayed. . . . That the movement Mrs. Eddy inaugurated can continue at its present rate of growth is more or less problematical, but if its present prosperity should continue it must be counted within the progression of creeds. In the mean time it deserves fair treatment in consideration of the good it is doing for many men and women.—*Daily Press-Knickerbocker & Albany (N. Y.) Morning Express.*

Will you kindly make mention of the fact that William Jefferson, of this city, who is charged with obtaining money under false pretenses and with representing himself as a "divine healer," is in no way affiliated with Christian Science. This fact is self-evident to those who know what Christian Science stands for, and it is both unjust and unfortunate that this religion should be mistakenly mentioned in the same paragraph with charlatanry and dishonesty. This brief mention will serve to set right many who have been misinformed in the present instance.

ALBERT E. MILLER.

The North American, Philadelphia, Pa.

AMONG THE CHURCHES.

CHELSEA, MASS.

The church in this city has recently been greatly encouraged by a demonstration over seeming financial embarrassment. All the cash on hand for current expenses, one hundred and forty dollars, was on deposit in the First National Bank of Chelsea when it failed on Aug. 16. Announcement of the situation was made at the next Wednesday evening and Sabbath services, and liberal contributions were asked that our bills due Sept. 1 might be paid.

As it was the vacation season and the attendance at our meetings was scarcely more than half the usual number, few if any of us felt assured that the whole amount would be made up by the first of the month. The first joyful surprise came through the kindness of two or more visiting Scientists at the Wednesday meeting, who gave us twelve dollars. Word of what we were trying to do was sent to our people who were out of town, and Sunday morning, Aug. 26, our collection was ninety-two dollars, although there were only fifty-five present. At the meeting Wednesday evening, Aug. 29, the first testimony given was by the acting treasurer, who told the good news that he had received as much money as the church had in the suspended bank, so that all bills would be paid promptly as usual.

This achievement leads us to reiterate Paul's saying: "Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen."

JOHN L. WRIGHT, *First Reader.*

BILOXI, MISS.

For several years there have been Scientists here who studied the Lessons at home, but no concerted action was taken until April of this year, when—largely, as we feel, through the good work done for us by some dear visiting Scientists—we came together at the home of one of our number. This continued for several Sundays and until our gathering had outgrown our seating capacity, when we decided to organize as a Society and rent rooms. This was accordingly done and we held our first service in our new home on the day the Extension of The Mother Church was dedicated. We have a membership of eighteen, some of whom come sixteen miles to attend service.

We feel encouraged by the fact that we have never held a service at which we have not had at least one visitor, and frequently two or three. Each visitor is handed a *Quarterly* and Hymnal before the service opens.

We have quite a bit of literature in the hands of the librarian, who reports the distribution of a number of *Journals* and *Sentinels*, besides several copies of Science and Health kept in circulation.—FRANK M. SUTER, *Clerk.*

PICTURE OF THE MOTHER CHURCH.

The picture of The Mother Church and its Extension which The Christian Science Publishing Society now has for sale is a half-tone reproduction, 12 x 15 inches in size, of a view giving the St. Paul Street frontage and Falmouth Street side.

The picture is mounted on a white mat, 21 x 25 inches, and will be sent to any address in a mailing-tube for fifty cents a copy. A dozen copies will be sent to one address for $4.50. Souvenir postals of the same design as the large picture are for sale at twenty-five cents per dozen.

Address all orders to The Christian Science Publishing Society, 250 Huntington Avenue, Boston, Mass.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book does not consult nor read letters on disease. Writing to Mrs. Eddy *is not* prohibited. Take no notice of startling reports about Mrs. Eddy. Our Committee on Publication will be reliable on this subject. *Beware of counterfeit letters.*

[From the *Concord* (N. H.) *Daily Patriot.*]

A GIFT FROM THE SOUTH.

THE following correspondence is interesting as showing the widespread notice that is being taken of the improvement of Concord's streets:—

Wilmington, N. C., Sept. 14, 1906.

Rev. Mary Baker G. Eddy,

Pleasant View, Concord, N. H.

Beloved Leader:—We, the members of First Church of Christ, Scientist, of Wilmington, N. C., are to-day sending you a contribution in gold, with the hope that we may be counted among the friends who are to aid in the improvement of State Street in your home city.

You have made so clear to us the road to harmony, it will be a precious privilege if our love may make smooth even an inch of a road over which you pass. May the love of your students be as gold purified, of which may be built an imperishable pavement for your feet.

Work will soon begin on our church edifice, for which Love opened the way after we had given our building fund to The Mother Church of Christ, Scientist, and witnessed the completion of its beloved Extension.

Recalling the time when you sowed here in tears, we want you to know that our daily prayer is for our work to be such that you may reap in joy, verifying the Scriptural promise, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

With daily increasing love,

Faithfully yours,

MARY BRIDGERS, *Committee.*

Pleasant View, Concord, N. H., Sept. 17, 1906.

First Church of Christ, Scientist, Wilmington, N. C.

My Beloved Brethren:—Long ago you of the dear South payed the way to my forever gratitude, and now illustrate the past by your present love. God grant that such great goodness, pointing the path to heaven within you, hallow your Palmetto home with palms of victory and songs of glory.

MARY BAKER EDDY.

"APPLES OF GOLD."

Chicago, Ill., Sept. 5, 1906.

My Dear Mrs. Eddy:—I am indeed grateful for all that you have done and are still doing for mankind. I am showing this gratitude to you by devoting all my time to healing the sick (so-called), reforming the sinner (so-called), and uplifting the sorrowful (so-called); but I would be much more grateful for that quality of human consciousness which could progress through an individual understanding of what you are teaching in word and deed, instead of compelling you to make By-laws to rectify mistakes that are purely the result of a false concept of what Christian Science really is. It certainly takes time to write By-laws as well as to read telegrams. I am jealous of your time, and am praying for the day and hour when you will be permitted to spend your time and thought on Mind and its activities instead of matter and its errors.

Gratefully and lovingly yours,

MRS. FANNIE BOGARDUS HUNT.

MRS. EDDY'S REPLY.

Your perceptions are like "apples of gold in pictures of silver."

MARY BAKER EDDY.

THE BY-LAWS.

WE are frequently asked to explain through the *Sentinel* one or more of the By-laws of The Mother Church of Christ, Scientist, also to decide whether or no such and such conduct upon the part of some person is an infraction of these By-laws, and while the answering of these questions is not within our province, it may be that we can point our readers to certain things in connection with the By-laws which will be of value to us all.

1. The By-laws of The Mother Church are strictly in accord with the teachings of Science and Health, and Mrs. Eddy in formulating the Church Manual has been as wisely and divinely guided as she has been in writing our text-book. To those who desire to "progress most rapidly in the understanding of Christian Science" she says, "Study thoroughly the letter and imbibe the Spirit" (Science and Health, p. 495), and this advice may, we think, be understood to apply to the study of the Manual as well as to Science and Health and her other writings.

2. Mrs. Eddy writes of the By-laws, "They were not arbitrary opinions nor dictatorial demands, such as one person might impose on another. They were impelled by a power not one's own, were written at different dates, and as the occasion required. They sprang from necessity, the logic of events,—from the immediate demand for them as a help that must be supplied to maintain the dignity and defence of our cause" (Miscellaneous Writings, p. 148); and if we keep this well in mind in our study of these By-laws we shall be better able to understand them and apply them to our daily problems.

3. The By-laws are not intended to confuse, convict, or crush any person. They are intended to protect us and our Cause from the temptation "which doth so easily beset" mortals, and which, if yielded to, would lead them through long and devious paths, instead of the narrow way "which leadeth unto life." It is only by our understanding of these By-laws, and our application of them to our own affairs, that we can make them useful to us individually. We should be more concerned about our own obedience to these rules for the right conduct of Christian Scientists, than for that of our neighbors.

4. There are no By-laws more important to our progress than Section 1 of Article XX. and Section 1 of Article XXI. of the Church Manual, and if the Christian spirit which pervades them be brought into our lives we shall do much for ourselves and our fellows.

ARCHIBALD MCLELLAN.

"WHAT WILL THEY SAY?"

WHATEVER the kind of mental bondage, and whatever the degree of discredit attaching thereto, "Freedom through Faith" is an inspiring watchword for every Christian Scientist; and if earnest and worthy, his progress toward its all-inclusive realization will be continuous.

We are far less responsible for the sense of enslavement to heredity and to ignorance than for our devotion to those personal indulgences and self-deceptions which we have made our pets, and insisted upon feeding, grooming, and exercising every day. The fungus habits which have their unwholesome rootage in false pride or the desire for social recognition,—to consent to these is to play a part which is wholly unworthy of us. Nevertheless, how often are such

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habits tolerated and condoned even after they have been recognized and condemned, and perchance after we have gotten rid of many of our more bulky weaknesses. As of old, the little foxes spoil the vines, and for the reason that they are looked upon as "little," and hence are not sufficiently guarded against.

Bondage to petty social requirements can but dwarf the nature and rob of true self-esteem, hence the saying that no serfdom is more saddening than that which results when so-called trivial concessions have woven our fetters; and the more complex and intangible the seduction, the more potent it seems. It is often said that indifference to "what they may say" simply secures one the reputation of being a crank, without bringing any compensating gain, and this plausible sophistry has no doubt led many people to trim their sails, year after year, to the dictum of foolish fashion, when their nobler selves have been in continuous protest, pleading loudly for an independent and exemplary course.

One may recognize that it is far more creditable to be known to others as a conspicuous non-conformist, than to be known to oneself as a zealous toady, but he finds that to turn his back on the conventional program is as genuine a test of character as to be brave when there's no one to see. The temptation is universal, and the lamentable outcome is this, that in many things even professed Christians are as yet too frequently dominated by the things they should have under their feet. The specific occasion is unimportant; it may be a question of social custom or caste requisition as to dress, food, furnishings, habits of living, amusements, or what not,—no matter; if the nobler impulse, the higher sense of individual freedom, of what is becoming to a child of God, of what is in keeping with our resources and with a refined taste,—if this higher sense is repressed, made to give place to the dictum of fashion, then we have denied our Lord and forged the fetters of a self-imposed degradation.

Christian Science calls to a worthier freedom. Says *our Leader*: "At present mortals progress slowly, for fear of being thought ridiculous. They are slaves to fashion, pride, and sense." "To obey the Scriptural command, 'Come out from among them, and be ye separate,' is to incur society's frown; but society's scorn, more than its flatteries, enables one to be Christian" (Science and Health, p. 68, 238). Manifestly, a Christian Scientist, one who is awakening to the Truth of being and who is endeavoring to annul the asserted laws of sin and disease, would dishonor both his ideal and his profession if, through fear of what some one may say, he hesitates to conform to any requirement of that ideal, of Christian consistency or of good common sense. Christian Science means loyalty to Truth in every least thing; not that we shall find any flavor of satisfaction in singularity, or in shocking the conventionalities of general thought, but that we shall grow more and more superior to confused and conflicting mortal opinions, more and more thoughtful of high decisions in humble things, more and more responsive to the government of divine Principle. He was a wise man who counseled long ago, "Look to it that fashion, custom, pleasure, and money are nothing to you, are not bandages over your eyes that you cannot see, but live with the privilege of the immeasurable Mind." Our storied friend, Sir Gulliver, is said to have been tied down with small threads, but there were many of them, and in his sleep they were so deftly adjusted that ropes of steel could not have added to his bondage. It is *this binding in our sleep*, the acceptance of social servitude by many apparently trivial and oftentimes unconscious concessions, which imperils Christian freedom and Christian usefulness.

To hold oneself "regally independent" of the world's opinions, in humility; to stand alone with Truth if duty calls, and to seek for divine guidance in every experience, this is to attain unto the measure of a man. This is to be free. This is to be a Christian Scientist. JOHN B. WILLIS.

LETTERS TO OUR LEADER.

Chicago, Ill., Sept. 5, 1906.

Mrs. Mary Baker G. Eddy, Concord, N. H.

Beloved Leader:—To you we are indeed grateful for the timely By-law, entitled "Testimonials," published in the *Sentinel* of Sept. 1, 1906. So far as the testimony meetings are concerned, your action heals the whole Field of a perturbation which claims to paralyze that spontaneous mental activity that is vital in such meetings, in order that living waters may be imparted to the thirsty and the world-weary may depart with hope, impelled to declare that the living God is with this people, and to know that in spite of gloom and despair they may yet find the living idea, before which strongholds fall and whereby man's divine rights are discovered. Controversy as to what shall constitute a testimony is removed from consciousness, and in its place is that deep-settled, abiding calm which alone is productive of living testimony. The young people who have been Christian Scientists from childhood are glad because the description of symptoms and suffering is abolished from testimonials. They have had no education in sicknesses, and such descriptions have been at variance with their freer sensibilities.

We are glad that Christian Science leads all the sheep into the fold and offers comfort for all from babe to adult, and we know that it will lead us unto more spiritual altitudes, wherein, "after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts," and there can remain nothing contrary to Spirit, needing to be solaced by rules or by-laws.

With great love.

W. A. REED.

Philipsburg, Pa., Sept. 4, 1906.

Revered Mrs. Eddy.

Beloved Leader:—The opening lines of Science and Health first set the light before my eyes about seven years ago, and since then your writings have daily been my bread of Life, so to-day I join the "choir invisible," thanking you for the last line from your pen regarding our testimonials. My whole being uttered the words from Psalms, "It is a good thing to give thanks unto the Lord," and just in this way—and that it should come with the new cover to our *Sentinel*, with Longfellow's prophecy fulfilled—he who like prophets of old testified better than he knew.

Most beloved lady, I thank you that I know even "in part."

Sincerely, lovingly,

MRS. ELEANOR DE GIRANTA.

New York, N. Y., Sept. 7, 1906.

Mrs. Mary Baker G. Eddy,

Pleasant View, Concord, N. H.

Beloved Leader:—In deepest love may I thank you for the trust imposed upon me to be a "peace maker" and not a "peace breaker" in the ranks of Christian Science workers. This has come to me upon receipt of certificate of C.S.B., signed by you and my teacher, Mr. Greene. Mr. Charters and I are daily more impressed with the necessity of being followers of Christ in deed, and thereby showing our love for God and man—not talking but proving metaphysics to our patients. The college instruction is still unfolding the importance of consecrated study of the Gospels, and every word you have written of instruction, admonition, rebuke, and boundless love. I wish I might tell you the many times your words have healed me.

Most lovingly,

LILLIAN YOUNG CHARTERS.

Boston, Mass., Aug. 19, 1906.

Beloved Leader:—I can no longer refrain from expressing my deep love for you, and my gratitude to God and to

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you, His faithful Messenger, for the wonderful benefits I have received from Christian Science. I could not begin to name all of those benefits, but I wish to thank you especially for your hymns. I sing sacred solos and hymns constantly, but I have never sung any which are half as beautiful, spiritual, and helpful as are your hymns. They have comforted and healed me many times. I have had the great privilege of singing your hymns, as solos, in at least seven different Christian Science churches, and I always find that Christian Scientists love them dearly and are greatly benefited by them. I like the new settings to your words very much.

With love and gratitude,
MABELLE A. STROCK.

Oneonta, N. Y., June 20, 1906.

Mrs. Mary Baker G. Eddy,
Pleasant View, Concord, N. H.

Revered and Beloved Leader:—The clarion call to your followers, sounded through your recent message, has stirred the human mind more, perhaps, than any message you ever gave, and the ancient cry of "away with him" is repeating itself.

To a student of Christian Science the cause for this is apparent, for it seems to me never before have you more clearly held up before us the ideal Christ. Every word is pregnant with meaning, is a call to a higher life and demonstration. A single reading of it stirred me with a great desire and resolve to show forth in my life the fruit that I know must and does follow the faithful study of your writings,—to prove the words of this message,—"God giving all and man having all that God gives."

This is essentially a message to Christian Scientists, and it is little wonder it is somewhat beyond the apprehension of those who have not grown into an understanding of Christian Science through a careful and thorough study of your works on the subject, and have demonstrated, at least in part, that understanding.

May every Christian Scientist awake to the deep spiritual import of this message. Lovingly,
FRANKLIN BLAKE.

Seattle, Wash., June 30, 1906.

Mrs. Mary Baker G. Eddy,
Pleasant View, Concord, N. H.

Our Dear Leader:—We, the students of Miss Louisa C. Eaton, C.S.B., class of 1906, send to you, on this the closing day of class, our loyal love and gratitude. We stand upon the firm foundation established by your selfless love and watchful care. As we grow in grace God will guide us in the understanding of His Word, through which we shall enter the land of promise. At this time we can say with Paul, "I have learned." The cross of humility and love will lead us to the crown of rejoicing.

In sincerity and love,
SUSAN E. BARR,
GEO. M. WADE,
HARVEY C. PLUM,
Committee for the class.

Chicago, Ill., Aug. 15, 1906.

Beloved Leader:—So many times I have wanted to write and thank you for the understanding of the Bible as revealed in Science and Health, for to it I owe my health after years of suffering and sorrow; and I thank you as its author. I was healed by reading your book, and have since been enabled to demonstrate somewhat of the "Science of being," which to me is summed up on page 17, line 7, of the text-book.

Yours in truth and love,
MRS. GUSSIE HOWARD WILSON.

TESTIMONIES OF HEALING.

I desire to testify to the great benefits I have received from Christian Science, in the healing of disease and sin. I had been the victim of ill-health from my earliest recollection—the principal trouble being heart disease,—until the spring of 1884, when a condition began to develop which the physicians pronounced incurable. I had the attention of one of the best doctors in northern Alabama, where we were then living, and in the autumn of 1885 we removed to Colorado. I believed that God willed I should suffer and die; and is it any wonder that when I was told there was no further help for me that I submitted to this thought? I had tried to live a Christian life for many years, but this did not heal me. I had made all preparation for the future of my family, and I did not hope or expect to be with them until Christmas.

Soon after my coming to Colorado, Christian Science was brought to me. I must admit that I did not take to it readily, fearing that it might be something to lead me away from God, as I then thought. A Scientist was stopping in the town for three days; and to please my husband I submitted to her treatment,—without any apparent benefit,—but she told me about "Science and Health with Key to the Scriptures," and that it could be had by sending direct to Mrs. Eddy. My husband sent for it at once; I tried to read it, but the fear was very great, and I put it aside.

In about two weeks I became very much worse, and finally I consented as a last resort to place the case in the hands of a surgeon, for which purpose I was taken to Denver. When my grip was opened I found that Science and Health had come too. The doctor who examined me frankly admitted that there was no cure for me, but said if I lived through the operation it might prolong my life six months, or even a year. What I had learned from Science and Health became clear to me at this crisis, and I at once saw that the "dominion" which God gave to man, was mine if I would but claim it. Science and Health pointed the way, and I at once realized that I need not die with the dread disease unless I consented to it. Then such a sense of peace and security came to me, and hope took possession of me, so that I refused to have the operation performed, knowing who it is that "healeth all thy diseases." I was beginning to lead a new *life*,—the belief and fear of death had gone; I could read Science and Health with more understanding, and tried to put into practice all I learned from it. The Bible and Science and Health were my constant companions, and although I had never been told what a treatment consisted of, I was being led by God. I applied the truth as revealed to me in Science —and Science and Health was my healer.

All this time I was treating myself and studying the Bible and Science and Health, with the result that about the end of the third week the pain was all gone, and in two weeks more I was entirely healed. Christian Science was proven a present salvation. I began to regain my strength and took a new hold on life, and at the end of six months I was what I had never been before,—a well woman. Since that time I have been able to take my place in the world, perform my duties as they came to me, overcoming disease and error in myself and family, and have been permitted to speak the Word of Truth that has brought freedom from disease and sin to many others. After more than nineteen years have passed, I have never suffered a return, and I am sure none can doubt my healing.

Words fail to express my gratitude for Christian Science, not only for the physical healing, but for the uncovering and destroying of sin; for a freedom I never knew until the revelation of Truth was brought to me, and for the peace and joy that come with the knowledge that we can prove Christ Jesus' words, "The truth shall make you free." I can say with St. Paul, "The law of the Spirit of life in

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Christ Jesus hath made me free from the law of sin and death." I am deeply grateful to my physicians, who honestly tried to help me, but I have no language to express how I feel toward the good, faithful woman through whom the gospel of salvation from disease and death, as well as from sin, has been revealed to this age.

MRS. MARY E. WEAVER, Pueblo, Col.

It is with the deepest gratitude that I add my testimony of the blessings that have come to me and to my family through Christian Science. That "man's extremity is God's opportunity" has certainly been proven in my case. For fifteen years I was a sufferer from a complication of diseases. I had treatment during that time from seven of the best physicians obtainable. Each of them made a different diagnosis and each gave me a different course of treatment. Finally I was told that an operation was my only hope, and soon after this time I agreed to have it. My suffering was intense and the physicians then claimed that my principal trouble came from the kidneys. The operation was performed but the diagnosis was found to have been wrong. A second incision was made at once and a morbid growth was found. The surgeon could not remove it, so the wound was closed up. My family were then told that I could live only a very short time. I was soon taken from the hospital to my home, and from that time until I found Christian Science, a period of one year, my suffering became even more intense. The only relief of any kind that I could get was from hypodermic injections of morphine, and on account of this fact I became a confirmed user of the drug. At this point my attention was called to Christian Science and after many doubts and misgivings I decided to try it. A practitioner was called and I received help at once. The second evening after commencing treatment I was able to leave my bed, dress myself, and go to the Wednesday evening meeting at the Christian Science *church*, a distance of about two miles, which necessitated a walk of several blocks and a change of street cars. Treatments were continued for eight days, at the end of which time all suffering was destroyed and the healing was perfect. The desire for morphine was also overcome.

It is now fifteen months since my healing and I am in better health than ever before in my life. During this time my family as well as myself have had many proofs of the ever-present power of divine Love. We have all been helped, physically, financially, and spiritually. My greatest desire is to grow in the understanding of this grand truth and to express daily my gratitude to God and to our dear Leader, Mrs. Eddy, for her loving guidance and watchful care, through which I, with hosts of others, have been led safely "through the valley of the shadow of death" and "into the glorious liberty of the children of God."

MRS. JOSIE SHIMER, Indianapolis, Ind.

About seven years ago Christian Science was brought to my attention through the healing of a very dear friend, and having enough faith in God to believe that He is no respecter of persons, that if He would heal another He would heal me of my infirmity, I was led by divine Love to call upon a practitioner, and suffice it to say, to the human sense the result obtained was a marvel. I had been a sufferer for about twelve years from what *materia medica* called a severe rectal trouble. I had tried the best medical aid, applied all kinds of patent remedies, but all to no avail.

Christian Science was recommended to me one Sunday evening. I concluded to give it a trial the next day. On Monday morning I called on a practitioner. It seemed impossible to go up the stairs to his office, and it was only by collecting together all the courage I had left that I was enabled to do so. The first treatment relieved me of all the pain and tired feeling, although the trouble did not cease entirely until seven or eight weeks afterwards, and I soon found out that I had work to do for myself, which was, I now plainly see, for my own good. Not only have I been healed physically, but morally as well, for my life previous to the acceptance of Christian Science was not to be recommended to any one; the physical blessing I have received is not to be compared with the spiritual healing.

I thank God for the saving truth given to us in Science and Health by Mrs. Eddy.

DAVID HETSCH, Guthrie, Okla.

From childhood the thought of lung trouble was held over me, it having been prevalent in my family and my earliest remembrance being of colds, coughs, etc. As I grew older, the trouble increased until the doctors decided that my condition was hopeless. The days dragged wearily away, and I often longed for death to relieve me. Instead, however, there came a new trouble to meet,—an operation was proposed. I was taken to a hospital, where I remained a month with the hope of regaining strength to go through with the operation, and during that time I was examined by four surgeons. Finally the hour came, and the result was one of the most severe operations known. In two months I was able to be moved, but two years passed before I could stand erect or do more than walk about my room.

After suffering for five years, I heard of and accepted Christian Science treatment, but did not respond readily—there seemed to be so much to meet. The time came, however, when all fear was gone, and I knew I was healed of all my diseases; that divine Love had met all my needs, and that I was "every whit whole,"—even laying off glasses I had worn for a serious trouble. With this healing I received loving encouragement and an understanding of the truth, so that I can not only help myself to keep perfectly well, but can tell others the way of the Christ-truth, which makes us reflect divine Love.

I spent a great part of my life under medical treatment, and was left in a worse condition than at the start. I was healed in 1896 by Christian Science. I will add that a relative of mine, who had made all arrangements to be operated upon for an abnormal growth, accompanied me to the practitioner's on my second interview with her, and while listening to her explanation of Christian Science, was healed instantaneously, and thus saved from the operating table.—MARY E. KING, Ithaca, N. Y.

About the year 1889 I was examined for life insurance by one of the leading physicians of San Jose, Cal., and was promptly rejected. I found out later that the doctor in his report to the company had stated that I had serious heart trouble and could not possibly live three years. From that time I grew steadily worse, and at one time did come very near passing out. I was at the time smoking a large number of cigars each day, and this habit increased the difficulty, which, added to other ailments, made life almost a burden.

I was in this condition when Christian Science found me. During the fall of 1891 my wife studied Christian Science, and received so much benefit that I took up the study and began to improve; so much so, that in about one year I was again examined for life insurance and passed for a limited amount. By this time we were greatly interested in Christian Science, the writings of Mrs. Eddy and the Bible being our daily companions.

After about ten years of continued study I was again induced to apply for insurance in the same company that at first rejected me, and passed a good examination. To-day, after nearly fourteen years have passed and not a drop of medicine has entered our home, I find myself free from the tobacco habit, the heart trouble a thing of the past, insomnia and other numerous troubles gone. I feel very

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grateful for all that Science has done and is doing for myself and family.—F. C. ENSIGN, Oakland, Cal.

Christian Science has brought so many blessings to our home that I consider it my duty to tell others of some of the satisfying proofs we have had of Truth's power. We first heard of Science through the healing of a dear relative, who had been a helpless invalid for many years and whose doctor had recommended Christian Science treatment as he could give her no further help. This relative sent the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, to her mother, who lived three miles from us, and who in turn loaned the book to us. Then the *Sentinel* and *Journal* were sent us, and we greatly enjoyed reading them. I accidentally got a sliver wedged under my thumb nail, which of course seemed very painful, but I declared the truth and the pain was soon relieved. Soon after this I burned my hand severely. I again declared the truth, and all the pain stopped. This was a grand proof to me of the power of Truth. I read Science and Health and was deeply interested. At that time our daughter, aged sixteen, was taken ill with a fever. I did not then know of a practitioner, but sat at my daughter's bedside and read the book. I always felt such courage as I studied it, and all fear would vanish. On what seemed the worst day she said, "Read to me out of that book, mother." I did so, and she fell asleep; a change for the better appeared, and she got well in a few days. Our youngest daughter was healed of measles in three days, through the application of this truth. My husband, through the reading of the text-book, left off the tobacco habit of forty-five years.

For eighteen years I had used spectacles, and even with glasses could not see distinctly. I had to use very strong glasses, and I went to an eye specialist for relief. The oculist examined my eyes and said that they were in a very serious condition. I felt discouraged, and it seemed as though blindness would be the end of it all. One day as I sat reading Science and Health, the daughter who had been healed of the fever said, "Mother, why don't you take off your glasses?" I did so; and by persistently declaring that in God was my sight I was enabled to realize the truth that makes free. I am grateful for this great blessing of sight that has been restored through the understanding of Truth. My husband, myself, and two of our children are members of The Mother Church. We find the study of the Lesson-Sermons, which we read night and morning, a wonderful help. They are truly our daily food. All our dear Leader's writings are studied, and they help us over all the rough places in the journey from sense to Soul. We are very grateful for all the great helps from the *Sentinel*, *Journal*, and lectures, as well as the good things given us by the Publication Committee.

MRS. NELLIE MCDOUGALL, Virden, Man.

This testimony is given in the hope that it may reach some of the many whom I know are in the same condition that I was,—a condition brought about by idleness and unconscious selfishness. I was a wreck; in constant pain, and I did not sleep except by taking opiates. My physicians, who were of the best and kindest, tried to encourage me, but I was most unhappy; a care to the family and a burden to myself. Surgeons and physicians had done all that mortal man could do. Operations were performed, and months were spent in sanitariums and hospitals, but all to no purpose. Just then Christian Science found me. In one treatment the sleeplessness was overcome completely. The other physical conditions were longer in yielding, but I was healed. Christian Science waked me up; instead of being a burden I have become a help; instead of being an expense I am now a wage-earner; misery has been turned to happiness, and hopelessness to a knowledge that God has given me dominion.

I can never be thankful enough to God, and to Mrs. Eddy, that I have been lovingly lifted out of darkness.

MRS. JANE K. THAYER, Nashville, Tenn.

In reading the many helpful testimonials in the *Sentinel*, the thought came to me that if it were not for an earnest desire to help a brother we would not have the privilege of knowing the great good which others are receiving. I have been helped in Christian Science in many instances.

One year ago last October I was attacked with a disagreeable eruption. After I had been told what the trouble was, I went to see a friend, who first told me of Science, and kindly assured me that it would be healed. At the end of ten days it was completely healed without a scar.

I am very thankful to God, to Christian Science, and to our dear Leader, Mrs. Eddy, for teaching us through that grand book, "Science and Health with Key to the Scriptures," the way to obey our Master's command, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."—ARTHUR J. BYERS, Chicago, Ill.

Gratitude impels me to write a few words in acknowledgment of the many benefits which have come to me through our beloved Science. When Christian Science first came to my notice, about fourteen years ago, it did not seem to have any message for me; but after twelve years (during which time I was a constant sufferer and a patron of the doctors and druggists, receiving no permanent relief and little temporary help) I became critically ill. A dear friend, who is a Christian Scientist, came to see me one afternoon, and before she left she reminded me how my eyesight had been restored the year before, in one treatment, when I had lost the use of one eye and could only use the other with specially ground glasses. I then sent for a practitioner and began treatment. That was Tuesday, and Thursday I was well,—healed of every ill, and they were many. Among them was heart trouble, which had been pronounced incurable and had threatened to end my life any minute. I had been operated upon with no benefit for one ailment, and for another I had undergone two severe operations, with no permanent relief. I was, however, made free by this wonderful truth. As I was afraid that these diseases might return, I remained under the practitioner's care for three weeks, but since then I can say with the psalmist, "Though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me." Even the fear of disease was utterly destroyed! That was in June, 1904, and since then I have been laboring in the Master's vineyard, humbly, meekly striving to show the love within my heart, and to keep the commandments.

For the beautiful, transparent life of our beloved Leader, my gratitude knows no bounds. I thank God for our text-book, "Science and Health with Key to the Scriptures." The *Sentinel*, *Journal*, and *Quarterly* are all dear friends, whose mission it is to help me understand the Scriptures, and the Bible is indeed "a lamp unto our feet" in the radiant light of Christian Science.

MAUDE CLARK HOUGH, Tyler, Texas.

From early childhood I was a constant sufferer from what several eminent physicians pronounced an abnormal growth, none giving any hope of a permanent cure. Thus I was looked upon as a hopeless invalid, until at last that which I most feared came upon me. I had been confined to my room from early spring until October, and death was looked for hourly. It was then that friends urged a trial of Christian Science; but I objected, as I felt I had suffered so much that even should I find relief it would only be temporary, and would at last fail me as all else had done. I was, however, finally persuaded; a practitioner came, and

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after talking to me, gave me a treatment. He then expressed a wish that I rise and dress, but I felt very indignant, for I thought that he did not understand my condition. He left, and I finally did get up, and the medicine, which had been taken every thirty minutes and upon which I absolutely depended, was thrown away. My healing seemed very slow, but it was sure, and to-day I am well. Many times discouragement came, but loving counsel and patient care, strong faith and tenderness were a solace to me,—a revelation and a reflection of the Divine compassion,—until at last I became conscious of the truth of being. I read in our text-book, "Then thought gently whispers: Come hither! Arise from your false consciousness, into the true sense of Love" (Science and Health, p. 574). I seemed to catch the full meaning of these words, and saw that "in the way of righteousness is life; and in the pathway thereof there is no death."—ISABEL LAMBERT, Reed City, Mich.

Christian Science found me with many physical disorders, the most serious being nervous exhaustion. I had consulted many physicians and tried many remedies, but continued to lose ground until I was obliged to give up business. Agnostic in belief, discouraged and discordant mentally, I was, however, ready for Christian Science when it was recommended. While I could not, at first, accept all that I read in the text-book, Science and Health, I could not leave the book alone, but read it almost continuously for a number of weeks. My healing was somewhat slow, but in a few weeks I was able to attend to business, and now have better health than for many years. I was also a slave to the tobacco habit, but since I had the first treatment I have not had the slightest desire for it. I am very thankful for the healing I have received and especially grateful for the transformation that is going on in my consciousness.

I have found in Christian Science a present salvation,—a demonstrable religion. Words fail to express my gratitude to our dear Leader, who has brought to light this truth.—O. H. BRAGG, Foxcroft, Me.

For nine months I had been ill and was to undergo an operation. This was eighteen years ago. The doctor said I had three distinct diseases, but for fear of alarming me would not name them to me. The day set for the operation my doctor was prostrated, and I thought I would die if operated upon. In the mean time my husband became alarmed and wrote to my brother in Chicago of my condition. He replied at once that I should come to Chicago, even if I had to be brought on a bed, and that I could be healed by Christian Science. The doctor had told my husband that I would not be able to walk for two years or longer, but hope sprang up within me, and as soon as I could be gotten ready I started for Chicago. The next day I was told to get ready to go to a practitioner. I had worn glasses for six years, but they were laid aside after the first treatment. My truss was laid away after the third treatment, then my heart leaped for joy, and my long-unused voice burst forth in such singing as brought tears to all eyes. My healing was complete in four treatments, but I could not believe it would last, and insisted upon going longer. One day I found that I had walked over two miles. Since my healing I have been enabled to make demonstrations of the power of Truth for myself and others.

My heart goes out with gratitude and love to our dear Leader for her untiring efforts in behalf of suffering humanity. I could not live without this blessed truth. The Lesson-Sermons are strong and helpful. I pray daily to be able to reflect more love and to rise above the errors of mortal sense. May God's choicest blessings rest upon dear Mrs. Eddy.—JENNIE M. VAN DUSEN, Chattanooga, Tenn.

To recount the many blessings that have come to me through Christian Science would be like numbering the sands of the sea, and the following statement is made with a heart full of love for Christian Science, in that it has delivered me from suffering and hopelessness and from having "no God." From childhood ill health in some measure seemed to be my portion. With the passing of the years physical ills accumulated, until about ten years ago, when life seemed well-nigh unbearable. At that time I was more discouraged than ever before, having spent five months in a sanitarium, at a large expenditure of money, and being assured that my days on earth were numbered unless I submitted to an operation. This I refused to do, and left the sanitarium completely broken in spirit, helpless and hopeless. Added to the above distressful condition, was a chronic disease of the stomach (a specialist, under whose care I remained for more than a year, saying I was incurable), a severe kidney trouble, and minor ills seemingly numberless. During the greater part of fifteen years I was under medical treatment, but grew gradually worse.

At this juncture a kind friend presented to my thought Christian Science. I shall not forget the sweet sense of peace that came during that first interview, when I was assured that God could and would heal my diseases and forgive my iniquities. With hope renewed, and the joy of feeling that at last I could know God, I left my friend, happier than I had been for many years. As I learned of God's goodness, and of "his wonderful works to the children of men," I was freed from physical ills, and have remained so ever since. My gratitude is unbounded for a knowledge of this great Truth, uplifting thought to the contemplation of good as omnipotent, for the wonderful service rendered to all mankind by our loved Leader, for our text-book and all of Mrs. Eddy's writings, and for the Christian Science periodicals.

MRS. ELEANOR L. HILLIARD, Brooklyn, N. Y.

I take pleasure in telling what Christian Science has done for me, and is doing. About three years ago it was brought to my home by two dear sisters of mine, and it found me without work, my wife in bed, my children without shoes to put on, and hardly anything to eat or to keep them warm. But our need was supplied; I got work; my wife was healed; and I was healed of the drink habit to which I had been a slave, also the cigarette habit.

Christian Science has made me a better man in every way, and for this I am thankful to God, and to Mrs. Eddy. I was healed in one treatment.

AUGUST BURDIN, South Omaha, Neb.

Having received so much benefit from the testimonies in the *Sentinel*, I will tell what Christian Science has done for me. I am sixty-two years old and until four years ago I never knew what it was to be free from asthmatic trouble. Christian Science was brought to my notice through the healing of my son. I took up the study of our text-book, Science and Health, and have been healed. I now have better health than I have had for the last twenty years. My gratitude is too deep for words, so I will try to express it in my daily life.—MARY KRAUSS, Mapleton, Minn.

ADMISSION OF MEMBERS.

The next admission of members will be Nov. 6, 1906. Applications for this admission should be in the hands of the Clerk on or before Oct. 16, 1906.

Application blanks can be obtained by applying to the Clerk, William B. Johnson, at the Church.

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FROM OUR EXCHANGES.

In connection with the truth committed to their custody, much has taken place in recent years to make the churches uncertain and timorous. This critical and scientific age has forced them to recast traditional systems of thought, to phrase anew their message, to shift the emphasis of appeal, and to adjust their teachings to the generally accepted conclusions of geology, psychology, and other branches of knowledge. The process of re-adjustment has made some churches doubt whether they have any special and important truth to give to the world. Another factor tending to induce nervelessness has been the upspringing of institutions designed to ameliorate the conditions under which men live and to enrich and better their lives. As the church sees social settlements, libraries, hospitals, dispensaries, and kindred philanthropic agencies ministering to the people, it rubs its eyes sometimes and asks: "Am I needed in this network of institutions? What can I give men that they cannot find elsewhere?"—*The Congregationalist.*

A Gospel for the whole man and for all men in every relation,—this alone can prevail, but prevail it will. Men are recognizing the necessity of living in the Spirit and of what such living implies. The triumph of the Spirit is coming. It is coming as truly as there is a God in nature and an eternal purpose behind the universe. Slowly but surely the mind of man is coming to see that the happiness of one is the happiness of all. Each exists for all the others. Already in this day of broad and liberal culture, and yet intensest religious devotion, humanity seems to have pitched its tents on the borders of the Promised Land. A few steps more and wearied limbs are free; a few steps more and oppression ceases; a few steps more and man extends one arm to embrace God and the other to draw the race unto his heart of love. In the heart of human kind a perennial song is sung and the long-sought-for life of perfect love begins.

REV. HORACE G. OGDEN.
Western Christian Advocate.

There are no circumstances in life when the prayerful, humble soul cannot find some honey, some comfort, some hope. The Lord even made those nomadic gipsies, the ancient Israelites, to suck honey out of the rock, and oil out of the flinty rock. Even the stony experiences of life will yield a blessing when touched with the rod of faith. The narrow-minded, self-absorbed, prayerless soul will miss the honey by the wood in Ephraim, but the man whose eyes God hath opened will not fail to mark where the comb of bursting blessing hangs within reach of his extended rod. This honey is found "by the way," just along the path of prosaic duty, close to the hungry runners.

Zion's Herald.

Each one of us ought to feel that he is of more value to himself than to any one else, that there are vast and attainable possibilities before him, that *he* can become like God! So for all the things that concern our spiritual life,—our short-comings and far-goings, our failures as well as our achievements, our slipping back to worldliness or our growing likeness to the Father,—for everything great or small through all the conscious life, every one of us "shall give account of *himself* to God." Child of eternity, boundless spiritual possibilities are thine! The attainment of them rests with thee, thyself!

REV. OLIVER ADDISON KINGSBURY.
The New York Observer.

Religion is morality into which God has breathed the breath of life. It is conduct which reveals love. It is an endeavor to live aright, not from motives of cold prudence, nor from lack of natural passion, but in the name and for the sake, and with the love of God. That the center both of Christian believing and of Christian living is Jesus Christ, in whom the love of God is manifested.

REV. DR. GEORGE HODGES.
The Churchman.

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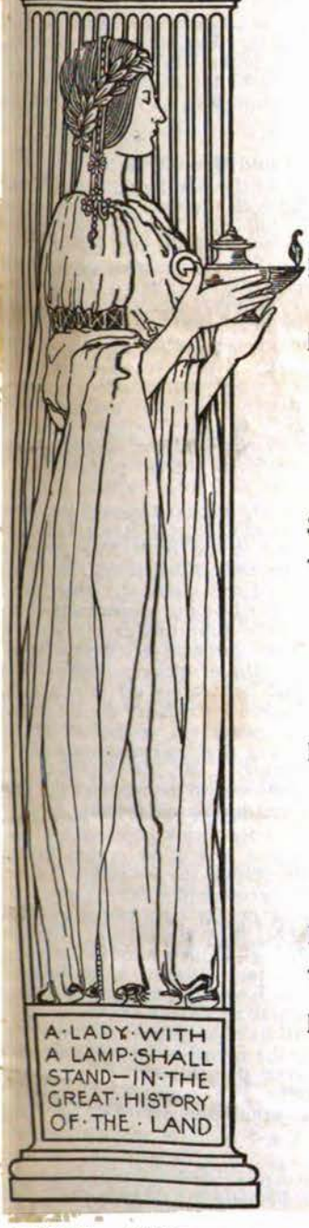
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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL—*WATCH*." JESUS

Vol. IX. No. 5.

BOSTON, SEPTEMBER 29, 1906



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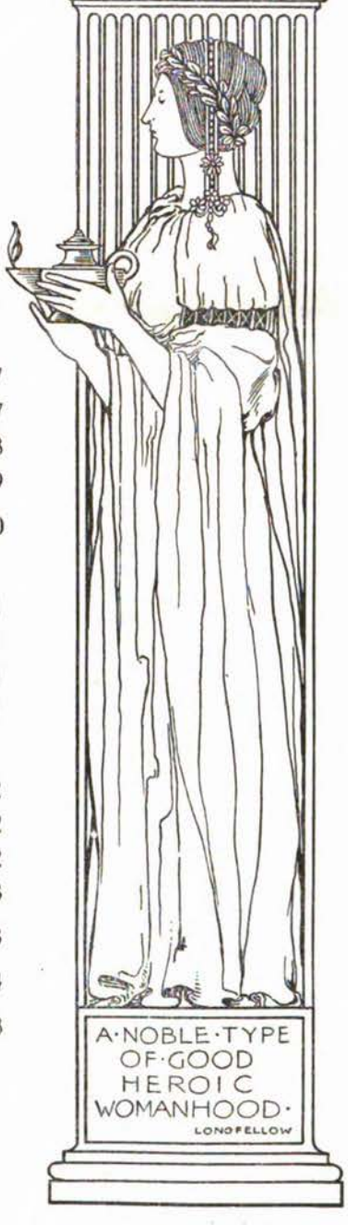
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ITEMS OF INTEREST.

National.

After quietly experimenting with long range weather forecasting all summer and meeting with success, the United States Weather Bureau announces that it is ready to enter upon a new departure by predicting weather conditions in advance for periods of several days at a time, supplementing the regular twenty-four hour bulletins of the Weather Bureau. The experiments conducted this summer were forecasts for six days at a time. Professor Moore, Chief of the Department, said: "These predictions are to be made by studying the distribution of barometric areas. The Weather Bureau has been steadily enlarging its scope in that direction. As an instance, I may cite the fact that we have just made arrangements for receiving daily cable reports from the weather stations of Russia. The Russian meteorological service has agreed to furnish us with readings daily from a number of stations. Already we are getting these daily reports from the west coast of Europe, from the West Indies, from Bermuda, the Azores, the Bahamas, and Honoluiu, all by cable. In a few months we will have the daily readings from the interior of Alaska and probably within a year from Iceland. In other words we have an extensive system taking in nearly the whole of the Northern Hemisphere, and we will receive daily weather reports from a chain of stations encircling more than four-fifths of the globe. As our weather conditions are governed almost entirely by movements in the region of the equator, it can be readily seen that the more comprehensive system will enable the Weather Bureau to increase its operations."

The opening of bids for the establishment of pneumatic tube service in New York and other cities, under authorization of Congress, which appropriated $1,250,000 a year for ten years for the service, showed not only high prices and a lack of competition, but that for five cities—Baltimore, Cincinnati, Pittsburg, Kansas City, and San Francisco, where Congress authorized the establishment of the new service—no proposals were submitted at all. It is announced that the Department will not make any award until further efforts have been made to secure proposals for the cities for which none were received. The character of the bids leads to the belief that either the pneumatic tube contractors find no profit in the operation of the tubes, or else that some sort of combination exists among the companies interested which has forced competition out of the field. The Post Office Department fixes $17,000 a mile as the maximum rate that will be accepted.

Further rulings in connection with the enforcement of the meat inspection law after Oct. 1, just made public by the Secretary of Agriculture, give an idea of what consumers are to expect hereafter when purchasing meat products, particularly canned goods. Anything savoring of a false or deceptive name will not be tolerated, and no picture, design, or device which gives any false indication of origin or quality will be permitted upon any label, as, for example, the picture of a pig appearing on a label placed upon beef products, or the picture of a chicken upon the label of a veal or pork product. Geographical names are allowed to be used only with the words "cut," "type," "brand," or "style," as the case may be, except upon foods produced or manufactured in the place, State, Territory, or country named. For instance "Virginia ham" must be marked "Virginia style ham."

The corner-stone of Chicago's new County Building, which, when completed, will be the largest courthouse in the world, was laid on the 21st. The elaborate ceremonies were opened with an invocation by Rev. Frank Gunsaulus. Mayor Dunne, Governor Deneen, and Vice President Fairbanks delivered addresses. The new structure will contain twelve million cubic feet of space. Its cost will be, including furnishings, $5,000,000. There will be a floor area of fourteen acres and one mile of corridor space. The general design will be on the lines of a giant letter "E."

James F. Smith was inaugurated Governor General of the Philippines on the 28th. Governor Smith in his address announced that his policy would be the policy of President McKinley and of Secretary Taft, the education and preparation of the people for popular self-government.

The sum of $100,000 has been left as a legacy to the National Association of Audubon Societies by Mr. Albert Wilcox. They may benefit later to the extent of $500,000 more from the residuary estate. The bequest is primarily intended for the protection of wild birds and animals.

Foreign.

The largest ship in the world, the largest armored cruiser in the world, and the second largest ship in the world were all successfully launched on the 20th from British shipyards. These were the huge turbine steamer Mauritania, built for the Cunard Steamship Company, H. M. S. Shannon, and the White Star liner Adriatic, which, next to the Mauritania and her sister ship the Lusitania, surpasses anything in size afloat on the high seas. The Mauritania is 790 feet long and 88 feet in breadth. The Adriatic is 710 feet long and 75 feet 6 inches in beam, and the Shannon measures 490 feet over all. The launching weight of the Mauritania, 17,000 tons, has never before been equaled in the history of shipbuilding. She was launched in a stream only 780 feet wide by heading her down stream and checking her momentum by tons of iron cable with which she had been harnessed. A special channel will have to be dredged before the ship reaches the sea. The Mauritania will be fitted with accommodations for 2,200 passengers, 500 first-class, 500 second-class, and 1,200 third-class. In addition she will carry a crew of 800, so that with a full list of passengers and crew three thousand people will be on board.

As a result of the combined recommendations of the Chinese Commissioners who recently made a tour of the United States and Europe, of Yuan Shi-Kai, Commander-in-Chief of the forces, and of Tang-Shao-Ki, Vice President of the Board of Foreign Affairs, an edict has been issued ordering the abolition of the use of opium, both foreign and native, within a decade. The edict strongly condemns the vice and commands the Council of State to devise regulations for the enforcement of the prohibition against opium smoking and cultivation of the poppy.

Just now, says the *Shanghai Celestial Empire*, China is a land of contrasts, so wide, so sharp, and so forcible that the dullest observer can hardly fail to observe them. She is going straight from wheelbarrows and springless carts, or sedan chairs, to express trains, in place of special messengers she adopts the telegraph; from rushlights she goes to electricity, and from the extreme of anti-militarism she is developing a taste for patriotic volunteering.

A *Times* (New York) copyright cable from London says: A statistical paper on India issued shows that in 1904 there were killed in that country by snakes and wild beasts 24,034 persons—21,880 by snake bites, 796 by tigers, 309 by leopards, and the rest by other animals. The number of cattle killed was 98,582. The other side of the account shows that 65,140 snakes and 16,121 wild animals were killed, for which rewards of £7,313 were paid.

A disastrous typhoon occurred at Hong Kong Sept. 18. The entire fleet of six hundred fishing junks was lost. This increases the mortality to ten thousand persons. The money loss is placed at over twenty million dollars.

Industrial and Commercial.

The first of the five largest locomotives in the world, which the Great Northern ordered from the Baldwin Works, has been sent West, where it will be put to work on the mountains. The engine is of the Mallet compound type, with two sets of drivers and two pairs of cylinders. Each is practically two engines in one, and is capable of hauling over mountain grades twice as much as the best the Great Northern now has, or 1,100 tons on a 2.2 per cent grade. The locomotive has a weight on the drivers of 316,000 pounds, while the total weight of the engine is 355,000 pounds, and the weight of the engine and tender is 503,000 pounds.

The first official trip through the Pennsylvania Railroad's North River Tunnel, connecting New York and New Jersey, was made on the 12th. Charles M. Jacobs, chief engineer of the tunnel, and John F. O'Rourke, head of the contracting company that bored the tube under the river, led a party of forty-five men to the middle of the tube, where the working shields had met. Nobody had been allowed to pass through the shields, and on either side the workmen who had driven them were lined up ready for the cheers that were to mark the first passage through. Mr. Jacobs, as the engineer, was allowed to go through the shields first, followed by Mr. O'Rourke.

Taking effect Nov. 1, or as soon thereafter as the computation can be made and the tariffs filed, as required by law, maximum passenger rates on the Lackawanna will be on the basis of 2½ cents a mile. The Erie and the Lehigh Valley have also given notice to the same effect. At a meeting of the Trunk Line Interchangeable Bureau, Sept. 11, it was agreed unanimously to reduce the price of its mileage book on Nov. 1 from $30 to $25, the refund of $10 to be cut in half. It is believed that this will tend to increase its popularity. The action is in line with the reduction recently announced by the Pennsylvania.

The Carmania, which arrived at New York last week, brought $15,278,500 in gold. This shipment is said to be the largest ever brought to this country.

Conservative estimates of the Cape Cod cranberry crop place it at two hundred and thirty-five thousand bushels.

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"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

FROM OUR CONTRIBUTORS.

"I AND MY FATHER ARE ONE."

PROF. JOEL RUFUS MOSLEY.

Jesus saw and proved that his true selfhood, his eternal individualized spiritual being, is, was, and ever will be one with the Father. Knowing God as his Father, as his Mind, as his Life, as his All in all of being, he overcame "the world, the flesh, and the devil," and ascended above even the appearance and sense of evil. He ascended to such mental and spiritual heights, to such conscious unity with the Father, with the one Spirit, that he became invisible to the physical senses and could and can only be seen and known spiritually. As he himself declared, it was expedient for him to go away as a corporeal personality, that the Christ might come and abide forever as a purely spiritual Teacher, Healer, and Comforter. "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." "When he, the Spirit of truth [the Comforter, the Holy Spirit, the Christ-mind], is come, he will guide you into all truth." "He will show you things to come." "He shall glorify me." He will "abide with you for ever."

In the light of Christian Science this going away as a corporeal Saviour and this coming as a purely spiritual presence and power, as God, Spirit, with us, was and is the perfect demonstration of the eternal and necessary union between the Father and the Son, between God and man. Jesus by his victory over all evil, by his conscious union with the Father, became the Wayshower to this union with God; and "the first-born among many brethren." And Mrs. Eddy, in the discovery, proof, and explanation that the Christianity of Christ is the Science of all real being and healing, the truth of being that reforms the sinner, heals the sick, raises up the dying, comforts the mourner, and awakens them to conscious unity with the heavenly Father, the divine Principle of life and being, is making clearer to human apprehension than ever before since the days of Jesus and his first disciples, that the Son of God, the spiritual man, is, from the divine necessity of his perfect being, forever one with God and all that God is.

Christian Science, by showing us so plainly what the Father is and what the Son is, what God is and what man is, also makes it easier for us to grasp the deeper and more vital significance of the truth that God and the real man —the spiritual man—are one. Mrs. Eddy makes clear this relationship in the words, "As a drop of water is one with the ocean, a ray of light one with the sun, even so God and man, Father and son, are one in being" (Science and Health, p. 361). The Father is the divine infinite, and forever sustaining Principle, the Life, the Soul, the Spirit, the Mind, the law, the will, of man and the universe. Furthermore, this omnipotent, omnipresent, omniscient, and omni-beneficent God, Mind, Spirit, Life, is the only real and permanent Mind, Spirit, or Life there is or can be. "Call no man your father upon the earth," said Jesus; "for one is your Father, which is in heaven." In like manner Christian Science teaches us to recognize nothing apart from God as being Mind, Life, and real substance; for God, Spirit, is All in all, and matter, sin, sickness, and death are errors which will disappear with the full coming of Christ, Truth, the perfect knowledge and love of God and His creation. Man, the real man, is the image and likeness, the reflection, the manifestation, the idea, the conscious identity of all that God is. He is the Son of God; the heir of God and joint-heir with Christ. He is forever one with God and the things of God.

Man as the Son of God, while "spiritual and not material" (Science and Health, p. 468), is for this very reason not an abstract conception, but a concrete, living, conscious individuality. He is the spiritual and forever conscious manifestation of God. He is so individual, real, and permanent that when he is contrasted with the physical sense of man, the latter becomes a mere dream or a passing shadow, a false belief or a misconception of man, and not a real entity.

While Christian Science teaches that the material sense of man is not the real man, that the children of the flesh are not the sons of God, it makes clear that all men, as they are "born of the Spirit," as they forsake evil and cleave to God, good, as they awaken to the Truth of being, as they come to the true knowledge of the one Father and of man's divine sonship, are one with God. To be at-one with God is to be like Him; and to know and love Him and His creation, to know and do His will, is to be like Him. All who will to do His will shall know this will, and by doing it become like Him.

Christian Science reveals that Father and Son, God and each of His children, are one, as Mind and idea are one. "I and my Father are one," in the light of Christian Science, also means that I and my Mind are one; I and my Life are one; I and my Principle and Soul of being are one. As this dawns to human apprehension and is wrought out in life practice, we see and feel and know that we can never lose our Mind or consciousness and never be separated for an instant from our Life, nor from the sense of Life. We begin, at least, to become conscious that our "life and intelligence are purely spiritual,—neither in nor of matter" (Science and Health, p. 14), and this consciousness of God as our only Life and Mind not only sets us free from the fear of death, but also from the love of sin and from the sense of physical pain. Christian Science, as it is understood and lived, is this consciousness. It shows us plainly the Father and His perfect, sinless, spiritual creation; and by beholding these, and thereby turning away from the contemplation as well as from the love and practice of evil, we are transformed into His image and likeness, "even as by the Spirit of the Lord."

WITHOUT EXCUSE.

REUBEN POGSON.

A MAN, known amongst reformers in England for his broad ideals and earnest efforts for the sake of humanity, wrote some years ago in a reformers' paper to the effect that the story of Jesus Christ was "a beautiful myth." A few years before this I had thought so too, but the unhappy

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experience of two or three years in the charnel-house of materialistic skepticism, together with the loving efforts of Christian relatives and friends, had lifted me to a plane which Tennyson describes in "In Memoriam,"—

> Strong Son of God, Immortal Love,
> Whom we that have not seen thy face
> By faith and faith alone embrace,
> *Believing where we cannot prove.*

In those days there was the same sad longing, matured by the pessimistic dews of many a misty autumnal morning of cheerless endeavor, that my childish heart in its better moments (which were few) had sighed for. A childish hymn expressed it, and I doubt not that many world-blunted men and women have experienced the same feeling when they have heard the familiar simple words passing over children's lips.

> I think when I read that sweet story of old,
> When Jesus was here amongst men,
> How he called little children as lambs to his fold,
> I should like to have been with him then.
>
> I wish that his hands had been placed on my head,
> That his arms had been thrown around me,
> And that I might have seen his kind look when he said,
> "Let the little ones come unto me."

If I could only prove that it was true and not "a beautiful myth"! If I had only lived in the age when God showed practically that He cared for men by healing them of all their diseases, feeding them when in the wilderness, giving water where to mortal man no water existed, then some measure of happiness would be absolutely and certainly mine. So I reasoned. Have you not reasoned so too? I did not then see that I was in the wilderness, and I little dreamed that the "water of Life" was soon to issue for me from "the rock of our salvation," the Christ-truth.

My fellow-men need no sitters in the seat of scornful judgment: Christian Scientists know what they both want and need, and that is divine Love, and this Love reflected upon their own plane of living. The love that is not sickly or sentimental will without dissimulation uncover faults to heal them, and, in the strains of the Hebrew prophets, rebuke to exhort and condemn to uplift. So now it may be said in all true charity to our brother-man, the non-believer in Christian Science, "You are without excuse for your position."

Have you had childish dreams, during the interval 'twixt prayer at a mother's knee and the final closing of youthful eyes in nightly sleep, of a good God? Of a God who could make the poor sick mother well and who would show father where work could be found? Perchance that earnest desire has not vanished in selfishness, and if so it is for you to know that your prayers are answered, that a God infinitely more loving than childhood's thought could image is here amongst men, revealing himself as He always has done and will do to those who are prepared to sacrifice man-made dogmas for the living, throbbing Truth. Proofs? No proofs! Nay, you are without excuse. The "cloud of witnesses" are now no longer visionary abstract figures in an apostle's metaphor, but here in our very midst; and from the four corners of the earth stand many mothers and fathers as honest and truthful as are you, saying, "God has healed me, and the promise, 'I will guide thee with mine eye,' is true as applied to the searching for work."

Have you in your growing youthhood, wanting to see things for yourself and dipping into scientific works bearing upon the material universe, its formation and continuance,—have you lost your faith in the religious teachings of your parents and ministers? Have you seen in the theory of material evolution a greater consistency than in the story of Adam and Eve? If you have, and in maturer years have grown farther away from the belief in the Bible as a guide to eternal Life, you are now without excuse. At your very door almost, in every large city and a vast number of villages, there are living proofs of the truth of the Holy Scriptures,—men and women who without any emotional hysteria will joyfully and calmly assure you that Christian Science has lifted them to where they see the spiritual interpretation of the Scriptures, so that they no more doubt the truth of the Bible than they doubt their own existence; and their unfolding spirituality after this uplifting experience denies the legitimacy of your excuse.

Maybe you are physically sick, and moan through the endless night and call upon God to reveal himself; to help you; to show you that He is capable of saving you bodily as well as spiritually? You want some assurance of His healing power? Perchance you long to see, talk with, or write to the Samaritan leper, or the man with the withered hand, or to Mary Magdalene, so that by the word of their verbal or written testimony you might build up a faith that would sufficiently grasp the invisible good as to experience the healing of divine Love for yourself. If this be so, then are you not hopelessly inexcusable? Every week God prepares a table for you in the wilderness of material doubts, and those who are partaking of the feast are saying through the medium of our Christian Science periodicals, "O taste and see how gracious the Lord is!" Have you such a poor opinion of your twentieth-century fellow-man's veracity, which he invites you to test, that you reject it? Are all who testify to the healing and saving power of the Christ-truth, the Christ-Science, in our churches and periodicals deceived or deceiving?

In one Christian Science church alone, where the writer was privileged to attend the testimony meetings for at least four years, he heard on the lowest computation six testimonies at each Wednesday meeting. This gives one thousand two hundred cases of healing which were witnessed to during that period. What are you going to do with them? If it is inconceivable to believe in them, is it not contrariwise inconceivable to disbelieve them? To those of you who collect your data and then deduce your conclusion, to you we say, What are you going to do with this mass of evidence? Can it all be swept aside with a skeptical gesture, does its solidity become less after a neatly phrased cynical criticism? No; it remains immovable and this banquet will continue to be prepared week by week until "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." And you, dear doubting friend, at some time, sooner or later, will be one of those who will take hold of the skirt of him who is a child of Israel, saying, "I will go with you: for I have heard that the Lord is with you." Therefore cease your vain excuses, O brother-man, and meekly, reverently say to this spiritual Messias, "Come quickly, Lord Jesus."

THE FIRST COMMANDMENT.

LEWIS R. WORKS.

In his translation of the Bible into modern English, Ferrar Fenton, the English linguist and scholar, ascribes the authorship of the Books of Joshua, Judges, 1 Samuel, 2 Samuel, 1 Kings, and 2 Kings to Isaiah. These books the translator groups together under the title, "The History of the People of Israel," and he finds authority for placing the authorship in Isaiah, among other things, in 2 Chronicles, 32 : 32, which he renders, differently from the old translators, as follows: "But the rest of the doings of Hezekiah, and his piety, they can be seen written in the Visions of Isaiah-ben-Amoz, the Preacher, in the History of the Kings of Judah and Israel."

Mr. Fenton refers to the fact that in the old Hebrew arrangement the six books mentioned immediately preceded the book so well known under the name of the great prophet, and suggests "that Isaiah wrote this History of the Hebrews as an introduction to his warnings to his Nation, and to explain what would be the blessings he foretold, if it repented; for had he not done so by showing its former glorious condition and subsequent crimes, those warnings would have been incomprehensible to the mass of his readers in his own day, and far more so to us."

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If this theory is correct, we are taught a new lesson in our understanding of the importance of the First Commandment. We have always believed, from a perusal of the facts mentioned, that the chief reason for the downfall of the Hebrew nation is found in its infraction of the Divine command, "Thou shalt have no other gods before me." Now we see that Isaiah, in his endeavor to awaken a sense of repentance among his people, and to impress the lesson attending the violation of the First Commandment, thought it expedient to take up the arduous labor of tracing the history of his people from prosperity and honor to decay and disgrace as an introduction to the grand book which bears his name. To write the voluminous history of a people, a work involving the labor which must have been bestowed upon the book of Isaiah itself, seems indeed a monumental task when it is undertaken for the purpose of showing the consequences arising from an infraction of a rule of action eight words in length. We cease to wonder, however, when we realize that the rule in question is the First Commandment, if we are mindful of its true import and full significance.

The wide scope of the initial commandment of the Decalogue is taught in another place than in the book of Isaiah —in a work written in modern times. The Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, is a veritable commentary upon the First Commandment and teaches that it aimed at more than the mere worship of Baal or of other "gods." It teaches that men must know and be governed by nothing but God, divine Principle, "Mind, Spirit, Soul, Life, Truth, Love" (Science and Health, p. 465). It shows that we must abjure the innumerable "gods" to which erring mortals bow down—the false pleasures of the senses, the many attractions of materiality, the foibles and fancies in which they center their affections and toward which they direct their aims; in short, that we must give up all the things to which mortals mistakenly look for aid and comfort, and which they "ignorantly worship," instead of the one God, Spirit. More than this, Science and Health shows the rewards to be received by those who obey the First Commandment. It makes clear their right to the peace that "passeth all understanding" and the happiness and joy of those who possess "the knowledge of the Son of God," and teaches how we may attain "unto the measure of the stature of the fulness of Christ." Truly is it said, "Thou shalt have no other gods before me," and if we have honored this commandment, it may be said of us, Yours "is the kingdom of heaven."

WELCOMING SPIRITUAL IDEAS.

KATE D. GRANT.

PERHAPS no story in the Bible so tenderly touches the human heart as that which tells of Jesus and the little children. His love for their sweet trust and responsiveness, and his reproach to those wounding the child, is in accord with all natural feeling. To be kind to children is a lesson which the world knows by heart.

One of the helpful things that Mrs. Eddy has taught us in Christian Science is to interpret the Bible spiritually; and thus we may apply its profound lessons to the daily purifying of our thought. The story of Jesus' receiving the little ones teaches us to give a kindly welcome to every idea of Truth,—every thought which unfolds to us the things of God. This gracious, childlike reception of good on our part is our entering upon the way which leads to heaven; for Jesus said, "Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven" (Revised Version).

In Science and Health is given this definition of children, "Life, Truth, and Love's spiritual thoughts and representatives" (p. 582). Suppose that one of these children, a spiritual thought of Love, Truth, and Life, were to come to us, how should it be received? All know with what love and joy a little child is usually received into a home. It is gently cared for, nourished, and protected. At first only those who especially love it and are interested in it are even allowed to see it. It is guarded in the home nest until it is older and stronger. In the coming to us of a thought that strengthens or purifies, a spiritual idea, we ought to protect it with the same care that we would a newborn babe. We must love it, we must guard it against the attacks of prejudice, bigotry, indifference, jealousy; for its dear sake we must put out the evil that would injure, and must give the divine concept a sheltered home in our mentality.

As children grow into vigorous manhood and womanhood and are able to help those who nourished them, so the understanding of the Christ-idea grows until it is able to help those who have welcomed it to their consciousness. Let a man watch the development of one of these spiritual thoughts. First he is its protector, watching that nothing harmful touches it. Soon he notices that it helps him, comforts and cheers him; so he begins to depend upon it and to lean upon the strength he receives from its spiritual presence. Before long he makes what a Christian Scientist calls "a demonstration;" that is, he trusts the power of Truth to overcome some difficulty for him, instead of depending upon material means; and the Christ-idea proving equal to the need, the man has made a demonstration. He has proved the reality of Truth's idea and its ability to accomplish good for him. It must not be forgotten that even as the physical child needs food, so a spiritual idea needs the sustenance of continued good thinking.

Thus through the experience of the one who finds his perception of the Christ-idea adequate to meet his needs, others will be led to seek the same help, until by and by tired humanity will turn entirely to Spirit and things spiritual as its Saviour, and mankind will be transformed,—the clouded sense of God and man will give place to the perfect understanding of the Christ which heals the sick, casts out evils, and blesses all mankind, even as the full understanding of the Christ shone through the man Jesus.

What if spiritual thoughts come to one, and instead of receiving them he neglects them? The Master said: "Whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." Christian Science teaches that as we welcome spiritual thoughts, we perceive and receive Christ, Truth; and that those who will not receive them are cast adrift upon the sea of human speculation, which in time of storm engulfs, for human opinion is a millstone which drags many under the wave.

Thus every new thought which Truth brings to us should be received with the utmost regard, lest we "offend" one of those little ones, just born into our consciousness. As the mother prays that she may be faithful to her trust, a Christian Scientist does well to pray that he may be a faithful guardian of his spiritual thoughts, those perfect ideas of Truth, Life, and Love which are "born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

PICTURE OF THE MOTHER CHURCH.

The picture of The Mother Church and its Extension which The Christian Science Publishing Society now has for sale is a half-tone reproduction, 12 x 15 inches in size, of a view giving the St. Paul Street frontage and Falmouth Street side.

The picture is mounted on a white mat, 21 x 25 inches, and will be sent to any address in a mailing-tube for fifty cents a copy. A dozen copies will be sent to one address for $4.50. Souvenir postals of the same design as the large picture are for sale at twenty-five cents per dozen.

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SELECTED ARTICLES.

Editor *Bulletin.*

Christian Science lays stress upon the omnipotence, omnipresence, and omniscience of God, in full accord with Scriptural authority; designating Him also the divine Mind, inasmuch as He was, is, and ever will be the one and only intelligence, the creative, governing, and sustaining Principle of all being. Christian Science lays stress also upon the statement in the first chapter of Genesis, that man was created in the image and likeness of this God. Paul has it, "In him we live, and move, and have our being," and urges upon mortals, as a panacea for human ills, the attainment of "that mind which was also in Christ Jesus." It will also be well to remember in this connection how Jesus declared that of himself he could do nothing, but that he thought, acted, and spoke only as he was led by the Father. Thus he established the basis for the teaching in Christian Science that there is but one Mind, and that this Mind is God. The human mind, so-called, which is identical with that which the Scriptures designate "the carnal mind" and declare to be "enmity against God" or against good,—this mind plays no part whatever in the practice of Christian Science. It is looked upon in the teaching of this Science as the mind of the "flesh" which "profiteth nothing."

It is well, we will concede, to "study health instead of disease;" in the same sense that it would be advisable to study and imbibe sweet harmonies rather than meaningless discords in one's effort to master the science of music, or to give more attention to truth than to error in the study of mathematics. But it would be impossible to establish health by declaring that there is no disease, without an absolute demonstrable understanding of the underlying truth making possible the statement. If, however, the student were fully conversant with fundamentals in either case, or if by persistent and faithful research and study he should come to understand the underlying Principle, his error would melt into its native nothingness, whether it be a mistake in figures or in notes, or a discordant physical or mental condition. In other words, he would "know the truth" and the truth would make him "free." The results of Christian Science practice have proven, beyond all hope of successful contravention, that a knowledge of man's real and indissoluble relationship to God, a conception of being as purely spiritual, never material, will heal disease and ameliorate human suffering of all kinds.

R. STANHOPE EASTERDAY.
Anderson (Ind.) *Daily Bulletin.*

The numerical growth of the Christian Science movement has taken place largely within the past ten to fifteen years. As this growth is due chiefly to the undeniable efficacy of Christian Science in healing all kinds of diseases, whether called curable or incurable by the doctors, it goes without saying that the insurance companies have profited by the application of Christian Science. It is a well-known fact that a large number of policy-holders are alive and well to-day, as the result of Christian Science, who had been given up to die by physicians. Moreover, I am acquainted with a number of men who were refused life insurance because of physical inability prior to becoming interested in Christian Science, but who now are policy-holders in good standing. Their acceptance by the companies as safe risks dated from their healing in Christian Science. The standard of health among those who follow the teachings of Christian Science is very much higher than it was before the same people accepted Christian Science. The rate of mortality among Christian Scientists is also very low.

In view of the importance attached to the non-use of tobacco and alcoholic liquors, and to good morals, by the insurance companies, it should be stated that very few men continue to use either tobacco or liquor after gaining an understanding of Christian Science. The testimony of both men and women who have accepted Christian Science is that their habits and morals have undergone a marked change for the better. Such changes must prove beneficial wherever felt.

Christian Science as presented by Mrs. Eddy is the outgrowth of her life of consecration to God and humanity. It is the result of her intimate and practical understanding of the Scriptures and her desire to understand and practise the fundamental teachings of the Galilean Wayshower, which for centuries had either been ignored or merely preached. She has founded Christian Science upon the teachings of the Bible, and it is consistent throughout with the spiritual understanding of those teachings. Paul said the Scriptures must be spiritually discerned; a requirement which Christian Science fulfils. Moreover, Christian Science is demonstrable, and enables each individual to work out his own salvation, as Jesus indicated. Salvation, according to its definition in the life of the Master, included the healing of the sick by spiritual means. The healing done by Jesus and his apostles was not confined to hypochondria and other nervous disorders, but extended to every condition of disease. Even so does the healing wrought through Christian Science apply to every physical as well as mental distress.

H. CORNELL WILSON.
The Weekly Underwriter.

That Christian Science heals all manner of disease is a generally conceded fact, and this without any alliance with material means and methods. No one knows better than a Christian Scientist that a formula recited has no healing animus, and Christian Science disallows its use. There is but one science of numbers, but one science of sound, and there can be but one science of healing, and, if it is spiritual, it cannot co-operate with material medicine.

The Christian Scientist's prayer which heals the sick is based upon "the scientific statement of being" regarding God, man, and the universe, an explanation of which the text-book of Christian Science sets forth. (Science and Health, p. 468.) This truth of being conversely denies the counterfeit—the false sense of things. This process of transformation has no tendency toward annihilation. All educational advancement involves a continual denial. The human mind is not a blank, even in an untutored state, but is filled with an erroneous sense of things which scientific progression removes; as, for instance, the false sense of music is denied by the science of music, and is dispelled through the cultivation of thought that development brings.

H. M. MASON.
Nashville (Tenn.) *Banner.*

Christian Scientists are endeavoring to attain to that spiritual-mindedness in which they find the only guarantee of safety from the perplexities of the human or mortal sense of things. This spiritual-mindedness includes happiness, joy, freedom, and the "peace of God, which passeth all understanding." It also includes freedom from physical, mental, and moral diseases, and inculcates ideal Christianity. In proportion as the broadening influence of Christian Science becomes recognized, will it be appreciated for its true value to humanity, for its reformative and regenerative effects, and it will then be seen that its title Christian Science is not a "misnomer," in that it teaches the exact Science of Christianity.

JOHN L. RENDALL.
Dubuque (Ia.) *Telegraph-Herald.*

What Christianity in her antagonism with every form of unbelief most needs is holy living.—CHRISTLIEB.

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THE LECTURES.

FLORENCE, COL.

An interesting lecture on Christian Science was given by Judge Septimus J. Hanna, Sept. 2, at the Houston Opera House. He was introduced by Judge Charles D. Bradley, who said in part:—

I am not a member of the Christian Science church, but like a world of others, I take great interest in the Christian Science movement. It is worthy of a most respectful hearing, and the people of Florence are under a debt of gratitude to First Church of Christ, Scientist, of this city for the public lecture on this subject to be delivered here to-day. We have reached the beginning of a new epoch. The world is athirst for a message that will satisfy its spiritual wants. This is not, as some assert, an irreligious age. I would rather call it an age of great religious awakening. The nineteenth century was a period of great mental activity—the whole realm of science in that time was most carefully traversed. The human mind had reached that stage when it would not be satisfied with anything because it was old, or because it rested on supposed authority. Never before had there been profounder religious investigation or acuter religious criticism. Never before had the researches of the savants been carried so widely to the doors of the multitude—the teeming press scattered broadcast among the people every discovery and every thought of the learned. No wonder, then, that the world had advanced upon all lines, and that now the science of religion—the science that reveals the true relations of man with the supreme power of the universe—should so deeply engross the attention of the human race. In the grand drama of present human events Christian Science plays no inconsiderable part. Its growth and progress is a wonder of the times—discovered only forty years ago by its now venerable expounder, Mrs. Mary Baker G. Eddy, it is already a visible and potent factor in our civilization. Perhaps the message from this great woman is the message to lift mankind to a higher and truer spiritual living.

The Tribune.

DOVER AND FOXCROFT, ME.

A large audience gave the closest attention to an able and interesting lecture on Christian Science by Mrs. Sue Harper Mims of Atlanta, Ga., in Central Hall, Sunday afternoon, Sept. 2. The speaker's exegesis of Christian metaphysics was concise, comprehensive, and most helpful to her auditors. Mrs. Mims dwelt at some length on the practicability of Christian Science in the every-day affairs of life and of its regenerative influence upon mankind physically and morally. She also paid a beautiful and glowing tribute to Mrs. Eddy, the Discoverer and Founder of Christian Science. The lecturer was introduced by William R. Knox of Roxbury, Mass., who said in part:—

The object of this lecture is not to proselyte. As Christian Scientists we fully appreciate the fact that one is not made a Christian Scientist by merely listening to a lecture, but by the understanding and daily living of its teachings. Christian Science is to-day engaging the attention of thinking men and women, and why? Because of the marvelous works it is doing in healing all manner of disease and in regenerating and uplifting the lives of its adherents; because a perusal of its text-book, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, is awakening an interest in the Bible and revealing its practical import in the affairs of this present existence; because a study of these two books is unfolding to human apprehension the Science of God and man, and is supplying the spiritual understanding of divine Principle that is applicable to every human need, as it enables the student to know for himself that God is a very present help in every time of need.—*The Piscataquis Observer.*

FOND DU LAC, WIS.

An audience that comfortably filled the first floor of the Henry Boyle Theatre listened to a lecture on Christian Science Sunday afternoon [Sept. 9] by Judge William G. Ewing of Chicago. He was introduced by Attorney R. L. Morse, who said in part:—

There are some facts that appeal even to those of us who are skeptical, persuading us to give to Christian Science a hearing as impartial as the fetters of the philosophy of our early training will permit.

The followers of Christian Science are sincere and earnest. They live their religion every day. Their happy, smiling faces evidence one of the tenets of their belief—that the great universe of love and peace and harmony is their heritage. Those who live Christian Science not only find peace and harmony of mind, but seem to find bodily health as well. From their religion they get results, and unless a religion brings results there is something wrong with it.

The fairness of Christian Scientists in advocating their Cause, the high degree of intelligence of their followers, and the rapid, widespread growth of their philosophy, entitle them to respectful consideration.—*The Commonwealth.*

LIVERMORE FALLS, ME.

A very attentive audience gathered at the Universalist church Friday evening, Sept. 7, to listen to a lecture on Christian Science [under the auspices of First Church of Christ, Scientist] by Mrs. Sue Harper Mims of Atlanta, Ga. Mrs. Mims was introduced by Rev. J. M. Paige, pastor of the church, who said in part:—

We are glad to welcome Mrs. Mims from the South, because our sectional prejudice is passing away and we need the help of one another in order to gain the best possible conception of the best possible life. Our minds are becoming more open to that which is good everywhere. The Universalist church has taught the conception of man as a brotherhood for more than a century. We have also tried to recognize the good in all religions. Many of the so-called refutations of Christian Science are only cheap harangues. As a matter of fact Christian Science is a help to many lives. We must examine the problems and possibilities of life scientifically. Although not a Christian Scientist myself, I gladly welcome you to this pulpit in behalf of this faith, and also in behalf of the community.

The Advertiser.

LECTURES AT OTHER PLACES.

Devils Lake, N. D.—Miss Mary Brookins, July 15.
Georgetown, Col.—Bicknell Young, July 27.
Oconomowoc, Wis.—Bicknell Young, Aug. 14.
Flandreau, S. D.—Judge William G. Ewing, Aug. 31.
Auburn, Me.—Mrs. Sue Harper Mims, Aug. 31.
Winnipeg, Man. (First and Second Churches).—Hon. Clarence A. Buskirk, Sept. 2.
Hurley, S. D.—Edward A. Kimball, Sept. 3.
Virden, Man.—Hon. Clarence A. Buskirk, Sept. 4.
Port Hope, Ont.—Judge William G. Ewing, Sept. 4.
Watertown, S. D.—Edward A. Kimball, Sept. 6.
Portage La Prairie, Man.—Hon. Clarence A. Buskirk, Sept. 6.
Calais, Me.—Mrs. Sue Harper Mims, Sept. 9.

NOTICE.

THE members of the Publication Committee are requested to send to the editor of the *Sentinel* clippings of all their letters and articles which appear in the press, also clippings of other newspaper articles and editorials which mention Christian Science in an interesting way.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book does not consult nor read letters on disease. Writing to Mrs. Eddy *is not* prohibited. Take no notice of startling reports about Mrs. Eddy. Our Committee on Publication will be reliable on this subject. *Beware of counterfeit letters.*

LECTURE IN THE MOTHER CHURCH OF CHRIST, SCIENTIST.

A LECTURE on Christian Science will be delivered by Prof. Hermann S. Hering, C.S.B., a member of the Christian Science Board of Lectureship of The First Church of Christ, Scientist, in the Extension of The Mother Church, Falmouth, St. Paul, and Norway Streets, Boston, Tuesday evening, Oct. 16, 1906, at eight o'clock. The lecture is free and the public will be cordially welcomed.

"BY THEIR FRUITS."

BECAUSE of the emphasis which its teachings give to the healing of the sick, Christian Science has been regarded by some of its critics as merely a means of curing bodily ills, and to such its true spiritual animus is unknown. On the other hand there is a class which assumes to see in it nothing but another denomination or sect, preaching the same gospel of a future-world salvation which has been preached for ages. Both of these concepts of Christian Science are wrong, for it should be understood that faith and works are united in this religion as they were in the time of Jesus and his immediate followers.

The healing of the sick is the necessary and logical outgrowth of the teachings of the Master when scientifically applied to the affairs of men, and this healing cannot be separated from the spiritual development of the individual. The two are so interwoven as to constitute the practical demonstration of Immanuel—God with us—in human experience. Mrs. Eddy has well said of the necessity for a unified Christianity, "Anciently the followers of Christ, or Truth, measured Christianity by its power over sickness, sin, and death; but modern religions generally omit all but one of these powers,—the power over sin. We must seek the undivided garment, the whole Christ, as our first proof of Christianity, for Christ, Truth, alone can furnish us with absolute evidence" (Science and Health, p. 142).

Those who are seriously considering the possibility of Christian Science being of benefit to them in their ills and sorrows, are calling upon its followers for proof of their faith by their works, and it is incumbent upon them to be actively engaged, as was their Master, upon their Father's business. The demand of the hour is for the healing of the sick and the regeneration of the sinful, and as this work is done by Christian Scientists they will hasten the day when the miseries and pains of mortal existence shall be no more. The grateful expressions which are made public through our periodicals and at our Wednesday evening meetings give evidence of this healing work and the great benefit it is conferring upon humanity, but there should be still greater progress. What is needed is a more careful and prayerful study of the Scriptures and of our text-book, and a more exact and painstaking application of their teachings to our daily affairs. Thus will we be ready to prove the truth of Christian Science and to fulfil our Master's command to "preach the kingdom of God, and to heal the sick."

ARCHIBALD MCLELLAN.

"FISHERS OF MEN."

THE story of the call of the Galilean fishermen to the Christian ministry, as told in the fourth chapter of Matthew, is characterized by great simplicity and suggestiveness. "Follow me, and I will make you fishers of men." This single sentence sufficed for their summons and their authorization, and yet in its very brevity it gives increased emphasis to the essentials of their new life-work; namely, conformity to the Christ-ideal, and utilization of that practical wisdom which has so largely to do with the success of Christian as well as commercial enterprises.

The life aims, the motives, the activities of these humble fishermen were all to be changed, exalted, and yet they were to remain fishermen, bring into everyday use for Christ all the alertness, the courage, the patience, the endurance, and the skill in adjusting means to ends which they had acquired in their many years of seafaring experience.

The ministry of love must be effected through the hand-grasp of brotherhood. It can be fulfilled by the Christ-like man alone. It is much easier to join a well-named and noble-intentioned society, and make a generous subscription to the furtherance of its ends, than it is to manifest the Christ-ideal in all our relations to others, and the unideal state of mankind at the opening of this twentieth century is explained in large part by the fact that the great body of Christian believers have thus sought to delegate their ministry to others. Christian Science denies the legitimacy—yes, the possibility—of this transfer of Christian responsibility, and the emphasis it lays upon the call for every believer not only to "know the truth" which makes free, but to bring it into demonstration before men in the personal overcoming of sin, disease, and death,—this gives Christian Science both its present-day uniqueness as a religious teaching and its supreme advantage in winning men.

When awakened to a right sense of what it means to "follow" Christ Jesus, he who is sincere and aspiring is moved by a high and holy impulse. He sees how splendidly eventful his individual work is designed to be. He sees that he must be scientific. His faith must be not only simple but philosophical; he must so apprehend the nature of God, of man, of the universe, and of evil, as to achieve for himself and for others the Christ life thereby. He sees that through ignorance, narrowness, or the blunderings of immaturity, Truth's statement may be marred; that it is thus rendered correspondingly ineffective, and that a knowledge of all that is wholesome in nature, in literature, in art, and in life, may become practically serviceable in adding to the wisdom and winsomeness of his address.

The study of the method of the great Wayshower will now have a new interest. Jesus appealed to varied conditions of life, and his words everywhere evidence great thoughtfulness and discretion in adjusting himself thereto. His constant use of the parable in speaking to a story-loving people, his care not to frighten or offend unnecessarily those whom he would rebuke, and especially his choice of pertinent and telling illustrations,—all reveal the practical wisdom of an expert in method.

If we would "follow" the Master, we must seek to do his work, his way. The fine blend of truth, tact, and tender love which marked his every statement, and the need of which is so emphatically commended by our Leader, especially in the introductory pages of "Christian Science Practice" (Science and Health, pp. 362–377),—to this we must attain; and we may, for Jesus said, "I will make you." The Christ-idea still guides "into all truth," and "his reward is with him." The achievements of patient and humble endeavor to "follow," even as he commanded, are being sung in every land and language to-day, and this is the harbinger of that glad time when the shame and sorrow which attend our stupid and therefore needless fumbling and defeat shall have passed away.

JOHN B. WILLIS.

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THE QUEST FOR TRUTH.

"If God were to offer me truth in the one hand and search for truth in the other hand, I would choose the search for truth." This frequently-quoted saying contains the inference that the truth has not been found by the one who continues to search for it. Even the search for Truth has a wonderful influence for good. Our revered Leader says, concerning her efforts in this direction, "The search was sweet, calm, and buoyant with hope, not selfish nor depressing" (Science and Health, p. 109). What its results were in this instance, students of her writings the world over are telling gratefully to-day. Hers was not the quest for material knowledge, of which Lowell says,—

> Many loved Truth, and lavished life's best oil,
> Amid the dust of books to find her,
> Content at last for guerdon of their toil,
> With the cast mantle she hath left behind her.

Because of the utter impossibility of finding Truth by material means, many have come to the shortsighted conclusion that ultimate truth is not to be found or that it is only a vague abstraction, forever eluding the seeker's grasp; but this belief is wholly at variance with the Master's unequivocal teaching, "Ye shall know the truth, and the truth shall make you free;" and "he that seeketh findeth." It is well to remember how continuously Jesus proved the power of Truth in healing the sick, giving sight to the blind, stilling the tempest, and raising the dead. He had much to say concerning Truth throughout his ministry, and near its close he uttered those wondrous words, "When he, the Spirit of truth, is come, he will guide you into all truth." Later, John, the beloved disciple, showed how we may distinguish between truth and error. He said that worldlings would speak of the world, and that the world would hear them; and he added, "He that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error."

It seems difficult for mortals to turn away from materiality in order to "know the truth," but many are impelled by suffering to do this, and as they do they are made free from sin and suffering. Then it is no longer an uncertain quest for Truth with them, but a continual application of its power to all the conditions of human existence. Mrs. Eddy says, "A grain of Christian Science does wonders for mortals, so omnipotent is Truth" (Science and Health, p. 449), and the correctness of this statement is being proved by thousands, who are sometimes startled at the wonderful results which follow the application of even a slight understanding of divine Truth, as made known in Christian Science.

Some one has said that "intensity and endurance cannot co-exist in the human economy," but we are bidden to be "not weary in well-doing." Our realization of Truth's power should deepen daily; and it must be intensified as we apply it with more and more understanding. Most eloquently does Paul tell us how our victories over error are to be gained, as he links together "the word of truth" and "the power of God." Those who have scientifically sought and found Truth can say with the psalmist, "Because thou hast been my help, therefore in the shadow of thy wings will I rejoice."

ANNIE M. KNOTT.

LETTERS TO OUR LEADER.

Concord, N. H., Sept. 18, 1906.

Dearly Beloved Leader:—The Directors have notified me that I have been selected to deliver the lecture for The Mother Church on Oct. 16, and that you had approved the selection. I thank you deeply for the honor thus conferred and pray that I may be a channel for Truth and Love on that occasion. It will be the first lecture delivered in The Mother Church Extension. If you have any suggestions to make, I will be most happy to receive and adopt them.

I enclose a verse that accompanied a contribution sent to me for the street-paving fund. It expresses so sweet a thought I believed you would be pleased to see it. Could the students everywhere know of this fund, and that they are privileged to contribute to this new highway, I am sure many would gladly make use of the opportunity to be of some real practical help to you and to your beloved home city.

I will take this opportunity of telling you that we have been having some very beautiful services and meetings lately. There is a more spiritual atmosphere, a more receptive thought, and an increased attendance,—the most gratifying feature of which is the fact that so many more Concord residents are coming to the church. In this regard there seems to be somewhat of an awakening, as the demand for healing has increased also, and we have had some good cases of healing lately among these people. The speaking at the Wednesday evening meetings is interesting and helpful, and I am grateful for the good testimonies. These have been in line with the new By-law.

With deepest love and gratitude, in which Mrs. Hering joins me, your devoted student,

HERMANN S. HERING.

[The following is the verse mentioned in Professor Hering's letter.—EDITOR.]

FOR THE STREET FUND.

SOLOMON said of Wisdom
That she giveth true increase;
"Her ways are ways of pleasantness,
And all her paths are peace."
So to the Leader's wisdom,
Which imparteth truth to-day,
I send a tiny tribute
To make pleasanter the way.

GERTRUDE RING.

Roxbury, Mass., Sept. 3, 1906.

Mrs. Mary Baker Eddy.

Beloved Leader:—While on a visit this summer to my childhood home in Tilton, N. H., I drove to the Park cemetery and, as has been my custom for some years, stopped to ponder the epitaph on the monument erected to the memory of Dr. Asa Eddy. It always has been an inspiration to me, but fresh from the dedication of The Mother Church Extension, I could but feel how much we owe this man for the crowning success of our church. My teacher, who was one of your early students, told us how he was raised up at a crucial hour to help you; how faithfully he stood by the "young child" while the healing truth was being established. I was truly glad on this day to pay homage to his memory. More understanding of this truth has brought greater gratitude for this faithful pioneer's work in Christian Science. I am most glad that my early days were spent here in the neighborhood with your dear people. Many incidents spoken of in your writings are familiar to me, and the past eighteen years have given me opportunity to correct many errors relating to the work in Christian Science. I have found people glad and satisfied to know the facts. The Christian Science service is held each Sunday at the home of a dear one just across the street from the Congregational church which you used to attend.

With love and gratitude,

MRS. ADDIE TOWNE ARNOLD.

Boston, Mass., Sept. 2, 1906.

Mrs. Mary Baker G. Eddy.

My Beloved Leader and Teacher:—I want to tell you what a joy I had in visiting First Church of Christ, Scientist, in Concord, N. H., Aug. 30, 1906, of the great pleasure I had in attending the Wednesday evening meeting there, of the delight in seeing the lovely gifts in your

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room at the church, and hearing the fine organ and the chimes, all of which tell us the story of your faithful love-service to God and man. My heart goes out in boundless gratitude to you for so many blessings. I find no words to number or express them. I know, dear Mrs. Eddy, you will appreciate my fulness of joy and love.

Yours most sincerely,

CLARA E. CHOATE.

Chicago, Ill., Sept. 3, 1906.

Beloved Leader:—I am grateful for your compassionate treatment of my last letter, published in the *Sentinel* of Aug. 25. It brings a sweet sense of forgiveness, for which the heart had yearned, and the example is priceless. The line expunged referred to an incident which seemed to be the occasion of painful regret and sorrow. The mistaken human impulse was rightfully defeated at Concord and the necessary lesson on "Personal Contagion" is partially learned. My eyes have thereby been opened to see that a glorious Communion season is just the time when erring impulse would erect the wrong tabernacle on the mountain and prevent the adoption of the true pattern there shown. Your timely article surely directs us to "the true tabernacle which the Lord pitched, and not man."

May all who really love you grow in wisdom to better understand this grand statement of rightful devotion to Principle, and thus help you and your Cause in the right way.

Lovingly,

ERNEST C. MOSES.

Los Angeles, Cal., Aug. 27, 1906.

Mrs. Mary Baker G. Eddy,
Pleasant View, Concord, N. H.

Dear Leader:—Ever since reading your article in the *Sentinel*, "Personal Contagion," I have wished to thank you for it. While in Boston, July 1, 1905, whither business had taken me, I visited the magnificent foundation of the Extension of The Mother Church, and I was moved to tears as I viewed the work of one woman who was loyal to one God. I came home filled with a desire to do better than before, and also impressed not to infringe upon your time by seeing you—as I felt I must when I left here to cross the continent—but to work up to where I could be a help to you. I consider it a great privilege which you gave us, to assist with this Extension. I had always been sorry that I had never contributed to The Mother Church, and you opened the way. Every dollar has returned fourfold; it was gladly given, without ever a sense of having given anything. I am so thankful for your article and the awakening it brings. I shall strive not to be lax and allow "injustice and personal contagion" to rob me of "grace and growth spiritual." My husband and four children, who are all devoted Christian Scientists, would send love to you, if they knew I was writing. We have studied sixteen years.

Lovingly yours,

(MRS.) IDA M. HAWES.

Leeds, England, Aug. 25, 1906.

Mrs. M. B. G. Eddy.

Beloved Leader:—We, the Board of Directors of First Church of Christ, Scientist, Leeds, at our first meeting after organization, wish, with hearts full of joy and gratitude, to tell you that we have formed this church with a membership of twenty-six. Lady Victoria Murray has lovingly helped us, and explained to us the duty that we owe to God, to you, and to mankind. We know that the only foundation of a Church of Christ, Scientist, is healing the sick and casting out error, and we shall strive more earnestly in the future than in the past to demonstrate the healing power of the Christ, and thus prove our love to God and loyalty to you, our Leader.

WM. S. NORTH, *Clerk.*

TESTIMONIES OF HEALING.

Two years ago I borrowed the Christian Science text-book out of curiosity. At that time one of my three children was very ill with an extreme case of ivy poisoning, another had bowel trouble in such a severe form that the usual remedies could not be relied upon to relieve him, and I had had severe nervous trouble by which I was incapacitated for five days every two or three weeks. In addition I had stomach and bowel trouble, weak heart, and extreme irritability. After my first talk with the Scientist from whom I borrowed a copy of Science and Health, I found the boy's bowel trouble entirely relieved. We were perfectly astonished at this, and decided to give the case of the second boy, who was sick in bed, to a practitioner. In forty-eight hours he was free from bandages, eating at the table with us, and with the exception of the emaciation —the result of weeks of limited diet, etc.—he was well. This was another surprise to us, and by this time we stood in awe of the power of divine Love.

We bought a copy of the text-book and "Miscellaneous Writings" by Mrs. Eddy and began to work on the fundamental truth which is the keynote of all that is done in Christian Science; namely, "God is Love" and "God is All in all." Though there were many questions to be answered, I was told by the practitioner, "It is not what you do not understand but what you do understand that counts." This turned me to a persistent study of these books for myself, in which all my questions have been answered. By the way, we could not find our Bible, it being a book which neither my husband nor I had read since our childhood. I said at first that I could not give more than one half hour a day to this new subject, but I soon learned that "the desire which goes forth hungering after righteousness is blessed of our Father, and it does not return unto us void" (Science and Health, p. 2). Thus I was enabled to devote an average of five hours a day to the reading of the Bible and Science and Health, for the time I had been giving to sickness in the family and myself, or when well to social duties, was now given entirely to study. Meanwhile I was not conscious how strong and well I was growing, until people began to remark upon my changed appearance. Now I have not one of the ailments which made me wretched two years ago.

My husband forgot to wear his glasses in less than a month after coming into Science, and the physical healings were crowding themselves upon us. Many ailments were overcome by this truth, and our boys are now healthy, fearless lads, standing at the head of their classes. Before we came into Science the doctor's carriage was oft-expected and trained nurses were in frequent attendance. The troubles from which we suffered were not things of the imagination but to us were actual facts. The health and happiness we are now enjoying is the great fact that God governs all, and this truth Christian Science has taught us is ours by right. I deem it a privilege to speak of the physical help we have had from Christian Science, though it is the least of our blessings. From being where we had no God, we now have a Father and Mother in the understanding of the ever-presence of divine Love. Whereas our home was unhappy and quarrelsome, it is now happy and peaceful. My gratitude to the Founder of Christian Science can only be expressed by my fidelity to the truth.

LUCILE G. TILDEN, Brooklyn, N. Y.

The first of June, 1905, an eruption of some kind broke out on my body, and then there was a severe bladder trouble. At that time my husband, although not antagonistic to Christian Science, had not studied it. I had a copy of the text-book, and felt that it contained the truth, as we had all been helped many times, but this was the

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first time that anything of a serious nature had presented itself; and in our fear we resorted to material means, but with no result. The nearest Christian Science practitioner was six miles away, and as I grew worse rapidly, it seemed best, on account of relatives who were opposed to Christian Science, to call in a physician. When he came he remarked upon the conditions, called my sister-in-law out, and told her I was a very sick woman. He also said that he had two other cases similar to mine in the hospital, and that he had little or no hope for their recovery. We followed his instructions until the next evening, by which time I was in a most serious condition.

That night my husband and sister-in-law told the doctor that unless he could give them some hope, they wanted to have Christian Science treatment, as that was my last conscious request. He said that I ought to have it, and added, "I don't think it will do her any good, but it can't hurt her." This was on Monday night. On Tuesday afternoon the practitioner came out, and in twenty-three hours from the time all material remedies were given up and all reliance placed upon God, relief came. For ten days I seemed to hover between life and death. The practitioner stayed with us for two weeks, and for a few days, when things seemed darkest, another practitioner came out and aided her. All this has since been told me by my husband and sister-in-law, who were with me every moment, as I knew nothing that was going on at the time.

The improvement seemed very slow at first, but one thing after another was overcome by the power of Truth and through the patient, loving work of the practitioner, until at the end of two weeks she went home and continued the treatment absently. From the time Christian Science treatment began, I could retain food. When I began to sit up I was as one in a dream,—could not hear, see, think, or remember clearly. We went to town and I remained some time. In a week after going, I walked seven blocks. My improvement from this time was gradual, but sure. I continued to improve until my healing was complete.

My heart is filled with gratitude to God for this wonderful proof of His protecting and healing power, and to Mrs. Eddy, the one who was found ready to bring us the message contained in that wonderful book,—"Science and Health with Key to the Scriptures."

MABEL VAN HORN, Marietta, Wash.

After being treated for several years by a number of doctors and not receiving any help, I was finally obliged to leave my work and remain idle nearly three months. At this time I was persuaded to try Christian Science, which healed me of a chronic bowel trouble that a doctor had diagnosed as very serious. I was also healed of insomnia, extreme nervousness, etc. Besides the healing of these physical ailments I have received much help morally and spiritually. Christian Science has helped me in my work and in my home life. My wife was healed of a very severe attack of illness in a short time. My son was healed in two treatments of a severe fever.

For all this help we are truly grateful to God, and to Mrs. Eddy for the knowledge of this wonderful truth.

W. B. MOULTON, Evanston, Ill.

I wish to acknowledge what God has done for me through Christian Science. About two years ago two ladies came to live with us, and gave me some Christian Science literature with an earnest request for me to read it. I looked over the *Sentinels*, but being a confirmed skeptic I did not take any interest in them at the time. There was, however, something that I could not get away from, and I was led to read them again. It was then that the light came, and I wish I could express in words even a small part of my gratitude and love to God, and to Mrs. Eddy for Christian Science, as it has healed me of a number of very serious ailments. I had been operated on for hernia and other troubles, being in a hospital several times, and spending a large amount of money to little or no avail. I was also healed, in the truth, of the tobacco habit of forty-five years' standing, also of profanity. My eyesight is wonderfully improved. I had been almost tempted to leave this world, but I found that God would change my thoughts if I wanted them changed. Everything moves in harmony now; I love to work, and I love everybody. I cannot fully express my thankfulness for the many blessings which this truth has brought me, besides restoration to health. I find that Christian Science helps me in all my daily affairs, and that it is a duty I owe to God and my neighbor to make this acknowledgment of what it has done for me.—E. E. ROUNDY, Everett, Mass.

I feel so grateful for what Christian Science has done for me that I cannot be silent any longer. When a loving aunt first brought the light to me, I was in great darkness, the medical verdict being that I should die or go insane. But thanks be to God, and to our Leader, the light of Truth has cleared away the darkness. After we came into Christian Science my husband came down with a contagious disease. Not being a Scientist, he sent for a physician, who pronounced his case malarial fever, so that at first we were not prepared to meet it. When the symptoms appeared on myself, I overcame them in one night by realizing that God is ever-present, and that where He is disease cannot come. My mother and our youngest child, a half year old, were the next ones to be attacked. The demonstration was made for the baby by my mother's realization of the power of Truth as illustrated in the raising of Jairus' daughter, and mother was able to care for her own room the fourth day. Our youngest child was born in Christian Science and without any painful experience. An attack of throat trouble was overcome for our little girl, so that within a week she was back to school. It seems that all the ills of the flesh have come up to be destroyed, but by holding to the thought of God's perfect creation, and that man has dominion, we are more and more competent to meet them.

MRS. O. E. REAVES, Jackson, Mich.

A little over five years ago I read part of a *Christian Science Journal*. It seemed good to me, and I bought a copy of Science and Health and began its study. At that time I had given up any belief in God or a future life; but when I learned in Science and Health that God is Love, and Love only, and that evil does not exist except to mortal sense, then my heart went out to Christian Science. Through the study of the text-book, and the declaration of the truth as I learned it there, tobacco was discarded. The desire for an occasional drink went next, also profanity, and in their stead came a sense of the presence of Love, Life, and Truth. I am still trying to overcome whatever stands in the way of my inheritance. My wife, son, and daughter followed me into Christian Science, and all the happiness that we have in our home life we owe to it.

Before I became interested in Christian Science I had frequent headaches, and other ills, but after I began the study of Science and Health these conditions left me, and now the truth is my medicine. Twice I have had an attack of a severe eruption overcome for me through the understanding of a dear practitioner. I am healthier and happier than I ever have been before. Existence once seemed to be a burden, but now I know that God is Life, unchangeable and eternal, and that man reflects God.

I am thankful to Mrs. Eddy for showing us the way. Sometimes, when thinking of our dear Leader, I say, "God bless her," and almost immediately the thought comes,—

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God is blessing her constantly, in that the truth taught in her book, Science and Health, is becoming the cloud by day and the pillar of fire by night to many weary hearts, leading them into health and peace.

HENRY W. SCOTT Denver, Col.

After suffering "many things of many physicians," for seven years, I was given up to die. My illness was called a complication of diseases by some of the doctors, but all agreed that should I live I could never be strong again. In 1891 Christian Science was brought to my notice by the healing of an aunt. I did not think then that it could help me, for I thought God had forsaken me. In the month of July I was in a very weak condition, having one sinking spell after another. After regaining consciousness one day, I saw a Christian Science tract lying on the pillow. I read a few lines, quoting the Scripture, "All things, whatsoever ye shall ask in prayer, believing, ye shall receive." I closed my eyes and asked God to heal me in Christ's name, and I was made whole in that moment, so that I arose and said to my husband, "I am well—God has healed me." I was so happy in going about and looking after my house and children,—something I had not done for seven years. I am indeed grateful to God, and to our dear Leader, for the many blessings which I and my family have received through Christian Science.

MRS. CARRIE M. F. WEEKS, Loon Lake, Wash.

I rejoice to testify to my healing in Christian Science. I am glad to be a living witness for the truth that has made me free. In the summer of 1900 I was taken seriously ill, and after much advice of family and friends, I consented to see our family doctor. After hearing all about my case, he shook his head and said he would have to make an examination. This took place, and to my surprise and sorrow he informed me I had an abnormal growth, and that, as this was entirely out of his line, I would have to go to a hospital and be operated on. He also said it must not be delayed. This I refused to do, having an antipathy to hospitals and the taking of ether, as I felt I would not come out of the effects. It was therefore a very serious time. I knew, however, that nothing is impossible to God, and it was in a moment of great distress that I turned to God in prayer, believing that He would lead me; and my prayer was answered. Perfect peace came, and I turned to Christian Science. The next morning I sent for a practitioner, and although I went through deep waters, I was healed in eleven months. I have tested the efficacy of divine Truth, and the promise was made good to me, "Ye shall know the truth, and the truth shall make you free."

How my love and gratitude go out to our beloved Leader, who pressed on through thorny paths to give to the world the best news that has ever come to light. Words cannot express my gratitude for all this truth has done for me.

MRS. ELIZABETH P. MCNAB, Brooklyn, N. Y.

I have ere this told how I was healed by Christian Science of a throat trouble of years' standing, after receiving no particular benefit from medical treatment and after having been to various places in search of health. I have lately had recalled to me the fact that I was at the same time (about six years ago) healed of an ailment from which I had suffered for over twenty-five years. When I was about sixteen years old I was thrown from a horse, and from that time on I was a sufferer from the injury then received. I was on crutches quite a while and never considered my knee perfectly well. Frequent consultations were held with prominent physicians, each of whom suggested and tried different methods to relieve the pain and restore the knee action. Their opinions as to the injury differed. Finally, about eighteen years ago, an operation was performed, and I had to use crutches for about four months, after which I had to wear a tight elastic bandage to keep the parts in place.

The following winter the trouble increased and I was again confined to the house. We then consulted with another prominent physician, who tried another line of treatment, so that I could not go out at all excepting on crutches. Finally I became better, but with each change of weather the trouble returned. This occurred up to the time of my being healed in Christian Science of the throat trouble, since which time I have forgotten all about the years of pain and treatment for my knee. I can now walk miles without feeling any ill effects.

I know that Christian Science alone relieved me from this ailment of years, and I am therefore grateful to it for this and other benefits received, and when I say that I am grateful to Christian Science it includes Mrs. Eddy, who has made it possible for the civilized world to benefit by this truth which makes men free.

ISIDOR JACOBS, San Francisco, Cal.

Christian Science was first presented to me in June, 1897, at which time I was suffering intensely from headaches and serious trouble with my eyes. From my youth up I had been thus afflicted, and had consulted several doctors, but could not get relief. I went to the best oculist here and he gave me treatment for months. I had finally to resort to morphine, and had to increase the dose until it took three grains to subdue the pain. All this time I was under treatment with the oculist and he said the only thing left was an operation on my eyes. I asked him what would be the result if I did not have it, and he replied, blindness. I could not make up my mind to have an operation performed, and turned from him thoroughly discouraged and disheartened.

It was at this time, when I was almost a mental and physical wreck, that I turned to Christian Science for help, was healed in the first treatment, and have never had a return of the trouble. The following winter I broke my glasses, which I had worn constantly for twelve years. It is now seven years since I gave up their use and my eyesight is perfect.

Words fail to express the freedom that I feel through this wonderful healing which has been wrought through the power of Truth, and my heart goes out to God for His great love in revealing to our beloved Leader, Mrs. Eddy, this blessed truth as taught in Christian Science.

JOHN CHESTER MILLER, Poughkeepsie, N. Y.

From a small child I had ill-health, and grew into a delicate woman with very weak lungs and heart. After my marriage my husband spent thousands of dollars for me, in traveling and for treatment from different physicians, but all to no purpose and I grew steadily worse.

When I had given up all hope of ever being cured, a friend recommended Christian Science, and though I knew nothing of it but false opinions, I was willing to try anything that held out any hope, as medicine no longer did. I went to a practitioner and was healed in three treatments. Through the understanding of Truth I am now enjoying perfect health.

MRS. L. F. LEDBETTER, Birmingham, Ala.

In love and gratitude to God, and to Mrs. Eddy, the interpreter of Jesus' wondrous teachings, I wish to tell of some of the benefits which I have received from Christian Science. It is over a year since it found me in a deplorable condition of many years' standing. I had stomach trouble, with other troubles too numerous to mention, which

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have all been overcome through Science. I shall never forget the sublime moment when I perceived that an all-loving Father is always with us. All sorrow was forgotten, and to-day I am a strong and healthy woman. All this has come to pass in less than one short year, and my earnest desire is that I may be more and more worthy to be called a child of God. This is in loving gratitude for an understanding of this glorious truth.

MRS. L. CLARK, Vernal, Utah.

It is over four years since Christian Science came into my life, bringing health, peace, and a growing sense of God's love for man. I came to Science for physical healing, and have been richly repaid for every hour of study, every wrong thought overcome. Through this awakening many chronic and serious troubles have been overcome. I left off glasses with the first treatment, though I had worn them for five years; and my sight has steadily improved until it is normal.

I am very grateful for this healing, but my deepest gratitude is for the change it has made in my disposition and for the love for the Bible which it has brought. My heart goes out in love to Mrs. Eddy, whose teachings have helped me in this journey "from sense to Soul."

MRS. ELLEN O. EDMANSON, Chicago, Ill.

[Translated from the German.]

From childhood I had been weak and ill. As I grew older the weakness increased, and the professor whom we at that time consulted, recommended a long rest. His advice did me little good, however, for at the age of nineteen I had to give up my chosen profession of teaching. Last December I was again taken so ill that I had to suspend work, and I was sent to a hospital. There the physicians stated that I had heart and lung trouble. My condition soon grew worse instead of better, and I left the hospital after two weeks. I did not know where to turn for healing, and grew very unhappy. In this despairing condition Christian Science was recommended to me by friends, several copies of *Der Herold der Christian Science* were given me, and although I had until then not been able to read for any length of time, I was able to read a whole article in *Der Herold* the following day. I studied more each day, and decided to go to a practitioner for help. After a few treatments I noticed a marked improvement. After two weeks I felt a desire to work, but feared that I might not find a position so out of season. The practitioner *told* me to banish all such doubt, for God would lead me in the way to find a suitable position. "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you," were her admonishing words, and I *soon* heard of a position where I was accepted, and where I am still happy and well.

Through Christian Science I have not only been freed from physical ailments, but happiness, contentment, and joy have found entrance to my thought. I thank God, and our dear Leader, Mrs. Eddy, who through her true teaching always points out the right way to Life.

PAUL STRUBE, Berlin, Germany.

About five years ago I began attending the Christian Science meetings in our city. I had previously been healed by Christian Science, and through this treatment I had found the truth. I had no idea but what I could take it into the church of which I was a member, but to my great disappointment I found I was growing dissatisfied with my church, which I had always loved. I had felt that it came nearer the truth than any other, but now all was changed, and I must set myself about finding, if possible, the cause of my restlessness.

I studied the Bible, and "Science and Health with Key to the Scriptures" by Mrs. Eddy, and found that while I had a theoretical knowledge of God and of the brotherhood of man, I lacked the understanding of God as good and of man as an idea of God. So, after receiving satisfactory proof of the truth of Christian Science, I united with First Church of Christ, Scientist, in this town. My healing was accomplished through absent treatment. It was not a quick healing, but it was effectual, being achieved in about three months. Besides the ailment for which I was chiefly treated, I had other serious maladies, including eye trouble, having worn glasses for three years. All of these ailments have one by one disappeared, and besides the physical help, the spiritual uplifting has been beyond expression. I have found God ever ready to answer my prayer, when I have been willing to bring myself into harmony with Him. I find that only by constant demonstration of the saving truths of Christian Science, do we rise in consciousness to their full meaning and helpfulness. What blessed assurance lies in the thought that man is God's child; that He loves us and cares for us. It is the understanding of this which has aroused in me a desire for something more tangible and practical than the material and temporal in which I believed in the past.

Thus each step in Christian Science becomes like a stitch set in a beautiful garment, that each one of us is preparing for himself; and at last the old mantle of materiality will gradually be loosed from our shoulders, and we shall find ourselves "clothed upon" with the spiritual. Thus, by keeping our thoughts constantly upon Truth and Love, we shall attain, here and now, that which in the past seemed unattainable.

For all this and more am I grateful—grateful to God, and to our Leader, the one whom God has ordained to be the prophet of the present day and through whom the unfolding of this truth has been made possible to thousands of weary and discouraged people.

LIZZIE G. PREMO, Rutland, Vt.

[Written for the *Sentinel*.]

ONE LIFE, ONE LOVE.

ELIZABETH EARL JONES.

GREAT vault of heaven, how blue and vast you are!
And hoary mountains—steadfast stand ye yet!
The trees, the flowers, the distant watchful star—
On you I gaze enraptured and forget
The sordid sense of separation.
Whence comes this sweet companionship with thee,
And with my God—the God of all creation?
Some mystic bond there seems 'twixt thee and me—
Such love I feel for every little flower!
Then softly on my sense a voice did fall:
There's but one Life, that shines through thee and all;
One Love, including all in God's rich dower.

ADMISSION OF MEMBERS.

The next admission of members will be Nov. 6, 1906. Applications for this admission should be in the hands of the Clerk on or before Oct. 16, 1906.

Application blanks can be obtained by applying to the Clerk, William B. Johnson, at the Church.

NOTICE.

Those who have made application for membership in The Mother Church previous to June, 1906, and have not received notice of election, may send inquiries to the Clerk, William B. Johnson, The First Church of Christ, Scientist, Falmouth, Norway, and St. Paul Streets, Boston, Mass.

WILLIAM B. JOHNSON, *Clerk*.

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FROM OUR EXCHANGES.

This is the truth that we must seize—that we are answerable for the judgments which our conscience gives. We cannot indeed help what it pronounces; for its pronouncements are the inevitable outcome of our moral and spiritual conditions at the moment; but we are judged by that which we so pronounce, just because we are responsible for being in that particular moral and spiritual condition. If we are blind, we cannot help giving wrong judgments and heading for the ditch. But why are we blind? That is what we have to answer for. Do we ask ourselves this question with real quivering anxiety? Do we go back upon our sturdy Anglo-Saxon assurance in our own honesty of purpose, and tremblingly search into that purpose itself to see whether it is adequate and enlightened and true to the Divine reality? A purpose may be so honest and yet be so fatuous, so stupid, so blinded, so obstinate, so selfish, so cruel, so fatal, so false. And so it comes about that we walk on blindly into the ditch, perfectly satisfied with the absolute sincerity with which we go wrong.

REV. H. SCOTT HOLLAND, D.D.
The (London) *Church Times.*

Jesus knew that the only way in which the good tidings of the kingdom could be spread abroad was through personal witness-bearing on the part of those acknowledging its sovereignty; therefore he commanded his disciples throughout all time to display both their doctrines and their deeds so clearly that men might see in this human exhibition the realization upon earth of his kingdom and love. The moment, however, that the individual follower of the Master begins an attempt to realize this command to let the light shine, he is brought face to face with the difficulties and the dignity of his effort; and he learns that the work to which he has set himself is so difficult that he can only hope to do it through the gift of grace and strength from God himself. Then he becomes humble. He realizes the feebleness of his own power and the insignificance of his own personality. The contradiction which seems to inhere in self-assertion and self-forgetfulness has disappeared in the practical effort to realize the commandment to let the light shine.—*Zion's Herald.*

Not to intellectual acumen, not to great scholarship, but to purity of intention and purity of imagination, to singleness of purpose, cleanness of thought, and tenderness of feeling, is God revealed. We come to the vision of Him as we grow into oneness with Him, and we grow into oneness with Him by purposing what He purposes. If it is true that we shall be like Him when we see Him as He is, it is also true that we see Him as He is only as we are like Him. "Ye are," says Paul, "the temple of God, and the Spirit of God dwelleth in you. If any one shall corrupt the temple of God, him shall God bring to corruption." Whatever drives God out of His temple destroys the temple and makes it a common edifice. It is God's temple only when God dwells in it, and God dwells in it only when, in aspiration if not in actual realization, in strong desire if not always in successful accomplishment, the temple is pure.

LYMAN ABBOTT.
The Outlook.

Jesus' supreme gift to the world was a moral ideal. He had a vision of man at his best, man doing the perfect will of God; and the unique thing with him was that he realized his ideal. And so he becomes the way for all others. He is our ideal man. In him men see humanity without the taint of sin. As Emerson inspiringly puts it, "One man was true to what is in you and me." Thus Jesus opens the door of a great hope to all the children of men. What he is, we may strive toward. REV. FANNIE E. AUSTIN.
The Universalist Leader.

To get one's piece of work done in this world, to find the truth and say it, though the utterance lead to Gethsemane and the cross—this is the concern of the world's great souls. And when they have passed, and men catch at last the actual meaning of their life, they bow themselves over the print of what they now discern to be Divine footsteps. They know that once more "God hath visited his people."
The (London) *Christian World.*

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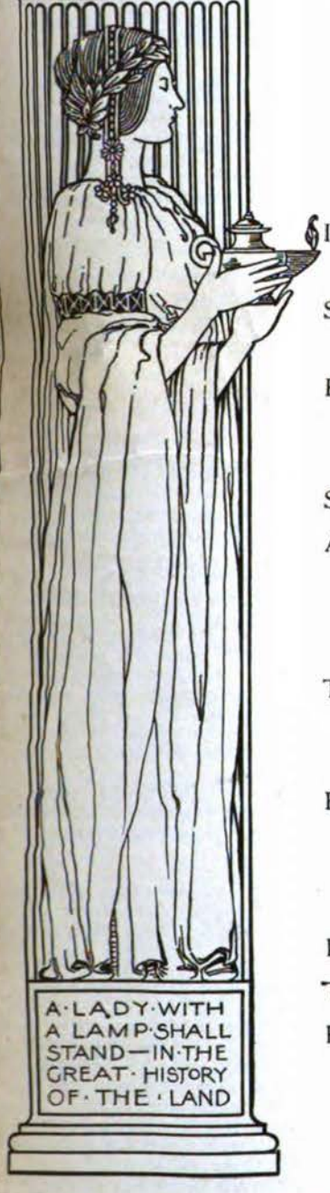
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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL—*WATCH*" JESUS

Vol. IX. No. 6.

BOSTON, OCTOBER 6, 1906



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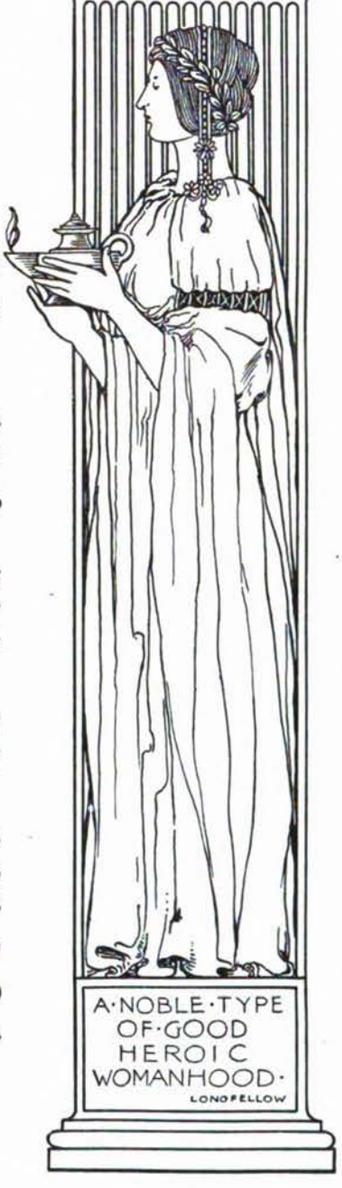
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ITEMS OF INTEREST.

National.

One of the important questions which will be taken up for consideration by the State Department relates to the pending negotiations for the stopping absolutely of pelagic sealing. For the first time since the negotiations to that end were instituted, several years ago, there is now a prospect of an end being put to the unreasonable destruction of seal life. The seal herd, it is now known, numbers about two hundred and twenty thousand, having been reduced to that number from four million only a comparatively few years ago. The North American Commercial Company is permitted by the United States to take fifteen thousand seals each year on the Pribiloff Islands under restrictions which have rendered it impossible for the company to take the maximum quota of the seals for several years. Canada has hesitated to enter into an agreement because Canadians were the owners of a large fleet of pelagic sealing vessels, but the State Department officials believe now that an agreement will shortly be reached. If such an agreement should be effected, Japan also will probably agree to cease pelagic sealing.

Owing to the failure of the Cuban Government to reach an agreement with the insurgent representatives through the kindly offices of the United States Government, an American provisional government assumed possession of Cuba on the 25th ult., when Secretary Taft's proclamation, declaring himself provisional governor of the island, was formally published in the *Official Gazette*. The terms of the proclamation caused general satisfaction. The Cuban flag was not lowered. This establishes a precedent on provisional governments and protectorates.

On the 25th ult., in the presence of a distinguished gathering, the new buildings in Boston of the Harvard Medical School were dedicated with special ceremonies. The new school comprises five buildings, all of Vermont marble, and built in the classic Roman style around a quadrangle. The buildings were erected at a cost of $5,000,000 and have been three years in process of construction.

During the year ending June 30, 1905, according to a statement issued by the Interstate Commerce Commission, an average of twenty-six persons a day were killed, and two hundred and thirty-eight a day injured on railroads in the United States. The total number killed during the year was 9,703, while the injured numbered 86,008.

Judge Charles E. Magoon, ex-Governor of Panama, who will become Vice Governor General of the Philippines, has left the Isthmus for New York, en route to his new position.

Foreign.

Junction of the two ends of the Weissenstein tunnel, near Interlaken, Switzerland, has just been effected. The construction of this tunnel has been proceeding for two years under difficulties, owing to the hot springs and phenomena of high pressure similar to those experienced during the construction of the Simplon tunnel. Water is now running off rapidly and there are prospects favorable to opening the tunnel for traffic in about twelve months. The new tunnel will eliminate the present long detour and loss of running time via Soncebos and Bienne for trains from Paris and Calais.

The Sinai boundary dispute between Great Britain and Turkey has finally been settled. The maps prepared in accordance with the agreement reached at Constantinople have been signed, and the Turkish troops stationed at Kusemeh, which Turkey considered to be the most important strategic point, have been withdrawn.

Canadian Pacific Railway steamer Empress of China arrived at Hong Kong on the 23d ult., delivering the mails from Great Britain in 20 days, 7 hours and 35 minutes, or four hours and twenty-five minutes within the time allowed by the post office.

German athletes won very few honors in the recent Olympian games, compared with Americans. German writers are unanimous in placing the blame for this on the beer-drinking habits of the Germans and the abstinence of the Americans.

The announcement comes from Berlin that the Government has decided to hold a great International Exposition in that city in 1912. The fair, it is announced, will be planned on an imperial scale that will surpass all previous expositions.

A despatch from Tokio says that in connection with the war honors Marquis Ito and Field Marshals Yamagata and Oyama have been created princes, and Vice Admiral Togo has been made a marquis.

Industrial and Commercial.

With the blowing of whistles, the clanging of bells, and the cheering of thousands of persons who had gathered at the river shore, the renewal of steamboat traffic on the Missouri River, after the lapse of more than a decade, was celebrated on the 24th ult. when the steamer Lora, laden with freight from St. Louis, docked at the wharf at Kansas City. The movement to establish a boat line on the Missouri River grew out of the fight of Kansas City merchants for reduced freight rates.

According to official reports of the traffic through the Portage Lake Ship Canals for the month of August there were shipped from the mines of the copper company during the month a total of 10,087 tons of copper, the bulk of which went east. Figured on a basis of 2,000 pounds to the ton, there were 22,174,000 pounds. The prevailing quotation for spot copper is 18⅞ cents a pound, hence the shipments had a value of $4,147,040.

Lighting the street lamps by clockwork is the latest English notion. The thing is done in Bath, and Birmingham is becoming interested. A patented automatic gas-controller switches the lights on and off. The mechanism consists of a clock which can be so set as to light the gas each night and extinguish it each morning, so as to make an automatic variation of the time of lighting and extinguishing each day throughout the year, according to the season.

According to figures furnished by the Union Pacific Railroad Company the corn crop of Nebraska this year will be the largest in its history. Reports from six hundred correspondents in various parts of the State estimate a yield that will reach 275,000,000 bushels, against a little over 200,000,000 bushels last year. The increase in acreage of wheat, corn, and oats is 500,792 acres, of which 368,419 acres are in corn.

The *Revue Scientifique*, which recently discussed the consumption of paper by the principal nations of the world as reflecting modern progress of civilization because of its extensive use for printing purposes, places the United States in the front rank with an annual output of 630,734 tons. Germany follows with an annual production of 393,683 tons; England, 240,051; France, 106,942; Austria, 147,700, and Italy, 123,026.

An investigation is now under way to determine the extent of the horizontal displacement of the earth's crust along a geological fault, four hundred miles in length, caused by the San Francisco earthquake. The shift will be determined by remeasuring and triangulation across the fault of land and out to the Farallones Islands. This work is being done at the request of the California Earthquake Commission.

A new vein of coal extending a mile in length and an eighth of a mile in width, with an average thickness of twelve feet, has been discovered by the Philadelphia and Reading Coal and Iron Company in the Mahanoy Valley. Experts say it contains millions of tons, valued at from $50,000,000 to $75,00,000, and that it will require over fifty years to exhaust it.

Beet sugar manufacturers of Michigan are confidently expecting to break the State's record in sugar production. It is expected that the production this year will exceed the 200,000,000-pound mark, against 143,100,000 last year. There are under contract this year between 85,000 and 90,000 acres, as against 78,000 last year.

An extraordinary general meeting of the stockholders of the Hamburg-American Steamship Company at Hamburg approved the increase of $5,000,000 in the company's capital, decided upon early last month.

The announcement is made of a big steamship company on the Great Lakes that will build at once eight ships, each six hundred feet long and each costing about $475,000. The ships are to come out in 1908.

In the twelve months ended with August the imports of the United States were $1,254,300,735 and the exports $1,750,417,898, a total for the twelve months of $3,013,817,633.

Aroostook County's potato crop, now being harvested, is estimated at 13,000,000 bushels, an increase of 2,000,000 over that of 1905.

General.

Some time ago there was announced the departure of skilled divers from Leghorn for Greece, with the double object of getting at the Turkish vessels that were sunk by Admiral Codrington in 1827 in the Bay of Navarino and of recovering more of the bronzes from the sea near Anticythera, where the statue of the beautiful "Youth of Anticythera," now in the National Museum at Athens, was found a few years ago. The chief of the divers reports that sixteen out of the seventy-two sunken Turkish ships are visible at a depth of one hundred and twenty-five feet, but as there is thirteen feet of sand in them special machinery will be required. In the Channel of Anticythera the divers found at a depth of one hundred and sixty-four feet the ruins of an ancient galley which was conveying bronzes. The galley is one hundred and sixty feet long and thirty-three feet wide.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

SOME INTERESTING TRANSLATIONS.

Brookline, Mass., Sept. 20, 1906.

Dearly Beloved Leader:—Ever since my arrival in this country for the memorable and never-to-be-forgotten Communion and the dedication of the beautiful temple,—the Extension of The Mother Church in Boston,—I have felt a very strong desire to write to you, and to tell you of the song of praise and gladness that is in my heart and mind.

First of all I must say to you that my heart is full to overflowing with love and gratitude for all that has come to me through the study and understanding of Christian Science, and that every heartbeat is a thanksgiving to God and a blessing to you, His chosen one! Christian Science has not only healed me from many bodily ills, but—what means much more to me—it has thrown the light of understanding upon my path; it has brought to the world at large the means to have the highest ideals realized among men, and it shows them the way to work out their salvation from all evil; and that means infinitely more! Many wonderful proofs have been given to me, in evidence that your book, "Science and Health with Key to the Scriptures," contains the truth,—a correct explanation and spiritual interpretation of the Bible.

It is becoming apparent now more than ever, that you, dear Leader, are the God-chosen instrument to bring to *this* age the spiritual understanding of God and His spiritual universe, and to re-establish primitive Christianity —to prove to humanity that the works of Jesus and his disciples can be wrought among us to-day through the same spirit that was in Christ Jesus. And here I must tell you of a book that I have been reading this summer, while enjoying the quietude of country life and surrounded by the most primitive and pastoral scenery.

This book, issued in German, is a compilation of works by the most famous academic professors and Bible scholars of Germany, fifteen or sixteen in number,—translations from the original manuscripts in Latin, Greek, Syrian, Ethiopian, and Coptic. It is the "Apocryphal New Testament," published by Pastor Lic. Dr. Edgar Hennecke of Betheln, Germany, and in its present form first appeared in 1904.

I thought you would be interested to know of some statements I have found in the "Acts of the Apostles" and other chapters which are contained in this book. In the "Acts of John" we find a "Song of Praise" to God the Father, chanted by Jesus and repeated by the apostles, in which he addresses God as "Father, All, Mercy, Light, the only Creator." Jesus calls himself the "Way, the Door, the Word" (Logos), and he gives to God in the most exalted language all honor and glory. He explains to his disciples his dual nature—shows them how his earthly and human appearing in the flesh was only an assumption. This was before he went into the mount to pray alone, and when his disciples were scattered. During the hours of the crucifixion John fled to the mount of Olives, where he gave way to his grief. There the Lord appears to him, filling the cave with a glorious light. He explains to John the "hidden secret of the cross" and the "Logos." He also tells him how, in understanding the unreality of suffering, there is no suffering.

This was all very interesting to me, and I was wondering whether you have read W. Wright's "Apocryphal Acts of the Apostles," which first appeared in London in the year 1871. The teachings of John before his death and the manner of his death is also interesting. These teachings are all identical with your teachings in our text-book, which you have given to the world.

Besides the "Visions of Hermas," which give us the building of the Church and explain the symbolism thereof as given in the English Apocryphals, this German book contains the "Christian Sibyllines," a chapter by Dr. Johannes Geffken, Hamburg. No. 3 : 63–92, is a prophecy which speaks of "The Last Things. Beliar. The Rule of a Woman. The End of the World and the Second Coming of Christ." "Then the world, ruled by the hands of a woman entirely—shall rest in obedience." "Then, when the royal widow shall thus rule over the whole world—all gold and silver, iron and brass she shall cast into the salt-flood, into the sea,—all the elements of the world shall be forsaken—when God, dwelling in the ether, unfolds the heavens like a scroll of a book. And the whole firmament shall fall upon the earth and into the sea." Then it gives a description of the changes of the seasons similar to what Science and Health says in regard to them: "O ye rushing waves—and the entire foundation of the earth. Now the sun rises which never is to set—and all shall be in obedience again to Him who returns once more into this world." Dear Mrs. Eddy, this was the most interesting part of the prophecy. The "royal widow" ruling the world in loving obedience to Christ, bringing also, through Christian Science, his children into loving obedience to him who, as the prophecy continues, is coming again. "A whirlpool of fire shall flow untiringly, burning up the earth and the sea; and the days and creation itself will he fuse into one and separate the dross. And no more splendid balls of heavenly light shall be there, no light, no morning glow. Thou shalt no more, during many days, trouble about spring time, nor summer, winter, nor harvest. Then shall come, after all this has come to pass, the judgment of the great God in the great Aeon."

The whole book is highly instructive and full of meaning, as interpreted through the understanding which Christian Science has given me, and there is a great deal that I should take pleasure in translating to you; but I must not take too much of your precious time. I shall soon leave these shores to go back to my country, and there endeavor to heal the sick and lead to the truth those who are seeking the Lord with all their hearts. They all love you, are grateful to you, and are waiting patiently the day when your great wisdom will see fit to give them your books in their own tongue. The German nation is ready for the truth as you have given it to the world.

I have seen, heard, and learned much during this summer that will help me in my work over there. One more treat is awaiting me,—to go to Concord. It will be a great joy to me to worship in the dear church which is a loving gift from you, and which expresses the fulness and riches of your love for the dear Christian Scientists in Concord. It will forever be in my heart to bring out love and purity,

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—to have my window-pane polished so brightly that God's power and love may shine through it every moment of my life; to follow your glorious example—to be a faithful and true Christian Scientist, not only in word but in deed.

With a heart full of love and gratitude to you, dear Mrs. Eddy, I am ever

In obedience yours,
BERTHA S. REINKE.

MRS. EDDY'S COMMENT.

The above letter from Miss Bertha S. Reinke is deeply interesting, but I will say that the important matter of publishing in the German language my works on Christian Science is not within my jurisdiction, except as I voluntarily assume it.

I have put aside the matter of translating my writings into German since receiving the courteous approval of my thoughts upon this subject from the Countess von Moltke. The Trustees of The Christian Science Publishing Society are the proper *authorities* to settle this question.

MARY BAKER G. EDDY.

FROM OUR CONTRIBUTORS.

THE PERMANENCE OF UNSEEN THINGS.

M. G. KAINS.

We look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.—PAUL.

THE professing Christian is frequently perturbed by the seeming victories in arguments of atheists and agnostics. When the line of reasoning is particularly astute and its fallacies not apparent, he may be tempted to abandon his own ground and sally forth—only to meet discomfiture. Usually these discomfitures are due to the unfamiliar weapons with which the believer tries to fight. Instead of iterating David's declaration to Goliath, "I come to thee in the name of the Lord of hosts . . . whom thou hast defied," he cumbers himself—as David refused to be cumbered—with material armor. Unwittingly he casts aside his all-adequate spiritual mail, forsakes his spiritual stronghold, and tries to vanquish the foe on, to him, an uncharted battlefield and with pointless weapons,—those furnished by sense testimony. By taking such a course he forgets that "the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds."

Atheism bases its arguments on the evidence of the physical senses, the carnal mind which testifies oppositely to God. It ignores the fact that these senses do not and cannot declare truth, and accepts only such sense dicta as may tend to confuse the Christian opponent. On its own basis, sense testimony leads to annihilation, for not one sense can testify of any but "temporal things." Is it smell? Odors are the most evanescent of all physical compounds. Is it taste? Flavors are nearly as volatile as odors, with which they are closely associated. Hearing, sight, touch—what do these record but fleeting experiences? Every item of sense testimony is thus proved transient; and since the sum of like things is of the same denomination as the units, the aggregate of sense items is transient. So is everything connected with them. Even the body in which they seem to be resident fails at length to experience any of those vaunted sensations which were expressed as pleasure or the reverse. Nay, further, the material body itself vanishes in dissolution, leaving only a memory of the so-called sentient being. But this memory is not dependent upon sense testimony; it is purely mental, whatever its quality may be. The only permanent thing about an individual, then, paradoxical as this may seem, is that which exists in spite of the body, which exists after the body is destroyed; in other words, that which never had anything to do with a material body.

But atheism does not pursue its quest thus far; it dare not, for it would thus reveal its own fallacy. It stops at dissolution, and declares: "That ends it." The professed Christian, therefore, who accepts atheism's premises and consents to look only "at the things which are seen," is forced in spite of his declared faith in spiritual things to admit that he cannot confute any argument so based, even though he feels positive that the conclusion is not true. As long, however, as he accepts testimony of the physical senses he must be prepared to admit this conclusion.

The orthodox believer will not improve his case by asserting that the "unseen things" lack visible manifestations, for even on the physical plane—much more on the mental or spiritual—this statement is readily proved false; for if he will consider gravitation, the expansion of both steam and freezing water, the vibration of air in organ pipes, and a hundred other instances, he must admit that none of the causes are seen, and were it not that their effects prove their existence, at least in the so-called physical universe, their actuality might be reasonably doubted, as in fact many of them were until overwhelming proof forced their acceptance. In these instances, however, sense testimony is again erroneous. Thus on both scores its evidence is untrustworthy, for its "seen things" lead to nothingness and its "unseen things" are permanent. What folly, then, for the believer to descend from the spiritual plane with any hope of victory in this realm of paradox and contradiction.

Nothing is "seen" which is not the effect of thought; indeed, force is mental, the initial cause always being invisible to physical sense. Few people will admit that thought can be seen, either in its potential or its active forms. Still, all have probably observed such effects of thought as a face pallid with fear, red or white with anger, drawn by sorrow, smiling with joy or humor. The causes—unseen thoughts—are revealed in these effects. So of all thoughts. The body, and especially the face, is a screen upon which thoughts of various kinds are so clearly depicted that every one can see them. Nay, further, frequent or continuous thinking in any definite direction leaves its impress in such a striking manner that the body portrays the thought more or less permanently. Many formerly dominant thoughts may become temporarily inundated by later ones, nevertheless they leave their record for good or ill and all help to make the composite picture known as the person. It is at this juncture that he who looks at the things which are not seen; *i.e.*, a scientific Christian or a Christian Scientist, can discern dominant and dormant qualities, cast out the false, emphasize the true, and thus bring to light the spiritual attribute of man which was seemingly submerged by material ways of thinking. It is those who recognize the transient nature of seen things and the eternal qualities of the unseen things who can prove the truth of the text quoted above by the healing of sickness and its causes—fear, ignorance, or sin. They pierce through the disguises of materialism and its agents, the physical senses; they strip off the mask and see God's man perfect, as the "Father which is in heaven is perfect."

This recognition of the perfect man may be illustrated by an instance of an actor dressed for a part in a play. His make-up may be such that even his intimate friends in the audience do not recognize him, but every one who glances at the program knows who he is. No disguise can make them think he is actually what is indicated by the part he plays. In the same way the Christian Scientist recognizes, by means of the scientific interpretation of the Bible, the real man, in spite of the habiliments of the physical senses and all their manifestations. The Christian Science practitioner's work is to pierce through and strip off the disguise, for as in the case of the actor who becomes for the time being a prince or a pauper, even to the extent of believing that he enjoys or suffers as the part may indi-

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cate, so the patient may have believed the testimony of the senses to such an extent that he not only suffers or enjoys in accordance with their evidence, but may have thrown himself so completely into the role of a sufferer that others believe similarly, diagnose his case sympathetically, and thus encourage him in his delusion. As has already been pointed out, the testimony of the physical senses is not merely questionable but absolutely false,—a fact proved by the healing, in Christian Science, of every kind of disease in the calendar of human pathology.

Thus "the things which are seen," the diseases, are seen through by the Christian Scientist; their mental causes, being false, are destroyed and their ephemeral nature proved. At the same time health, unseen to or by the physical senses, is recognized, first by the practitioner, who has learned to distinguish facts amid appearances, then by the patient, and lastly by relatives and friends, who had believed as the patient did. And as the patient wakes up to the fact that health and disease are each dependent upon the character of the thought he entertains,—the unseen causes,—he begins to experience normal health as the result of normal thinking. Whereas formerly he was sick, perhaps much of the time, he ceases to be so because he learns to banish from his mind as ungodlike the unhealthful thoughts which bound him to the seen effects.

Nothing could be more satisfactory in proving the permanence of unseen things than the fact that each and every one may do the work himself without aid from any one else. There are countless instances of healing where careful, earnest, unbiased reading of the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, has so altered the thoughts of the reader that the seen things of physical sense have vanished and the unseen truths have been grasped mentally and then been manifested by the replacement of disease with perfect health. It is because of this fact that Christian Scientists prescribe this one thing which is so frequently derided by the ignorant; namely, the reading of the Christian Science text-book. The professing Christian often asks why he cannot get the healing from the Bible, without the aid of another book. The reason is that the Bible, at least so far as healing is concerned, has so long been misinterpreted that the reader is often unable to strip himself of this wrong teaching and reap the benefit of the correct interpretation. Science and Health gives this correct interpretation, and the fact that it is correct is manifest in the healing which the honest perusal and study thereof is daily bringing to the world.

The far-reaching nature of true thinking, however, is not bounded by the mere acquisition and maintenance of health. All thought will bear fruit according to its kind, therefore the more one thinks in channels of Godlike thought the greater will be his spiritual harvest of love, joy, peace,—every good and perfect gift that cometh down from the Father of lights, who sees only eternal things.

LOVE'S OMNIPRESENCE.

MARIA LOUISE BAUM.

SEVERAL years before I became a member of The Mother Church of Christ, Scientist, I had an experience which I have often wished to record, yet I have hesitated because human language seems so feeble an expression of those things which we have seen and handled of the Word of Life. The help lately found in hearing a similar testimony from a friend has, however, prompted this present attempt.

It was at a crucial period of my life when, after a severe struggle, I had deliberately turned away from a temptation to wrong-doing, in spite of material and seemingly needed advantages to be gained thereby. Doubtless it was this definite victory of dimly-seen spiritual good over the "good-in-evil" of material sense that prepared me for what followed. The circumstances were such that it seemed the greatest battle I had ever won, but the immediate reward appeared to be nothing better than anxiety for my future and threatened nervous prostration. I had heard and thought a good deal about Christian Science, but had not persisted in my interest, and now turned to a doctor for advice. The doctor prescribed merely rest and the endeavor to be free from troublesome or exciting thoughts. In following these directions, I turned away from my worldly affairs, thought much of God, strove to be occupied with such peaceful things as the beauties of nature, hymns, and quiet books. One day there suddenly swept over me a tempest of grief for the sufferings of mortals,—the blind maze in which we seem to wander, the eager desires thwarted, our loveless lives, longing for happiness and righteousness, desiring to fulfil our true destiny, yet ignorant how. I "wrestled in prayer" for the first time in my life. It was as if I clasped the feet of Truth and would not loosen my hold till my questions were answered. The Lord was not in that whirlwind of importunity, yet I went to sleep that night, peaceful and happy. Then I seemed to dream that the pain in my head grew intense, and a terrible fear of death possessed me. I thought, in the dream, that my head would burst. Then I seemed to say, "Well, if it does burst that can't hurt me; nothing can harm me." It was as if I defied the physical condition to do its worst, reasoning that it could not hurt my real life. When I awoke a voice was echoing clearly in my thought, "Can't you trust Me?" It was the answer to my prayer for light. The pain was all gone, I was unutterably at peace, and words cannot tell what I knew in that hour of the present actuality of God's love.

I had doubtless heard the statement of Christian Science that all suffering is a dream of material sense; and now I could look down the vista of years and see that every suffering, sinning sense that had ever darkened thought had been a dream, an illusion,—nothingness. I realized the presence of God a thousand times more clearly than I had ever felt a human presence. This consciousness was with me for several days. I felt that I knew what Jesus meant when he said, "I knew that thou hearest me always." I devoured the Bible with breathless delight, saying, "This is what these men were trying to tell us." I said, "I know the truth of the truth; it is not a far-off vision of poets and seers; it is real and it is here." The joy of the experience was natural and serene. I was sure that it was man's normal consciousness, and concluded that many people, perhaps all Christians, knew this present Love which had but just been revealed to me; but my friends looked at me with wonder, and had no experience to corroborate mine. Gradually I came back to the consciousness which mortal mind claims to be normal, wherein matter is more substantial than God. I concluded that there was no definite way to get back again into that light, that such a consciousness of God could come only at a period of great moral conflict and victory, together with a cessation of any concern over material affairs. I did not then realize that the way to the "secret place of the most High" had been made plain in Christian Science, that we could find and follow it through Science instead of suffering. When we know material sense and all evil to be illusion, we may by daily, definite work "annihilate hallucination," as our Leader bids us (Miscellaneous Writings, p. 3), and at last reach the pure consciousness of God's ever-presence. This is the true aim of the Christian Scientist. The evidences of physical healing that come to us are but signs to show that we are coming to abide in Him. The evil dreams of materiality are one by one destroyed by this blessed Christian Science, whereby we know how.

Our gratitude is great to her who has shown us the way of Jesus. It would fairly make our hearts ache with the longing to repay her, did we not know that she is reaping the harvest she has sown—the harvest ever ripe—and needs no human recompense. May the light of Love shine upon her unto the perfect day!

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SELECTED ARTICLES.

Jesus was a practical idealist in a spiritual sense; he opposed matter at every step, and laid stress on the spiritual rather than the physical. He said among other things, "The flesh [matter] profiteth nothing," and Christian Science follows his leading in inculcating the allness of Mind or Spirit and the unprofitableness of the flesh. Christian Scientists believe that you can only judge a system by its fruits, and upon that exacting basis they are willing to rest their claims that their religion is both Christian and Scientific.

What is it to be a Christian? It is not enough that a man shall say, "I am a Christian because I believe in Jesus Christ." Jesus himself said, "If ye love me, keep my commandments." So, then, a modern Christian is under fully as great an obligation to practise Jesus' teachings as were the Christians of the first century or two after the crucifixion. The early Christians had imbibed Jesus' notions about Spirit and matter. They had heard Paul's preaching, that "the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other." As a result of Jesus' teaching, the early Christians, according to Gibbon, healed the sick and raised the dead, without resort to material remedies, just as Jesus did and exactly as he had taught them to do. If the healing of the sick by prayer, by spiritual means only, was one of the characteristics of a Christian in the time of Paul, what has happened that it should not be a requisite of Christianity to-day? Christian Science heals the sick and reforms the sinful by a transformation of the mind, after the manner Jesus taught, and, inasmuch as it obeys his injunctions, keeps the commandments, has one God, and inculcates the Golden Rule, it is Christian.

What is Science? The word itself is derived from the Latin, meaning "to know." Then Science is knowing. It is positive knowledge; not conjecture, not speculation, but definite, provable knowledge, arranged and classified in an orderly manner.

Do we know anything about God? Did Jesus know anything about God and His infinite laws? If Jesus knew something about God which was precise and definite, was it not Science, and was it not Christian? It certainly was not pagan science, nor material science. If it was entitled to a name, we are obliged to call it Christian knowing, or Christian Science. "And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." Here Jesus says that eternal life is the outcome of knowing God aright, and his Science, or what he knew about God, enabled him to heal the sick and triumph over all material conditions. So his Science, which is Christian Science, will do a similar service for all who understand it as he did, and even for those who are struggling with its fundamentals, as modern Christian Scientists are doing, it has wonderful power.

Our critic thinks that because Christian Scientists do not erect free hospitals and other charitable institutions they are neither benevolent nor humane. Let us see about that. What is the object in building hospitals and homes for invalids? Is it not to relieve suffering, to ameliorate agony and sin? Yes; but must all efforts to improve the condition of stricken humanity operate through certain organized channels in order to be humane or charitable? We do not think so. Jesus was infinitely compassionate and tender, but he erected no hospitals. There were physicians in his day, and accommodations for the sick, although it is true they were not developed as at the present time, but there was ample precedent, if he had deemed such organized activities to be the best way to relieve the world's distress. He had wealthy followers who, no doubt, at a word from him, would have endowed institutions. But that was not his method. He healed disease and sin by his word, instantaneously. He was both humane and charitable, but if our critic's standard of humanity and charity is correct then Jesus was neither the one nor the other.

Jesus recognized sin, suffering, and sorrow, but he did not admit that they were beyond God's power to destroy, or that they were anything to be feared. He healed them, thus proving effectually that they were not eternal entities.

Which is the greater charity, to express one's belief in the reality and perpetuity of disease by erecting hospitals, or to express one's belief in God's power over all evil conditions by putting an end to those conditions and thus put an end to the need of hospitals? Which was the divine method of Jesus, the Exemplar?

Christian Scientists, as a Church, do not build and support hospitals, but it should be remembered that they are constantly engaged in healing and reforming work, which makes better citizens and thus accomplishes the real ends of charity and benevolence. WILLARD S. MATTOX.

News and Observer, Raleigh, N. C.

Under the heading "Sermons in City Pulpits," in your issue of the 10th, you report briefly a sermon delivered by Rabbi Schanfarber, in which reference is made to Christian Science by using the threadbare accusation that Christian Science ignores the mortal belief in the existence of evil. This mistaken sense of what Christian Science teaches, places it in a false light; therefore the rabbi's erroneous statement should be corrected.

No class of people know better than the Christian Scientists that sin abounds among mortals. They also know the hideousness of sin and the result of indulgence in sin. Christian Scientists also know, through the teachings of Christian Science, that sin is not the offspring of Deity, and inasmuch as God did not create sin it has no real entity or permanence and therefore has but a fabulous existence—the result of a false concept. Sin, however, must be grappled with and overcome before mortals are freed from its bondage.

It must be admitted that such reasoning on the subject of sin is very different from the unqualified statement, "There is no sin," as used and interpreted by our critics. If Christian Scientists really regarded sin as the rabbi avers they do, they could rightly be likened to the proverbial ostrich, but fortunately such is not the case. A. V. STEWART.

Chicago (Ill.) *Chronicle.*

PICTURE OF THE MOTHER CHURCH.

The picture of The Mother Church and its Extension which The Christian Science Publishing Society now has for sale is a half-tone reproduction, 12 x 15 inches in size, of a view giving the St. Paul Street frontage and Falmouth Street side.

The picture is mounted on a white mat, 21 x 25 inches, and will be sent to any address in a mailing-tube for fifty cents a copy. A dozen copies will be sent to one address for $4.50. Souvenir postals of the same design as the large picture are for sale at twenty-five cents per dozen.

Address all orders to The Christian Science Publishing Society, 250 Huntington Avenue, Boston, Mass.

NOTICE.

Those who have made application for membership in The Mother Church previous to June, 1906, and have not received notice of election, may send inquiries to the Clerk, William B. Johnson, The First Church of Christ, Scientist, Falmouth, Norway, and St. Paul Streets, Boston, Mass.

WILLIAM B. JOHNSON, *Clerk.*

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AMONG THE CHURCHES.

WAUSAU, WIS.

The last of the improvements for the present on the new home of the members of First Church of Christ, Scientist, are now being completed, and when they are, the church will be one of the best in the city of Wausau.

Some time ago the members of the church negotiated for the purchase of the old Presbyterian church on McClellan Street. With the improvements that have been made, about six thousand dollars has been expended on the new home.

The Wausau (Wis.) *Daily Record.*

OPENING A NEW FIELD IN MEXICO.

We are in receipt of correspondence respecting the inauguration of Christian Science services in Guanajuato, an important mining town north of Mexico City. The first Christian Science service was held Aug. 26, in the parlors of the beautiful home of a Christian Scientist. The attendance is between twenty and thirty and the outlook is most encouraging.

One year ago Christian Science services were held only in Mexico City and in San Luis Potosi. Soon after they were started in Oaxaca, then at Torreon and Chihuahua, and now at Guanajuato. One year ago there were Christian Scientists in only four or five places in the Republic; they are now to be found in twenty-two cities and towns.

FROM THE FAR NORTH.

[We are permitted to publish the following interesting excerpts from a letter written by a Christian Scientist who has been spending some time in Sweden, Norway, and Denmark, as it gives some idea of the keen interest in Christian Science manifested in these countries.—EDITOR.]

When I was in Copenhagen I came in contact with several earnest workers in the Field. The Danes are grasping *Science* beautifully; they have Sunday and Wednesday services, and about fifty regular members. There have been many fine cases of healing in Copenhagen, and there seems to be little or no opposition from either Church or medical faculty. In June I went to Christiana, Norway. While there, I hunted up the Reading Room and attended a Wednesday evening meeting. The service was in Norwegian, and much love was expressed by this little band of thirty men and women.

Here in Stockholm there is as yet no society, but there are half a dozen who are working faithfully by themselves and meeting their own problems. The first Sunday service was held in Stockholm to-day,—in my room. There were four Swedes present and two Danes. A Danish lady acted as First Reader, while I read the Scripture texts. We sang "What is thy birthright, man?" and "Shepherd." The Lesson subject was "Man." Those who attended were much impressed, for they were hungry for this word of Truth. It had been my intention to hold services all along, but as all the Stockholm people go away during summer months, there were no interested persons to attend. Now they are coming back, and since services have been inaugurated, they will continue; and I am sure that little by little the movement will grow.

LECTURE IN THE MOTHER CHURCH OF CHRIST, SCIENTIST.

A LECTURE on Christian Science will be delivered by Prof. Hermann S. Hering, C.S.B., a member of the Christian Science Board of Lectureship of The First Church of Christ, Scientist, in the Extension of The Mother Church, Falmouth, St. Paul, and Norway Streets, Boston, Tuesday evening, Oct. 16, 1906, at eight o'clock. The lecture is free and the public will be cordially welcomed.

THE LECTURES.

SIOUX CITY, IA.

Mayor W. G. Sears at the New Grand Theatre Sunday afternoon [Aug. 26] introduced Bicknell Young, who lectured on Christian Science. The mayor said in part:—

We have with us this afternoon a duly and regularly qualified representative of the Christian Science religion, who will explain to us and discuss its doctrines. Now, the last fifty years has been an era of development. Probably in no period has there been so much individual thought as during this time. Some say that it has been an inventive age, and others a commercial age, where people have gone wild over the dollar; but I say that during this period there has been more thought over religious doctrines and teachings than ever before. During this period we have probably had the theory of eternal punishment shattered. During this time we have had the well-known Robert G. Ingersoll, a student of such men as Voltaire and Tom Paine. The secular papers of the country took delight in publishing his addresses. His lectures were put into book form, and these books were read and commented upon far and wide. These lectures threw the sectarian press on a strong defence. But Robert G. Ingersoll has passed away and we could probably count on the fingers of one hand the number of places where his teachings are advocated, while his books, if you could find them at all, would be on the shelves of second-hand bookstores.

But during all that time he had a contemporary, and that contemporary was Mrs. Eddy. She did not receive the same notices in the secular press; she probably did not receive the same notices in the religious papers; but to-day her book is read more than it was one year ago, more than it was two years ago, and it will go on and on, doing good, because its teachings are right, and fifty years from now it will be read more than it is now. It goes hand in hand with the Bible, but with the Bible always in the lead. The teachings of this contemporary of Ingersoll have increased in power, and to-day we have magnificent churches in which to promulgate the doctrines of Christian Science. We have built up a religious society upon her teachings, composed of some of the best and most intelligent people of the country. It recognizes the good only in man, and unlike some other sectarian churches, is not preaching that the world is growing worse, but that it is growing better. This church has not had the assistance, you might say, of evangelists like Moody and Sankey, or of such orators as Henry Ward Beecher, or of logicians like Talmage and Swing; but nevertheless it has quietly grown. Christian Scientists believe not only in the theory of their religion, but in its practice every day in the week and every hour in the day. On this record it would not seem well for me to stand here to-day and say that Christian Scientists are faddists or cranks. Now, to me,—not a member of any church, and—to use a commercial term—whose faith is so short that I have been unable to unite with the Unitarian church, although I have attended that church for years and given it my support,—there is something in this religion and its workings, its growth and its results, that is grand and wonderful.—*The Journal.*

FORT COLLINS, COL.

Rev. George P. Avery introduced Judge Septimus J. Hanna, who lectured on Christian Science at the Opera House last evening [Sept. 7]. This divine, who is a broad-minded Methodist, said he would put away any prejudice he might have against Christian Science and he respectfully urged his hearers to do the same. The speaker could not have been given a more hearty or kindly introduction than the Rev. Mr. Avery gave.

Fort Collins (Col.) *Courier.*

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book does not consult nor read letters on disease. Writing to Mrs. Eddy *is not* prohibited. Take no notice of startling reports about Mrs. Eddy. Our Committee on Publication will be reliable on this subject. *Beware of counterfeit letters.*

[Republished by Request.]

WHAT OUR LEADER SAYS.

Beloved Christian Scientists:—Keep your minds so filled with Truth and Love that sin, disease, and death cannot enter them. It is plain that nothing can be added to the mind already full. There is no door through which evil can enter, and no space for evil to fill in a mind filled with goodness. Good thoughts are an impervious armor; clad therewith you are completely shielded from the attacks of error of every sort. And not only yourself are safe, but all whom your thoughts rest upon are thereby benefited.

It is the evil thinker who injures himself with what he would have harm others. Goodness involuntarily resists evil. The evil thinker is the evil talker and doer. The right thinker abides under the shadow of the Almighty. His thoughts can only reflect peace, good will towards men, health, and holiness. MARY BAKER EDDY.

Pleasant View, Concord, N. H.

The Christian Science Journal, March, 1899, Vol. XVI., No. 12.

THE SIGNIFICANCE OF BELIEF.

CHRISTIAN people are much given to the free expression of their religious beliefs, and so far as these statements are demonstrated to be true, or so far as they express the logical sequence of an unquestioned truth, even if not thus demonstrated, they have an ethical and educational value.

There is no danger of the too frequent declaration of important truths, or of our knowing them too well, but there is danger of our falling into the habit of making absolute statements of religious belief when in fact the "interiors" of our human sense have not as yet been brought into subjection to the spiritual truth embodied in such statements,—a habit which is the result of self-deception and which is one of the most ill-begetting outgrowths of unthinking dishonesty.

Christian Science is contributing spiritual stimulus to all the world to-day in its emphasis of the unworthiness of human content with those expressions of belief which are mere verbal endorsements of asserted Christian truth, and in its insistence upon the possibility and need of so actualizing faith in consciousness that it shall become dynamic, be manifest in the demonstration of the Spirit and of power.

A declaration of belief may signify simply the acceptance of a statement of religious truth because of our faith in a given authority, or it may express an honest conviction of the truth of a given teaching because it seems likely, it appeals to our reason, our sentiment, or our imagination; but when Jesus said, "He that believeth on me the works that I do shall he do also," he gave a profounder meaning to this word. To believe in him, so that his works shall be done by us, is manifestly to believe as he believed. True faith *in* Christ is the faith *of* Christ. This is the teaching of Christian Science, and when it is clearly apprehended, we are impelled to cry out, as did another long ago, "Lord, I believe; help thou mine unbelief." We begin to understand the Master's meaning when he said, "He that believeth on me hath everlasting life." Manifestly the belief demanded by Christ Jesus is not to be expressed in words, but rather in a loving and loyal life.

Christian Science is impelling human sense to flee its whilom satisfaction with thought about Truth, and to seek for the realization and demonstration of Truth. Some one has well said that no mere belief respecting God, however idealistic, is "strong enough to cope with the passionate experience of human life." The embrace of the divine idea is our only refuge. "This is the victory that overcometh the world, even our faith."

The frank statement of conviction is often called for, but it is never impressive unless it is backed by consistent conduct. Dogmatism may be vociferous in its assertions of a traditional faith, but unaccompanied by the works which Jesus demanded it is as the sounding brass and the tinkling cymbal. Among the thoughtful it succeeds only in the disclosure of its spiritual uncertainty and unrest.

It is not only the right but the duty of all who are sincere in their spiritual aspiration and faithful in their spiritual endeavor, to declare the truth of being, the nothingness of error,—to stand for an ideal which is far in advance of this attainment; but he who unadvisedly asserts that he no longer believes in matter or its reputed laws, is likely to be painfully awakened to the truth of our Leader's words when she says, "Until belief becomes faith, and faith becomes spiritual understanding, human thought has little relation to the actual or divine" (Science and Health, p. 207). Far more reliable than all our statements of belief is the testimony of our daily living and overcoming, respecting what we really know of Truth, and what we simply accept as true.

JOHN B. WILLIS.

A GREAT NEED MET.

THE question is sometimes asked by those who are looking into Christian Science, If this truth is contained in the Bible, why is Science and Health needed? To this it may be answered that Christ Jesus never claimed that he had given to the world the complete teaching needed for its deliverance from sin, disease, and death. On the contrary he declared, "I have yet many things to say unto you, but ye cannot bear them now," and he taught that the "Spirit of truth," the Comforter, must come and lead his followers "into all truth." In the Gospels and Epistles we have a partial statement only of the Master's teachings, for John says, at the close of his Gospel, that there were "many other things" concerning the Master's work which were not written at that time. More than this, Jesus himself said that "the Comforter" would bring to remembrance the things which he had spoken; "he shall take of mine, and shall show it unto you." This points unmistakably to a further revelation of the "deep things of God," and it also implies a statement of that revelation.

There is not only abundant Scriptural authority for expecting a fuller revelation of God and His law than is given in the Bible, but a great need of it. If mankind had been in possession of the rules by which to work out the varied problems of existence, and above all to overcome sin, disease, and death in the Christ way, then the question might be raised, Why is the teaching of Science and Health necessary? The fact that so many sincerely religious people have been driven almost to despair by the world's sin and suffering, their own and that of others, and that they have felt the demand for the overcoming of all evil, but knew not how to meet it,—this surely answers the question, at least in part. The further fact that thousands of these people are finding in Christian Science the way to overcome, point by point, all that is unlike God, that they now not only see clearly *how* Jesus and his disciples healed the sick, but are themselves healed, and are conscious of the presence and power of "the Spirit of truth" as a mighty agency in the world,—this adds to the reasons already given for the indispensability of Science and Health to all.

It should not be forgotten that Christian Science came at a time when physical science, so-called, was demolishing all the previously-accepted theories of creation and leaving

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God out of His own universe, as some one has said; indeed Huxley was right in contending that God could never be proved by a material universe. At this juncture, when the faith of many had suffered shipwreck, "Science and Health with Key to the Scriptures" came to announce that Science must be spiritual since God and all that He creates is spiritual, and this great truth was supported by demonstration,—the "signs" promised by Christ Jesus.

The thousands who testify to the great benefits received through Christian Science, all tell of the wonderful illumination of the Scriptures which accompanies their study of our text-book, and even erstwhile agnostics tell of their love for the Bible and their daily study of it, since coming into Christian Science. To Science and Health we are indebted for our awakening to the vital fact that all truth is demonstrable and that the understanding and demonstration of truth inevitably results in harmony and freedom—mental, moral, and spiritual. The Master must have foreseen the coming of this revelation of Truth when he said of the Comforter, "He shall glorify me." Through Mrs. Eddy's discovery, Jesus' work is both glorified and perpetuated; the sick are healed, sinners reformed, God is known, and the silence of long centuries breaks into songs of the morning. Does not Science and Health meet the world's need, and has it not the seal of a Divine commission?

ANNIE M. KNOTT.

WILL our readers kindly bear in mind that the work at headquarters is necessarily divided into departments, also that by referring to the advertising pages of the *Journal* and *Sentinel* they will be able to ascertain the person or persons to whom their correspondence should be addressed in order to avoid delay.

Mr. Joseph Armstrong, 250 Huntington Avenue, Boston, Mass., publishes and sells Science and Health and Mrs. Eddy's other writings, and all orders for these books, including the Manual, should be sent to him, and all checks, drafts, and money orders for these works should be made payable to *his* order.

The Christian Science Publishing Society publishes and sells *The Christian Science Journal*, the *Christian Science Sentinel*, *The Christian Science Quarterly*, *Der Herold der Christian Science*, besides Bibles, pamphlets, reprints, also other miscellaneous publications fully listed in our advertising pages. All correspondence in regard to these, except that relating to articles and testimonies for publication, should be addressed to The Christian Science Publishing Society, 250 Huntington Avenue, Boston, Mass. All remittances should be similarly addressed, and checks, drafts, etc., should be made payable to the Society. The editorial department has nothing to do with the business affairs of the Society, nor with practitioners' cards and church notices in the *Journal*, and no remittances should be made to the Editor. Testimonies and articles for publication should be addressed to the Editor, as should all correspondence relating to them.

Mr. William B. Johnson is the Clerk of The Mother Church of Christ, Scientist, and all correspondence regarding church matters, except such as pertain to the Treasurer's office, should be addressed to him at the church, Falmouth, Norway, and St. Paul Sts., Boston, Mass. Applications for membership in The Mother Church and all correspondence relating thereto should also be addressed to Mr. Johnson.

Mr. Stephen A. Chase, whose address is P. O. Box 56, Fall River, Mass., is Treasurer of The Mother Church, and all remittances for the church—per capita tax, contributions, etc.—should be sent to him. Remit to him by check, post-office order, or express money order. Do not send currency.

Correspondence regarding instruction in the Massachusetts Metaphysical College should be addressed to The Board of Education, 250 Huntington Avenue, Boston, Mass.

LETTERS TO OUR LEADER.

Northampton, Mass., Sept. 14, 1906.

Dear Leader:—May I share with you one of the first-fruits from your article "Personal Contagion"? Two months ago a patient at the Institution for Consumptives in Rutland, who had been there a year and a half after other resources had failed, was declining so rapidly that the physicians advised her to leave the place for a while and have a change of climate. She came home and was reminded of her promise to try Christian Science if other things failed. When she asked me to take her case my first thought was one of discouragement, then the divine voice whispered your question, "'What went ye out for to see?' A person or a Principle?"—a patient in a serious condition needing help, or divine Principle manifested in harmony? The latter was clearly seen and the light of God manifested itself beautifully. The true healing was the awakening of thought to Truth. The first three days she gained three pounds in weight, was able to do things about the house, and to eat anything set before her. She has accepted a position since then, is working every day, and walking to her work. It would have gladdened your heart Wednesday evening to hear her expression of gratitude for the unfoldment of Truth.

This is only one of many thousands who have been blessed as the result of your labors. I have often regretted that I did not join the Busy Bees in providing a room for you in The Mother Church, and my prayer is that I may even now become a Busy Bee through obedience.

Lovingly yours,
MIRIAM B. CLARK.

Toledo, O., Sept. 18, 1906.

Mrs. Mary Baker Eddy,
Pleasant View, Concord, N. H.

We, the members of the Toledo Students Christian Science Association (No. 34), Sarah J. Clark, teacher, in our seventeenth annual meeting assembled, wish to express to you our love and gratitude. More grateful are we to-day than ever before for the great truth, Christian Science, which you have discovered and given to the world, and which you have maintained and protected in all its purity; for your loving guidance and patient watchfulness; for your recent articles so full of wisdom and so helpful in this hour of need; and we now demand of ourselves, in the words of your recent Message and that of the renowned Hebrew leader, "Choose ye" whom ye will serve. To-day we renew our pledge of love and loyalty to you and our Cause.

Lovingly yours,
CLARENCE B. HADDEN,
MARY STEVENS COMPTON,
SUSAN W. SCOTT,
For the Association.

Boston, Mass., Sept. 11, 1906.

Beloved Leader and Teacher:—Please accept my most heartfelt thanks for the degree of C.S.B. which came yesterday. I could not express to you in words my appreciation for all your love and all you have done for me. When expressing gratitude as a child, it was always said to me: "Improve yourself and all the opportunities which are given you, and I shall be repaid." So now, dear Leader, I am striving to live close to your teaching, praying for meekness, love, and purity, that I may heal the sick, bind up the broken-hearted, and give a correct sense of God's chosen one. Carol's little book came to me yesterday from the publisher, and I am sending you one by mail.

Thanking you again for the degree and all the opportunities which you have given me for progress, I am ever and always

Your loving and grateful student,
ELIZABETH NORTON.

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Baltimore, Md., Aug. 28, 1906.

My Dear Mrs. Eddy:—Whilst I am only new in Science, each day in going over our Lessons I long to express to you the absolute joy I derive through reading our little *Quarterly*, and never before in the history of my womanhood have I known such pure, beautiful thoughts as those that come to me from the selections. I was brought up in the Episcopal church, and heard the Bible read all my life, but never before have I been able to comprehend my true relationship to God—that I am His spiritual child—and never a day has passed since my knowledge of this beautiful truth that I have not turned to God for spiritual help, and always found it. It will be my constant thought and prayer that we shall all be able to live in unity of love, unity of belief, unity of purpose, and unity of action. I trust I have not burdened you with a very long letter, but you will appreciate that it is only to express my deep gratitude to you and the recognition that this is a part of your great work. I could not therefore refrain from acknowledging the joy and comfort it has been to me and mine, spiritually, these past few months.

With love and gratitude I am most sincerely yours,

ELLEN BUJAC DIFFENDORFFER.

Atlanta, Ga., Sept. 13, 1906.

Mrs. Mary B. Eddy, Concord, N. H.

Revered Leader:—A deep sense of my obligation to you and reverence for you comes over me when I realize what you are to the world, and this sense is accentuated because of what you are and have been to me through my healing and reformation, as heretofore acknowledged and published in Science and Health. To-day I am brought to a deeper sense of this obligation, since receiving my certificate from the Board of Education, as it bears your dear signature. I am praying our Father-Mother God for guidance and strength that I may more earnestly watch, work, and pray that the Cause of Christian Science be better understood, as this is the only way that I can prove my sincerity and assist in that for which you have so lovingly and unselfishly labored,—the establishment of the kingdom of heaven on earth. Most gratefully and lovingly,

EDWARD H. CARMAN.

New York, N. Y., Sept. 11, 1906.

Mrs. Mary B. G. Eddy, Concord, N. H.

Dear, Dear Leader:—My thought reaches out to you as never before with a desire to tell you how much I love you for what you have done and are doing for all mankind. Your grand and noble life has been to me a living example of perfected womanhood. These words of the Master come to me: "If a man love me, he will keep my words: . . . and the word which ye hear is not mine, but the Father's which sent me." This "word" you have brought to me; from my heart of hearts I thank you, and will lovingly strive to follow. Affectionately,

EMMA BICKNELL SMITH.

Ottawa, Ont., Sept. 7, 1906.

Beloved Leader:—The students of Mrs. Elizabeth W. Higman's Association, in annual meeting assembled, desire to renew their love and loyalty to the Discoverer and Founder of Christian Science, and through God's help to pledge themselves to greater consecration and holier living.

Yours sincerely,

E. Y. STEELE, *Secretary.*

ADMISSION OF MEMBERS.

The next admission of members will be Nov. 6, 1906. Applications for this admission should be in the hands of the Clerk on or before Oct. 16, 1906.

Application blanks can be obtained by applying to the Clerk, William B. Johnson, at the Church.

TESTIMONIES OF HEALING.

As it is a little over a year since my attention was directed to Christian Science, and having received so much help from articles and testimonies in our periodicals, I send this in the hope of aiding some one who is looking for better things. That Christian Science will cure, when both medicine and surgery have failed, I know to be true. After having tried medicine for a number of years, as a last resort I submitted, with the assurances of a radical cure, to an operation, only to find on returning to work that I was no better than before. I became very much discouraged, as I imagined I had exhausted all means of help.

About this time I received a visit from an uncle who had been healed through Christian Science some time before. He asked me if I would object to trying it. I said no, but that I did not have much faith, as what he told me it would do seemed too good to be true. In about a month after he left, I received a copy of Science and Health and a Bible. I had never expected to own a Bible, as I had been unable to understand it or become interested in it.

The night I received the books, feeling unusually sorrowful and despondent, I opened Science and Health from curiosity, and read. Something seemed to comfort me, and I can truly say that never since has its reading failed to help. I went to bed and slept better than I had for a long time. I read the book regularly and soon was sleeping soundly every night. In about one month, after two days of unusual pain, which did not discourage me, my trouble disappeared, and I have been free from it ever since, and have been able to work harder and with less fatigue than ever before seemed possible to me. While I am indeed thankful for the physical benefits, they seem very slight compared to the joy, hope, and peace which become ours as we learn to apply the rules of our text-book in our daily lives; and how beautifully they illumine the Scriptures! Born in a religion which held before me the fear of eternal punishment, I early began to doubt and despair of finding any satisfaction in religion. It was indeed a cup of water in Christ's name, when our wonderful text-book was placed in my hands, for it has brought me a peace and happiness which I had not thought possible in this life.

Words are inadequate to express my thankfulness for our Leader's work. I feel that I can best express it by striving to follow in the way she has pointed out, and in trying to realize the privilege we have of adding to the great wave of gratitude which is expressed by those who have found that of which Jesus spoke, when he said, "My peace I give unto you."—JOSEPH W. FITCH, Cranmoor, Wis.

As I never seemed to be strong from childhood, I was reared very tenderly. In 1879 my husband, myself, and our little boy went north to locate on a homestead, and in 1881, after a little daughter was born, I did not regain my health and strength as before. We had two physicians, the best the new country afforded, but at one time a despatch was sent to my parents that I might pass on at any time. Praying parents were soon by my bedside, and I finally recovered sufficiently to return to their home. We consulted a doctor, who said I never would be any better until an operation was performed. I submitted, and was under treatment for some weeks, then went back to my own home. The doctor continued to send medicine, but failed to help me; I could not lift my children at all, and it seemed a burden to live any longer, yet I felt I had much to live for.

In 1883 another physician was called, who said he would do what he could for me if I would give him a thorough trial. He treated me for nine months, but I had to encourage *him*. I was making God's Word my study, for it seemed to be all that gave me any hope. I believed in the healing works of Jesus and his followers. Soon after, I

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picked up a torn newspaper, and saw the words "Christian Science." I had never heard the name before, but I kept it for years, and was searching for something that would tell me about it. I loved the name; I was sick of medicine, and homesick. My loving parents had done everything they could, even to getting up at midnight to intercede for me to a merciful heavenly Father, who through Jesus had healed Jairus' daughter; and yet they had not learned that we must rely on God only, and thought it not safe for me to be without medicine. The doctor wanted to hear from me every week, but I wrote him that he need not send me any more medicine for I would trust the Physician who could always be present. I kept on searching for Christian Science, but not until 1895 did we learn of it as Science and Health gives it. Two years later a dear Christian Scientist sent us a copy of the text-book, as she was treating my husband. We have since bought two copies, and we study it with the Bible every day.

When I heard of the dear, God-inspired woman, Mrs. Eddy, who had proved that Truth still heals in Jesus' own way, I did so long to see her or write to her. My dear mother, who suffered so much, was soon treated by a Scientist and wonderfully helped, and she and my father study Science and Health. I am in better health since I gave up the medicine than I ever was before. My husband was attacked with severe illness over a year ago. We had to call for help and I feel that Christian Science was all that saved him. We are clinging to the truth, feeling that God is able to deliver us, and we are very grateful that He has given our dear Leader wisdom and understanding to lead us out of darkness into the infinite light of Love and Truth.

MRS. O. R. VAN TINE, Holly, Mich.

It does not seem possible to tell of all the benefits I have derived from Christian Science and the rest and peace it has given me. I wish to express my deep gratitude to Mrs. Eddy for our text-book, Science and Health. It is *now* over two years since my little boy, then two years old, *and myself* were healed through the knowledge of Truth as *taught* in Science and Health. I was completely healed from an ailment of several years' standing. My child was *suffering* from what the doctors supposed to be spinal and kidney trouble and he had become so weak that he could *not* walk at all. I was then asked why I did not try Christian Science, but I only sneered at the remark. Finally I became so desperate, seeing no improvement from *materia medica*, that I came to the conclusion I would give Christian Science a trial and I took the child to a practitioner. The first week we all noticed a vast improvement, and the following week the trouble was all gone. He was also healed of a very stubborn case of bowel trouble, and another ailment which seemed the most stubborn of all. One day I remembered the text, "Work out your own salvation," and I saw that I had my own work to do, as I had been holding a sense of doubt, fear, and impatience; and as I met the foe right there, the trouble was overcome. I cannot express enough gratitude for all the blessings I have received.—MRS. PHILIP KELLER, Chicago, Ill.

It is over five years since I heard of Christian Science. I have been healed of a stomach trouble of nine years, for which I had tried everything that I thought would help me. I also had heart trouble. I could find no relief until Christian Science came to me, and now I know that ever-present Love is guiding me. I was a physical wreck; now I am strong and rugged, thank God! The physical healing is not all we get in Christian Science; the spiritual uplifting is much more to me. I was a great smoker and also drank beer, but I am no more a slave to those things. They all left me; I did not leave them. I have been made a new man; life is worth living now; everything is joy and peace and harmony. The *Sentinel* and *Journal* are a great help to me. This truth has lifted the gloom from my sense. I cannot find words to express my gratitude and love for what Christian Science has done for me. I never used to think of going to church before I was healed, but now I love to go. Truth is such a revelation, and I thank God that the Bible is no longer a sealed book. "Science and Health with Key to the Scriptures" has unlocked it for me. I am thankful that I have found the pearl of great price, and I am grateful that God has given to the world our beloved Leader, Mrs. Eddy.

PATRICK BURNS, Westbrook, Me.

Christian Science was brought to my attention some years ago, and although I read "Science and Health with Key to the Scriptures," I then failed to receive a right understanding of the truth revealed in that grand exposition of Christ's teaching. I knew of many who had been healed, but I was only an indifferent student of the text-book, yet I felt that it contained the truth that healed and that I needed. I was an inveterate user of tobacco for more than thirty-five years; it seemed that I could not work or enjoy life without a cigar or pipe. Last October I again began the reading of Science and Health, and from the start I had a clearer understanding of it than before. What had once seemed obscure to me, was now clear. One evening the pipe seemed distasteful to me; I could not enjoy it as I once did. That night I threw away pipes, tobacco, etc., and have not smoked since. The odor of tobacco is now exceedingly disagreeable to me. I had a severe attack of illness afterward, but was healed in a couple of days by reading the text-book.

I am thankful that God has raised up Mrs. Eddy to bring to mankind the knowledge of this great truth, so helpful and so full of hope to all.

N. C. A. RAYHOUSER, Marion, O.

About four years ago I felt that I was a most miserable woman, physically and mentally. I was suffering from what was called chronic liver trouble, heart trouble, etc. These conditions brought about a mental state which was indescribable,—indeed, many times I felt that death would be a relief; still the fact that I had two children who needed care, caused me to desire to remain here. I prayed as earnestly and sincerely as I could, but after being treated for a long time by the best of physicians, I felt absolutely no relief. I then turned as a last resort to a tried and trusted friend who had been for some years a Christian Scientist. I remember telling her that I believed it was then too late for Science or any other method to cure me. She answered that it was never too late for God to help. Having had a treatment, I went home and felt like working. This was a marked contrast to my previous state.

Just one week later I felt absolutely well in mind and body, and remained so about three months. Then came the test, as I was unwilling to give up the work which I had been doing for several years, when able, in my former church. I also wished to wait until the members of my family were ready to go with me to Science. My efforts to work on old lines, and at the same time be a Christian Scientist, brought again mental and physical confusion. The "baggage," to which our Leader refers in "Miscellaneous Writings" (p. 327), had to be laid aside. The old work was given up and the decision to be none other than a Christian Scientist was made. I then learned that there are no incurable diseases. With the help of a faithful practitioner, and the earnest, faithful study of Science and Health, came the healing, which has been permanent. Now I can truly say that I am thankful even for the hard experience which caused me to turn to Science. All is so different now.

Only a life of service can express the gratitude which I

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feel to God, and to our Leader, for the truth which led me along when all seemed so dark. I have learned that there is no darkness in Truth.

OLIVIA BURGESS, Bridgeport, Conn.

Some time ago I awoke feeling very ill,—my throat seemed to be in a very bad condition, and as time passed on it appeared to be gradually growing worse. I tried to work for myself, but several days passed and I then realized that I must have help. I immediately sent word to a dear Christian Science friend, and was instantly healed. I cannot express my gratitude for this help, and for this blessed truth that has come to us through our dear Leader. Christian Science is a daily help to me in taking up the problems of my household, and my desire is to gain more of this light that leads on to the perfect day.

MRS. MARY WATSON, Moorestown, N. J.

I desire to express in some small measure my ever-increasing sense of gratitude for the blessings which Christian Science has shed upon my earthly path, in bringing me out of darkness into Truth's eternal day, enabling me to understand the Bible and how to divide the words of Truth aright. When I realize for a moment what Christian Science really is, what it has done, and will yet accomplish, my sense of gratitude is unspeakable. "Science and Health with Key to the Scriptures" by Mrs. Eddy so illumines the Scripture, and so reveals the ever-present Christ, the Comforter, that the journey seems less toilsome. Divine Love lightens our burdens. For even the small degree of understanding that I have gained of God and Christ, of heaven, harmony, and immortality, through Christian Science, I am profoundly grateful both to God and to our beloved Leader, who has, through the heroism of moral courage divinely bestowed and divinely directed, again given to the world-weary, sin-sick sense the blessed Gospel of peace. As the science of numbers proves the rule in primary arithmetic as certainly as in algebra or a problem in Euclid, even so small demonstrations prove the rule of Scientific healing through Mind to be the rule given by Christ Jesus.

In the summer of 1905 I met with a very severe sprain. From my medical experience I felt that the tendons were ruptured, but I instantly declared the truth, and soon gained possession of myself, though I had to hold to the railing for support. A sense of faintness was soon overcome, and as it was necessary for me to be in the city at a certain time, I let go the support, realizing that I could walk in the power of Spirit. I walked two blocks to the elevated station; climbed the long stairs, made my appointment on time, and went home, no one knowing of the accident. I refused to examine the foot for several days. The pain was all destroyed in the first twelve hours and the swelling soon disappeared. I never limped, or favored the foot, but walked with a strong, firm step, making my visits each day. With my knowledge of *materia medica* and so-called physical law, I knew how different would have been my experience in the old thought.

For this speedy and almost painless deliverance from the asserted laws of materiality, and this peaceful and harmonious realization of the spiritual, I am most profoundly thankful.

MRS. CORDELIA LONA MARSTERS, M.D., Chicago, Ill.

One evening my boy complained of feeling very badly; I suggested that he lie down and let me read to him. I got my book, Science and Health, and tried to read, but a sense of fear seemed to overpower me. I tried to repeat the 91st Psalm, but his cries of distress confused me, until I closed my eyes and earnestly declared the truth. Immediately there came to me Mrs. Eddy's beautiful hymn, "Shepherd, show me how to go" (Miscellaneous Writings, p. 397), and I sang it as I never had before,—for with each word came a glorious "Peace, be still," and before I had finished the last verse my boy had ceased tossing and moaning and went to sleep. He slept well all night, and next morning he got up bright and happy. It seemed then that this shadow had been merely a nightmare. Tears of joy came to my eyes as I realized what a wealth of love our dear Leader has made known to us.

ROSE B. REHLANDER, Chattanooga, Tenn.

Every Scientist is glad to express gratitude for the understanding of divine Love received through Christian Science. I wish to tell of the great joy that has come to me in the past year and a half through this knowledge of God. From childhood I was in bondage to disease. At sixteen I was a frail girl under the care of physicians who said that I had organic heart trouble, also weak lungs and poor blood. I was sorely afflicted, and although my health improved during four years at college, another disease slowly crept upon me. When I returned home one leg wasted away until it was much smaller than the other, and I limped badly. I went to specialists, who said the leg would always be withered and weak. All of the old symptoms were aggravated and worse than ever before.

Two years more passed, in which my misery seemed to increase, and then I was led to go to a Christian Science practitioner. I took one treatment and bought a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and returned home lighthearted. My troubles left me one after the other. I can scarcely tell which went first. I only know that I felt free for the first time in my life, and I was happy because I did not limp and because my limb was strong and perfect. Ever since then I have sought to gain a better understanding of this truth, but never had the opportunity to attend regular Science services until I came here. When I first came I suffered from an attack which was attended with all the symptoms that once made me so miserable, and caused my people days of anxious watching and nights of broken rest. I sent for a practitioner and was soon able to be out again. I have been perfectly well ever since and know this last victory has meant much to me.

I am grateful to our loving Leader and desire to express my gratitude in right thinking and right living; in following the Master faithfully and in reflecting Truth and Love.

ELIZABETH FRANK PARKER, Watertown, Wis.

Some years ago I had a growth which necessitated a very critical operation, and it was considered marvelous that I had no return of the trouble. In September, 1904, I became conscious of a constant pain at the place where the growth had been. I had been studying Christian Science for nearly four years and I tried to overcome this trouble. I worked on for about three weeks without any perceptible change. I was getting rather discouraged, when one day, while asking myself what I intended to do, a picture of the hospital, the doctors, and the operation came up, and I realized that it was not necessary to repeat this experience. I then thought of going to a Scientist, but remembered that it is the truth which heals, that I knew the truth and I could declare it. I began at once to repeat the scientific statement of being, from our text-book (Science and Health, p. 468), and as I continued to declare the spirituality of man and the universe, I forgot about the pain till I reached home, some hours later. It had gone and has never returned. Then I knew that I had proved the truth of our Leader's words, beginning on line 12, page 14 of Science and Health. I would like to give one more experience. In going from a light room into a dark passage, I fell and injured my hand. The pain was intense, but I mentally declared the truth and in a few moments I was free from it. I managed to do some things from the first and in a week did my work with-

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out help. In a fortnight my hand was almost as strong as before. I am very grateful for these and other demonstrations, but they are nothing in comparison to the spiritual understanding of God and man and the Bible which I have gained from the study of Mrs. Eddy's works.

MINNIE A. STILL, Southall, Middlesex, England.

In April, 1905, I injured my knee very severely. A relative and physician, who happened to visit me at this time, examined the knee, and said I must keep perfectly quiet, that it would be months before I would have the full use of the knee, if ever. Upon receiving help in Christian Science, however, I was enabled in ten days' time to be about my work as usual, and it keeps me on my feet nearly all day long. This is only one of the many demonstrations we have had in our family since coming into Christian Science nearly four years ago. The spiritual benefit far exceeds any physical help we have had, and by the aid of "Science and Health with Key to the Scriptures" by Mrs. Eddy, the Bible has become to us an inexhaustible treasure. By obedience to God and to His Messenger I hope to prove my sincere gratitude for all these blessings.

MRS. GRACE BENNETT, San Jose, Cal.

Having read the *Sentinel* and *Journal* for the past four years, and having received so much help from the encouraging testimonies that come from nearly all parts of the world, we wish to add ours. Christian Science has given us strength and help in ways that are too numerous to mention, but we wish to speak of the wonderful healing of our little boy after all hope had vanished, as doctors had pronounced him incurable. From his birth the child was said to have a trouble of the brain, and he remained in this condition until he was about five years of age. What we suffered no one knows, but at last Christian Science came to our notice, we asked for treatment, and through the truth, as taught in "Science and Health with Key to the Scriptures" by Mrs. Eddy, he was completely healed *and is to-day* a sound, healthy boy. All hope of his healing had vanished when the beautiful promises of Christian Science came to us. Our extremity was indeed God's opportunity, and no wonder our hearts are filled with gratitude that we have been lifted out of darkness. We are grateful to Mrs. Eddy, who has shown us that God is an ever-present help in all ways to those who seek Him.

After all has been said, spiritual awakening is the greatest and this truth is the grandest help in our daily lives, showing us the way to find heaven while yet on earth.

MR. and MRS. C. E. BROWN, Caldwell, Idaho.

In January, 1898, I fell on an icy pavement in Omaha, Neb., severely injuring my right ankle. I was assisted home by two passers-by. My friends were much alarmed. I thought they were needlessly troubled, but at the end of thirty-six hours, after consulting with a Christian Science practitioner, we thought best to accede to their wishes and call a surgeon who was considered the best in the city. He examined my foot and stated that the injuries were severe. It was thought that the bandaging would prove a terrible ordeal, but I received Christian Science treatment and can say that I did not experience any pain. The doctor gave me no medicine of any kind and seemed much surprised at what he thought my "grit." He said it would be a long time before I could use my foot, and that it would never be as strong as before, but Christian Science treatment proved him to be mistaken. I returned to my home two weeks later, walking with crutches. These were soon discarded and in a short time my ankle became perfectly well and strong. I have had no difficulty in using it in walking or any other way. During the healing I had only two attacks of pain, and these were quickly overcome through Christian Science.

MRS. VILLA MILLS GRANT, Charleston, S. C.

With Paul I can say, "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." It has been proven to me in Christian Science that there are no incurable or hereditary diseases. Two members of my family had passed on with lung trouble under *materia medica*, and about three years ago this form of disease came into my experience; but I turned to Christian Science for help, and although for a time the road seemed long and dark, the light was made manifest and the trouble suddenly vanished into its native nothingness. I was brought to see that as long as we hold to thoughts which are unlike God, good, do we manifest correspondingly erroneous physical conditions. Mrs. Eddy tells us, "The true consciousness is the true health" (Miscellaneous Writings, p. 298). For the help which I have received in Christian Science and for the many blessings which this understanding brings, I can only pay my debt of gratitude to God and to Mrs. Eddy by living the life of a true Christian Scientist.—MAY C. GROFFMAN, Chicago, Ill.

From early childhood I was considered very delicate, and was held in bondage by that belief until my freedom came through Christian Science, many years later. During this time my case was diagnosed by eight of the leading physicians as an abnormal growth. After making every effort possible to obtain relief, and at great expense, it was decided that an operation was necessary, although they could give but little hope. In the operation a growth was removed, but they found another which they said could not be removed, and four weeks later I was sent home to die; the doctors saying they could do no more for me, that I might live three days at the longest. Prior to this time I had become interested in Christian Science, but I had not yet gained sufficient understanding to have faith that it could help me in so serious a case. Now, however, I turned to the truth as my only hope. I began at once to gain in strength, and was able to be about my household duties. Later I had a struggle for a time, but the Christian Science treatment was continued, and in about a year I was perfectly well. I have been a well woman for fourteen years.—MRS. L. J. ROBERTS, Rochester, N. Y.

[Written for the *Sentinel*.]

ASLEEP, AND AWAKE.

HAROLD SUSMAN.

ALL the world was dark and drear,
Doubt and discord, fright and fear;
What to do but weep?
Wherefore should we drag along?
Everything was wicked, wrong!
When we were asleep!

All the world is bright and fair,
Harmony is everywhere;
Joyful noises make!
All we see is, we confess,
Health and holy happiness,—
When we are awake!

A PAMPHLET IN GERMAN.

The pamphlet, "Prayer and Confidence," which has had a wide circulation in English, is now published in German. It contains four articles originally published in *The Christian Science Journal*, viz., "Individuality and Simplicity of Prayer," "Confidence," "Victory over Fear," and "In God we trust." Price, 6 cents each; 60 cents per dozen; $1.15 for twenty-five copies; $2.25 for fifty. Address all orders to The Christian Science Publishing Society, 250 Huntington Avenue, Boston, Mass.

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FROM OUR EXCHANGES.

Is it not true, and do you not know it to be true, that the best things of your life have come not from without but from within—the loyal friend, the reciprocated love, the conscience at peace with God and man, the clear view upward, the large view outward. These things are like letting in the tide that comes bearing its rich argosies of joy from the far-off shores of the eternal day. The big house does not necessarily mean a happy home, a full pocket is not always the same thing as a light heart, and great affluence does not mean great influence. To walk down Regent Street on the sunny side of the way, the object of the people's desire, is a very different thing from having an angel in the heart to talk to and to listen to. Happiness grows, it is not made. Is not that so? Is it not character rather than circumstance that makes happiness, after all?

REV. A. J. VINER.
The British Congregationalist.

In all his claims and invitations Christ is calling men to an experiment and venturing his own authority upon its results if fairly tried and faithfully carried out. But as it is an experiment in the sphere of personal relations it can be so carried out nowhere but in the experience of the individual. "Come unto me, trust in me, walk with me, undertake and persevere in my work," he says, and the result will be the discovery of God. "If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him." And again, in answer to the sincere inquiry of a listener in the crowd, "He that willeth to do shall know." To-day, as always, the way of knowing God is the way of this experiment with Christ on the conditions which he himself has appointed.

The Congregationalist.

Those who have fallen most completely under the spell of fortune-hunting, and have been consumed by the fever of a pursuit which dries up the very sources of spiritual life, can no longer be blind to the fact that when great wealth ceases to be associated with character, honor, genius, or public respect, it is a very shabby substitute for the thing men once held it to be. . . . Young men especially begin to see clearly that the wealth which cannot buy honor, confidence, influence, and respect is only another form of poverty. No fortune is worth possessing for which a man is compelled to pay in integrity, fineness of soul, free development of his nature, or that spiritual happiness which comes not from what we get, but from what we give.—*The Outlook.*

After any quickening religious experience, rightly taken and rightly used, the thought of the Divine Immanence does not remain cold and lifeless, but becomes a quickening power. When one knows that the infinite energy of the Holy Spirit is expressing itself in terms of his consciousness, and revealing itself in all the nobler elements of his life, the thinker and philosopher becomes a devout worshiper; and he who began with cold abstractions about the nature of things, with awe and wonder begins to say, "Lo, God was in this place, and I knew it not." Thenceforth the idea of the immanent God becomes the most thrilling fact within his knowledge and the most inspiring influence in his life.

GEORGE BATCHELOR.
The Christian Register.

We are learning, slowly but certainly, that religion must get a grip on all of life; that it is not worth having unless it is making us better men and women in every-day affairs, more honest and upright in business, more honorable in our social relations, more fair to others if we are employers, more faithful if we are of the employed. "The religion which does this six days in the week," says Dean Hodges, "is just six times as valuable as the religion which does what we will those days and then tries to serve God on Sunday."

The Churchman.

The blessedness of seeing God is the inevitable consequence of being pure in heart. The pure in heart do see God in this sense, not that they will see Him in some other world. God dwells in the pure heart and is seen and known and fully recognized in that heart. The reward in this state is in the possession of it as a formal possession of the pure soul.—*The Universalist Leader.*

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"WHAT I SAY UNTO YOU, I SAY UNTO ALL—*WATCH*" JESUS

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BOSTON, OCTOBER 13, 1906



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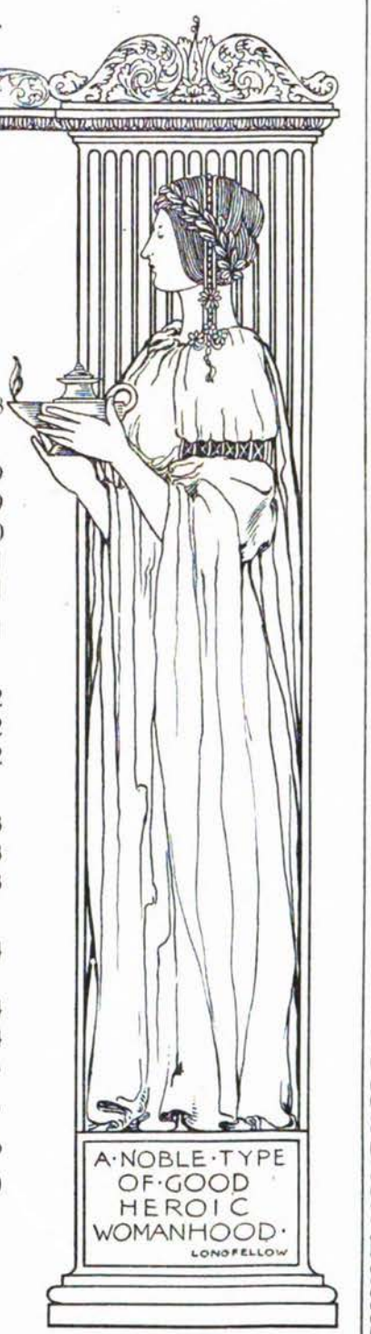
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ITEMS OF INTEREST.

National.

By presidential proclamation the Kootenai Forest Reserve has been created in the extreme northwestern corner of Montana. The reserve, which contains about 887,300 acres, is a natural forest region. Ninety-nine and one-half per cent of the area is either covered with forest, or, having been denuded, is capable of reforestation. The region is in every way more suited to forestry than to any other purpose. It is an important factor in maintaining the flow of streams draining through this region directly into the Kootenai, one of the most important tributaries of the Columbia River. The protection of the forest growth over this drainage area is, therefore, a matter of importance to a wide stretch of country.

The Goose Lake Forest Reserve has also been created in Oregon recently by presidential proclamation. This reserve is situated near Goose Lake, which extends into Oregon from the northern border of California. The country which it embraces is very rough, except along the water-courses, being mainly of volcanic character with a surface of broken lava rocks or solid basaltic escarpments or "rim rock." Climate, physical structure, and soil conditions effectually preclude development as an agricultural area. The principal industry of the region is cattle and sheep grazing.

To solve New York's rapid transit problems, which include the traffic into and out of the city, the municipality and certain public corporations are spending or planning to spend $650,000,000. This enormous sum is about $250,000,000 more than the present funded debt of the city. It represents about three times the cost of the Spanish-American war. It exceeds the $555,000,000 expended on the present subway and its equipment and the $23,000,000 for the two big suspension bridges over the East River. Nineteen proposed routes for subways in Manhattan and Brooklyn will cost $220,000,000 and the necessary equipment will foot up $100,000,000 more. In addition, four rapid transit tunnels will be built under the East River, to cost $20,000,000. Eight new giant bridge structures to span the East River and weld Brooklyn to Manhattan, will consume $85,000,000 of the city's money. The Pennsylvania Railroad tunnel, now nearing completion, will cost $50,000,000, and other tunnels and bridges will make up the total. These plans indicate that New York is entering upon a period of constructive engineering work such as the world has hitherto never seen or dreamed of.

On the fifth, after several postponements, the Sultan officially received Ambassador Leishman, who presented his credentials as first Ambassador of the United States to Turkey. This audience ends a long series of attempts on Turkey's part to evade a settlement of many pressing issues urged by the United States. Ambassadors at Constantinople deal directly with the Sultan, while Ministers have to deal with the Porte, or government officials. The elevation of the Constantinople legation to the rank of embassy was ordered by Congress at its last session, so that the envoy might take his mission to the Sultan and avoid the obstruction with which he met from the Porte. It is expected that the settlement of the pending issues can now be secured.

At least seventy-five meat dealers and packers throughout the United States were outside the pale of the new meat inspection law when it became effective Oct. 1. Government inspectors on the first inst. barred a large amount of meat and meat products from shipment and the railroads were alert in doing their part towards enforcing the law. As far as reported, not a single railroad accepted meat for inter-state shipment that had not been inspected. The sudden demand for inspection convinces the Secretary of Agriculture that the annual appropriation of $3,000,000 will not be sufficient to meet the cost of inspection next year. He says that he will have two thousand persons on the inspection service payroll before the end of the year.

Pennsylvania's new and beautiful capitol is 525 feet in length and 254 feet in width. The height from the ground floor to the top of the allegorical figure surmounting the dome is 272 feet. The area of the building is 80,275 square feet, or 2,000 square feet larger than St. Paul's Cathedral in London. In its construction 40,000 separate pieces of granite were used, weighing from one ton to thirty-five tons each. There are thirty-two monoliths in the structure, weighing thirty-five tons each. A total of more than 400,000 cubic feet of granite was used on the exterior of the building alone. The building covers a trifle more than two acres of ground. The entire cost of the structure and its furniture is over $12,000,000.

Discussing conditions on the Isthmus, Ex-Governor Magoon of the Panama Zone said: "The main difficulty there is the labor question. Our labor is drawn from Jamaica and Barbados. These people are intelligent and with some education, but the trouble is that the West Indian is a bird of passage. You get him to understand what you want and fairly educated to his work, when he suddenly drops everything and goes away. What is needed on the Isthmus is organization of the laborers. They should be divided into gangs with a skilled man at the head to instruct them in the work, and to advance those who become proficient in any line. Organization along this line is under way at the present time."

The monthly statement of the Government receipts and expenditures shows that for the month of September, 1900, the total receipts amounted to $51,497,190, and the expenditures $40,270,154, leaving a surplus for the month of $11,227,036. The public debt at the close of business Sept. 29, 1900, less cash in the treasury, amounted to $954,240,103, which is a decrease for the month of $16,122,109.

It has finally been settled that Judge Magoon, ex-Governor of the Canal Zone, will succeed Secretary Taft as Provisional Governor of Cuba. When order is restored there he will proceed to his appointment as Vice Governor General of the Philippines.

Foreign.

Sixteen balloons, averaging over two thousand cubic metres capacity each and representing seven countries, sailed away from the Tuileries Gardens, in the heart of Paris, on the afternoon of Oct. 1, in the first competition for the Gordon Bennett cup. It is calculated that over a million people witnessed the test. Massed military bands enlivened the crowds with music. Each balloon carried a sealed recording barometer and a number of envelopes to be thrown out every two hours in order to mark the individual trail. Food for three days was also on board each car. Major Hersey, the companion of Walter Wellman in the Wellman and Chicago *Record-Herald* North Pole expedition, acted as assistant to Frank P. Lahm, lieutenant in the Sixth United States Cavalry, one of the American competitors. He was winner of the contest and sailed his balloon 415 miles in twenty-three hours, landing at Eylmgdale, near Whitby, England. Much of his success is attributed to his knowledge of meteorological conditions, obtained as the result of long service in the Weather Bureau at Washington. Before the departure of the United States, the winning balloon, Major Hersey closely examined the latest weather reports and knew that the heavier and faster outer currents would be at the surface. Consequently, while the others were vainly testing the upper strata the latter remained close to the earth, their guide rope touching much of the time. Their judgment was vindicated by the fact that although the United States was the twelfth balloon to start it was the first to reach the English coast.

The famous "Drago Doctrine" issue, the collection of debt from debtor nations by force, to which the nations of Latin America are strongly committed, was disposed of on Aug. 22 by the adoption of a resolution leaving to the separate governments the matter of raising the question in The Hague Conference. Mr. Buchanan, chairman of the American delegation and also chairman of the committee, did not believe that the defining of the question of collection of debts by force, involving many delicate points and principles of international law, came within the scope of the Pan-American Conference, composed to a great extent of debtor nations. The Washington point of view was that it would be unseemly and uncalled for if this conference of debt-owing nations should attempt to lay down a policy concerning the collection of debts for adoption by The Hague, the preponderating power of which is that of European creditor nations.

Minister of Public Instruction Gimeno has announced a project for a loan of $10,000,000 for the construction of five thousand primary schools in Spain during the next five years.

The cost of the recent war to the Japanese in money was, according to official statistics issued at Tokio, £126,116,266.

A contract for five hundred London motor-buses, involving £325,000, has gone to Berlin.

Industrial and Commercial.

Heavy rolling-stock and high speeds, says *The Railway Age*, are having a destructive effect on the rails of American railroads. As a result the cost of maintenance on some of the four-track Eastern lines is greater to the mile than the gross earnings of many smaller roads in the West. Ties cannot be placed closer, as spaces are now about as small as will allow of proper tamping of the ballast, which is necessary to hold the track in line and surface. When wheel loads of 15,000 pounds were reached many engineers regarded this as the limit of weight on drivers. It was thought rails would be crushed under any heavier load. Weights on drivers have increased so that the maximum at present is 30,000 pounds, or double what it was in 1893. The rails have increased in section and in hardness and they are capable of carrying a load of 60,000 pounds an axle.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

FROM OUR CONTRIBUTORS.

"THE PRIESTHOOD OF MEDICINE."

EFFIE ANDREWS.

THE British *Medical Journal* publishes the following letter, which was written by Thomas Carlyle to an Edinburgh firm of publishers in acknowledgment of a book entitled "The Healing Art the Right Hand of the Church":—

Chelsea, 25th February, 1859.

Dear Sir:—I have received your book which you were kind enough to send me, and I beg to return you thanks for the same. It is a book (unlike many that come to me here) of a serious nature, the fruit of long study, meditation, inquiry, and evidently of perfect conviction on your part.

I believe, and have long believed, the essential idea it sets forth to be not only true, but of the very highest importance to mankind—namely, that the physician must, first of all, be a priest (that is to say, a man of pious nobleness, devoted to the service of the highest, and prepared to endure and endeavor for that same, taking no counsel of flesh and blood, as the theory of priests is)—first of all, a real priest, and then that the whole world should take supreme counsel of him as it does of its real or imaginary priests or pontiffs *this long* while back, and follow said counsel as the actual will of God, which it would be were the physician what I say.

It is curious to remark that "heilig" in our old Teutonic speech is both holy and also healthy—that the words holy and healthy, as our antique fathers understood them, are one and the same. A thousand times has that etymology risen sorrowfully upon me in looking at the present distracted position of affairs, which is horrible to think of if we look earnestly into it, and which cannot well be spoken of at all. We, sure enough, have completely contrived to divorce holiness (as we call it) from health, and have been reaping the fruits very plentifully during these fifteen hundred years.

The notion of bringing our present distracted anomaly of a physician into union with our ditto ditto of a priest, and making them identical, is of course extremely chimerical: nor can one easily say what ought to be the first step towards bringing each of them back from his anomalous, imaginary condition, and nearer to veracity and the possibility of coalescing. But I am very glad to see the idea started in any form under any vesture, and heartily wish you success in bringing it home to men's minds.

I remain yours truly,

T. CARLYLE.

When I received the above clipping from Scotland I was struck with its significance, and could but think that at the very time Thomas Carlyle was writing this letter one was being prepared who a few years later stood before the world and proclaimed the healing power of Truth. What Carlyle sorrowfully longed for and the lack of which may account for the severity and bitterness of his thought, what he deemed "chimerical," has been revealed to the world through Christian Science. Thousands of the sick and sorrowing, the weary and heavy-laden, have rejoiced with joy unspeakable that to them the "Comforter is come," according to the promise of our blessed Master, Christ Jesus.

In our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, we are given positive statements respecting health and holiness, as we are pointed to the light of Divine Science, and in its irradiance we see clearer and clearer "the Spirit of truth" that leads "into all truth." Our hearts turn with love and gratitude to her who for Truth's sake suffered misjudgment and persecution. We see in our Leader one of "pious nobleness," one who has endured all with willing sacrifice and self-consecration to prove through her life the truth of her God-given mission, her message of health and holiness to this age. When Mrs. Eddy first declared to the world that "All is Mind, there is no matter," scorn and ridicule were heaped upon the message. To-day physical science would claim the statement as its own, and its advocates say they had "always believed it" (Science and Health, p. 104). Once it required courage to say "I am a Christian Scientist!" To-day it is a crown of rejoicing to be among those who follow our dear Leader, who has given us this Science, and has shown us the way to demonstrate the truth our Master taught and proved in his life among men. This truth has come with "health and holiness" in its outstretched wings of love. It is surely the Gospel of "on earth peace, good will toward men."

THE ONE MIND.

BLANCHE H. HOGUE.

THE basic teaching of Christian Science, that there exists but one Mind, that this one Mind is God, and that the knowledge of this counteracts the unhappy results of believing there are minds many, operates to bring a salvation to mankind which will eventually triumph over every phase of evil. The Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, affirms that there is but one Mind because there is but one God. This may seem difficult to grasp, on account of the complexities of human education, but it is in reality the simplest statement of Christianity which the world has heard since Jesus of Nazareth declared that Christ, Truth, alone can give rest to all who are weary and heavy-laden. Christianity, fully and scientifically stated in Christian Science, lifts thought to comprehend the great truth that there is one Mind, that this Mind is infinite good, God, and that, therefore, there is no other Mind. This revelation, unfolded in Science and Health by means of intelligent reasoning and explanation, so refutes the arguments of material thought-processes, so called, that the reader is able spiritually to discern the divine logic of scientific Christianity, and to accept, in its simplicity and purity, the statement of the existence of but one Mind.

So soon as this inspired setting forth of the truth is discerned, the individual thus convinced is confronted by the claim that he still continues to exist in an environment

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of minds many, and that he must work his way to the realization of the ideal condition through whatever human footsteps may be necessary. From the human side the question may be approached somewhat in this fashion: That there can be only one truth about everything which exists; that innumerable falsehoods may claim to prevail about anything, but that the thing really can exist only in one true way; therefore there is but one truth about it, and all men who unite in knowing this truth are "of one mind" upon the subject. To illustrate: Suppose it were possible for a person to be so ignorant or so abnormal that there was but one thing in the world about which he knew the truth. Let it be, for example, the truth that two added to two make four. Suppose a second person, also wandering in a maze of ignorance or hallucination, differing in phenomena but similar in kind, should awake to the truth about two and two. These two people, so diverse in their ignorance, would find themselves absolutely in accord in their enlightenment. For the first time they would be "one" in their apprehension of this truth. Let these two individuals who have united in a common understanding of this one question, continue to add more and more to their store of enlightenment and to dispel proportionately the illusions of ignorance, and they will grow to be "of one mind" upon all matters about which they know the truth. If this can be pictured as applied to all mankind, and as continuing until that which is true about everything is rightly understood by everybody, it implies a millennial condition in which there can remain no erroneous way of thinking about anything. The whole realm of diverse and mistaken opinion, judgment, and conclusion would have melted away, and all men would unite in their thinking, their knowing, and their enjoyment of what they know. Individuality would not be lost, but each in his individual way would know rightly, not wrongly, whatever there is to be known. No confusion, misunderstanding, or wrong point of view could prevail, for all would rejoice in the light of understanding which reveals all things as they are.

Mrs. Eddy has discovered, in this age, the way of salvation from all erroneous belief and its results. She has set before humanity the way to the attainment of the Christ-ideal, as wrought out by the Master in his daily demonstration of the truth, and has made clear to the one who would walk in this way the footsteps to be taken. Much of that which the so-called human mind has called truth, and in which the "minds many" have tried unsuccessfully to unite, is found to be a counterfeit invention, a false sense of truth. Governed by passing standards affected by the blindness of personal motive and subject to caprice and change, it must crumble before the advancing revelation of that truth which is one with God, one with the Principle which contains and maintains all that is real. In the passing of the fables of mythology, the theories of ancient astronomy, the century-old methods of *materia medica*, and the severity and gloom of the old-time theology, one may read the fate of the mortal sense of things, however closely it may have been cherished in the hour of its supremacy. In like manner the network of sin and suffering now enmeshing humanity will be recognized as fable, not fact; as false reasoning, false pleasure, false testimony, and it will cease to have a place in human experience as the reality of being becomes apparent.

Christian Science has no apology to offer for bringing to the world the radical and sweeping declaration of the unreality of all evil, all matter, all sickness, and all death. Did its teaching not get at the root of the entire question by refuting the asserted existence of all that is not in and of the divine Mind, it would bring no further remedy to the sore ills of humankind than has already been offered by every humanly devised system of philosophy. The Old and New Testament writings, and the sublime life and work of Christ Jesus, always enthrone the omnipotence and omnipresence of God. The teaching of Christian Science enables its learner to apply his increasing understanding of this omnipotence and omnipresence to every detail of daily living. That which has no place in the divine Mind is erroneous and passing, and it drops into oblivion proportionately to one's expanding knowledge of the truth. The daily study of Science and Health instructs the student concerning that which is real and that which is unreal, and encourages him to reject, in each day's experience, all that which he perceives to be unlike God. The degree of his fidelity to this work determines the speediness of his deliverance from discord.

When Christian Science touches the thought of any one, it finds him in the waste places of human belief, and he may not at once be wholly transformed. The statement of Truth is first discerned to be logically correct; its promise of salvation inspires thought to relinquish "the old man" and to strive to put on "the new." Each individual must watch his own thinking untiringly, that the falsity may disappear and that right discernment and right practice may appear. Though this is called spiritual growth, it is not in reality a mortal growing better, an Adam being saved; it is an Adam being cast out, the Christ-ideal accepted, cherished, and taking the place of the disappearing mentality of sin, sickness, and death. No sin is so deadly, no sickness so hopeless, no grief so overwhelming, that it cannot disappear if the understanding of the one divine Mind be desired above all else, for these phenomena belong to the realm of mistaken thinking, and have nothing upon which to stand when Truth takes possession of thought.

To the heavenward-journeying individual, the mist of temptation arising from the tangled supposition of many minds often presents itself in the guise of truth, to delay if possible the escape from evil; but that heart which really desires only good, and which adds to this desire an intelligent watchfulness, leads past the danger-point, like the little compass which never swerves from the right direction, and ensures a continued and ever-brightening ascension. Through the scientific recognition of the one Mind the beliefs and practices of ignorance will one by one yield to enlightenment, until the one Truth, God, will be known, enfolding all human experience in righteousness and peace.

AN OBJECT-LESSON.

MYRA KING.

A SHORT time ago I had an experience which greatly helped me to realize the falsity of material sense. In a large public building, at one of our seaside towns, is a room of the size, proportions, and appointments of a passenger car. On this occasion a man in uniform stood on a platform outside and announced that the car would now take a trip through Italy.

When the passengers were all aboard the conductor came in, the door was closed, and the journey began. The whistle blew, the car seemed to move, and in a moment, looking forward, we saw the bay of Genoa, Italy. Then we passed on through ancient cities and other historical places, went under bridges where people were hurrying to and fro, crossed rivers and saw the ships being loaded, climbed steep mountains, etc. Then the conductor announced that our trip was concluded, and so we stepped outside and found ourselves at our starting-point.

The illusion had been very perfect. Three of the five material senses, sight, hearing, and feeling, had been entirely deceived; nevertheless, I realized all the time that the thinking, knowing part of me had never for a moment believed it to be other than an illusion. This little incident enabled me to see more clearly than ever before that material existence is but a passing panorama of human sense, a series of moving pictures which do not in any way shape or modify the facts of existence,—the eternal, unalterable truth. It helped me to know that reality is right here and now, though physical sense is taking no cognizance of it

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and that it is possible for us to realize this truth in the very presence of the most assertive sense testimony.

BEARING WITNESS UNTO THE TRUTH.

HOWARD C. VAN METER.

I HAD been reading the Christian Science text-book several years without seriously apprehending its meaning, when one day the question as to the "why" and "wherefore" of things brought up the remarkable answer of Jesus to the inquiry of Pilate, recorded in the eighteenth chapter of St. John's Gospel, "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." Recognizing the significance of the Saviour's mission to point the way for mortals, and that in his answer there is embodied the scientific explanation of the true relationship between God and man, there came into my consciousness at that time a clearer insight into the depth of daily living than I had previously known, and this gave me great cause for gratitude. Instead of living from day to day with no particular thought other than to meet the various conditions of a business life, the whole question of existence took on a deeper significance. I saw the necessity of understanding the truth, in order that I might be fulfilling my part in the true business of creation; viz., to bear witness unto the truth, and thus "glorify God."

My study of Mrs. Eddy's book, Science and Health, now took on greater earnestness. I had been healed of what might be termed a state of unrighteous satisfaction, for I had believed myself satisfied without knowing God or understanding my duty to Him. Prior to this time I was very little acquainted with the Bible; now I began reading it with enjoyment, because our text-book was unlocking the spiritual meaning thereof, revealing the spiritual facts of existence that form the basis of daily living. Thus Christian Science taught me to give earnest heed to each day's work, to remember that whatever the day's experience comprehended, man's business is to serve God, and the way to do this became constantly brighter.

In these years I have many times uttered a prayer of gratitude to God for the great joy of deliverance from a purposeless existence, and it is wholly due to the unselfish work of our beloved Leader, who saw humanity's need and had the love and courage to meet it. I am trying in my work as a student of Christian Science to impress others with the necessity of making each day and hour fruitful in good, that every detail of our experience may give some evidence of "God with us," rather than awaken a belief in a power apart from Him.

[Written for the *Sentinel*.]

AT EPHESUS.

AMY RUTH WENZEL.

AGAIN the faces of the careless throng
At Ephesus I see:
Again I feel the clutching sense of wrong.
Again Love comforts me.

The wild beasts rush upon me through the door.
A moment stand at bay,
I hear the crashing thunders of their roar—
O Love, be now my stay!

But what avails that I with beasts have fought,
That they, not I, were slain,
If at the journey's end we come to naught,
Nor rise to life again?

Beloved, endeavor is not futile, though
We pass from earth uncrowned;
Against the impulse of Life's onward flow
Death sets in vain its bound.

SELECTED ARTICLES.

In your issue of Aug. 23, "W. B." tells us that "all that is valuable in Christian Science is the cultivation of a tranquil mind, and that we can have without following Mrs. Eddy." We are glad to notice, however, the admission that "Christian Science is a fact, and it has come to stay until the churches awake to the needs that Christian Science seems to supply."

Even if a "calm mind" were all that Christian Science had to show for the results of its teaching, it would certainly have a long mark to its credit. It was Mark Twain who, in quoting a Baptist minister's honest convictions as to Christian Science, said, "He [the Christian Scientist] has put all anxiety and fretting under his feet. What proportion of your earnings or income would you be willing to pay for that frame of mind, year in, year out? It really outvalues any price that can be put upon it. Where can you purchase it, at any outlay of any sort, in any church or out of it, except among Christian Scientists?"

Mrs. Eddy teaches that the only way to avoid the results of sin is to cease sinning, not only in word and deed, but primarily in thought. She tells us that to obtain a peaceful mind we must become obedient to the teachings of the Sermon on the Mount, and have that Mind which was in Christ Jesus. Is there a better way?

Our critic tells us that Christian Science denies that sin and disease are facts, and says that this is our weak point. If by this is meant that "sin and sickness" are creations of God, we do deny them as facts, for to be God's work they must accord with the Scripture,—"God saw every thing that he had made, and, behold, it was very good." On the contrary, if they are not God's work and are still real, there must be another creator, another power; and here we run against the First Commandment. Christian Science takes the position that sin and sickness seem real only to material sense, and they must be overcome by the power of God in the same manner that Jesus overcame them,—by knowing their falsity. The fear of a child over an imaginary ghost is not cured by making it a reality, but by showing its nothingness. To the fauity sense of the child the illusion is terribly real, but to the parent it is unreal. So are sin and sickness real to those accepting the testimony of material senses, but to those looking beyond and seeing only God's true man who was given "dominion," everything not belonging to His creation is unreal and false. It is by understanding this that Christian Scientists heal the sick, and the way is open to all who will learn. CHARLES H. SKINNER.

The Michigan Presbyterian.

Christian Scientists have great respect for the noble army that is seeking to relieve the distressed through the use of material remedies. They would give due respect to every therapeutical and ethical institution which honestly seeks to benefit mankind, but they must insist that what Jesus taught and practised was and is the perfect way. While one medical student is choosing the homœopathic system and another the allopathic system, it seems a little strange that so few are choosing the system which Jesus practised, for if we may be permitted to judge the merits of a system by its results, we must concede that Jesus' method was the best, for he was the only one who always succeeded. There is neither authority nor reason for the substitution of material remedies for the power of God in treating the sick.

Christian Scientists make no boasts regarding their immunity from sickness, being well aware that many generations must pass before there is a sufficient degree of spirituality in the world to accomplish all that this Science promises. I am personally acquainted with many Christian Scientists whose lives have been prolonged far beyond the period allotted them by medical practitioners, and this

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is at least a step in the right direction. We expect that finally the fulness of Truth will be demonstrated in the lives of mankind.

ALFRED FARLOW.
Boston Times.

Failure to secure peace, happiness, and contentment through what the world has to offer, has doubtless turned many a weary earthbound traveler to seek them from higher and spiritual sources, and for this reason thousands have found in Christian Science that which satisfies the longings of humanity, in the spiritual understanding of the Scriptures as taught in the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy. There is naught that is mystical or obscure in the teachings of Christian Science, as the honest and earnest student thereof has no difficulty in obtaining a clear and satisfying explanation of God's Word, which enables him not only to become a better citizen and friend, but to heal sickness and sin in accordance with the Master's command.

CALEB H. CUSHING.
The Lewiston (Me.) *Journal.*

Christian Science does not deny that pain and suffering exist in the human consciousness. Their seeming reality can be destroyed, however, by the understanding of the supremacy of Spirit,—that in God's kingdom sin, sickness, and death do not exist. Christian Science endorses the Bible teaching, "Whatsoever a man soweth that shall he also reap;" and "if we say that we have no sin, we deceive ourselves, and the truth is not in us." Christian Science opens the sinner's eyes to the enormity of his sin, and shows him how to free himself from the bondage of an unreal master. Mrs. Eddy declares that the sinner must forsake his sin in order to comply with the demands of this Science.

ALBERT COPE STONE.
Melbourne (Australia) *Herald.*

A MISTAKEN OFFICIAL.

Dr. Gray, coroner of Peterboro, more than exceeded his duty when he went out of his way to give the Christian Scientists a tongue-thrashing. The coroner's duty was to ascertain the cause of Randlett's death—that was the beginning and the end of it. When the coroner undertook to make such references as "nefarious process," "public robbery," "imbeciles," "in it for nothing else than the money," etc., he was utilizing an official position to insult a class of his fellow-citizens, and it would be well if the Ontario Government were to retire him into private life.

Editorial in *The Ottawa* (Ont.) *Journal.*

CORRECTION.

A clipping from the *Troy Times* recently published in the *Sentinel* stated that First Church of Christ, Scientist, Troy, N. Y., had sent ten thousand dollars to The Mother Church Building Fund. As a matter of fact it was a little under eight thousand dollars, and our friends in Troy ask us to make this correction.—EDITOR.

PICTURE OF THE MOTHER CHURCH.

The picture of The Mother Church and its Extension which The Christian Science Publishing Society now has for sale is a half-tone reproduction, 12 x 15 inches in size, of a view giving the St. Paul Street frontage and Falmouth Street side.

The picture is mounted on a white mat, 21 x 25 inches, and will be sent to any address in a mailing-tube for fifty cents a copy. A dozen copies will be sent to one address for $4.50. Souvenir postals of the same design as the large picture are for sale at twenty-five cents per dozen.

Address all orders to The Christian Science Publishing Society, 250 Huntington Avenue, Boston, Mass.

AMONG THE CHURCHES.

WINCHESTER, KY.

As we review the past six months we have cause for much gratitude for the growth made in our church. Much local interest has been shown in our Cause. The *Sun-Sentinel* printed a synopsis of Judge Hanna's lecture last April; thus affording many people an opportunity to read a fair and correct presentation of Christian Science.

The Literature Committee reports that the racks placed in the depot and hotels are quickly emptied. After the burning of the Kentucky Wesleyan College, the librarian kindly consented to have another copy of "Science and Health with Key to the Scriptures" placed in the library, in lieu of the one burnt. When the call came through the *Sentinel* for funds to complete the Extension of The Mother Church, our building, library, and Sunday School funds were gladly sent.

We send our heartfelt thanks to our Leader and loving greetings to all loyal Christian Scientists.

First Church of Christ, Scientist,
J. W. POYNTER, *Clerk.*

SAN FRANCISCO, CAL.

The new building being erected by First Church of Christ, Scientist, in this city, at the southwest corner of Sacramento and Scott Streets, is nearing completion. The regular services of the church have been held continuously in the building while construction was going on, and its completion will be much appreciated by the congregation which worships there. The main auditorium will be known as Christian Science Hall, and will seat comfortably twelve hundred and seventy-five people. A smaller hall in the same building, which will be used for the Sunday School, will have seats for over five hundred.

In response to the appeal for help in behalf of the people of Chile, a collection was taken at the church services last Sunday for the Chilean relief fund, amounting to two hundred and ninety-five dollars.

Announcement is made that the free Reading Rooms maintained by the church are now ready to receive visitors and will be open to the public daily except Sundays and holidays from 10 A.M. to 5 P.M. The rooms are located in the south end of the building and the entrance is 2035 Scott Street.—*San Francisco* (Cal.) *Call.*

CHURCH OPENING IN JOLIET, ILL.

The Christian Scientists of Joliet opened their new church, corner of Sherman Street and Second Avenue, Sunday, Sept. 2, under favorable circumstances. During the fall of 1891 four ladies met at a private residence in Joliet for the purpose of studying Christian Science. In March, 1892, a few others were ready to join, having become interested through witnessing what was perhaps the first case of Christian Science healing in Joliet, and the society was ultimately incorporated as First Church of Christ, Scientist, with nine charter members. The growth of the church was steady and in December, 1900, a move was made to the Marshall building, and there for nearly seven years the members have labored and learned that the Christ is the same yesterday, to-day, and forever.

One year and a half ago the question of a church home was presented at the annual business meeting of the church. Last December a committee was appointed to investigate various proposed sites. The present location at the corner of Sherman Street and Second Avenue, known as the Henry C. Cullom home, was purchased last April. The Christian Scientists have endeavored to trust in the promises of Christ, and thus has their every need been met.

The Daily News.

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LECTURE IN THE MOTHER CHURCH OF CHRIST, SCIENTIST.

A LECTURE on "Christian Science: Humanity's Helper" will be delivered by Prof. Hermann S. Hering, C.S.B., a member of the Christian Science Board of Lectureship of The First Church of Christ, Scientist, in the Extension of The Mother Church, Falmouth, St. Paul, and Norway Streets, Boston, Tuesday evening, Oct. 16, 1906, at eight o'clock. The lecture is free and the public will be cordially welcomed.

THE LECTURES.

BEATRICE, NEB.

Hon. Clarence A. Buskirk lectured on Christian Science Sept. 16. He was introduced by H. W. Ahlquist, who spoke in part as follows:—

That Christian Science is creating considerable comment and interest throughout the land is not to be denied. While I am not a member of the organization represented here, and do not claim to know much about their teachings, yet I do know that they believe in the same God, in the same Christ, and in the same Bible as do the orthodox churches, and that their aim is for the uplifting of mankind. I have the greatest respect for Christian Science, for its worthy purposes, its lofty ideals, and the splendid work it is doing for humanity.

Christian Science is no longer a doctrine which is or need be scorned or ridiculed; it has been tested, has passed through and beyond the experimental stage, and has become a great religious movement. Any religion which contributes to the happiness, the joy and gladness of human lives, which ameliorates and relieves suffering, sorrow, grief, and distress in this world of ours, is surely worthy of being given fair and generous hearing. The steady, constant growth of Christian Science, and the fact of the acceptance of its teachings by men and women of the highest, keenest, and best intellects to be found throughout the country, place it beyond that point where people gather to criticise or wonder what a strange thing it is; on the contrary, they now gather for the same purpose that impels them when they attend the services of other Christian denominations,—they are seekers after the truth.—*Correspondence.*

PIPESTONE, MINN.

Mr. Edward A. Kimball, who lectured at the Ferris Grand Opera House, Pipestone, on Tuesday evening, Sept. 4, was introduced by R. W. Ashton, who said in part,—

Let me say to you that the speaker represents a line of thought that is attracting some of the brightest and most intelligent people of the world to-day, people who are unwilling to accept a doctrine that they have inherited but who are disposed to do their own thinking and choose for themselves. What the doctrines of Christian Science are, I confess I am unable to say. I do not know that it matters much to you or to me, for we do know that its ideal is a noble and lofty one. Its beliefs and hopes are for better things. Its ambition is to raise mankind to a higher, purer, and nobler life.

If the practice of Christian Science can make the world brighter and better, and bring sunshine and gladness to the hearts in gloom, if it will bring a ray of hope to the poor, the downcast, and oppressed of the earth, if it is the balm of Gilead for every conceivable form of disease, if it will bind up the broken-hearted and border the pathway of life with the flowers of love, and draw all mankind nearer to God, then—whether we understand it or not, whether we believe in it or not—we should temper our criticism and condemnation with charity and bid the society Godspeed in its mission for good.—*The Star.*

GRAND RAPIDS, MICH.

Rev. Irving C. Tomlinson of Concord, N. H., delivered an address yesterday afternoon [Sept. 23] in the Majestic Theatre upon the subject of Christian Science. The lecturer was introduced by Circuit Judge Alfred Wolcott, of this city, who spoke in part as follows:—

Not many years ago a lecture on this subject would have received but scant attention in any community, except, perhaps, in the way of criticism, but that time is passed. This large audience to-day is evidence, I believe, of a changed attitude in the public mind towards Christian Science, an attitude which is at least no longer one of hostility. I believe—and not being a member of that church myself, I can speak of this without embarrassment—that it is, in part at least, due to the fact that it was soon learned that this denomination, which has had and is now having such a phenomenal growth, was not made up of fanatics or dreamers, but of sane, intelligent, reverent men and women, earnest in their convictions, having a keen sense of all the obligations of home, social, business, and civic life, content to have their faith judged by its works, and quietly and without ostentation offering a ministry of hope and healing to the sick and the hopeless.

Grand Rapids (Mich.) *Herald.*

LECTURES AT OTHER PLACES.

Excelsior, Minn.—Judge William G. Ewing, Sept. 2.
Downer's Grove, Ill.—Bicknell Young, Sept. 4.
Luverne, Minn.—Edward A. Kimball, Sept. 7.
Aberdeen, S. D.—Hon. Clarence A. Buskirk, Sept. 9.
Yankton, S. D.—Hon. Clarence A. Buskirk, Sept. 11.
Great Falls, Mont.—Edward A. Kimball, Sept. 13.
Denver, Col.—Judge Septimus J. Hanna, Sept. 13, 14.
Fairmont, Minn.—Hon. Clarence A. Buskirk, Sept. 14.
Minneapolis, Minn. (Second Church).—Judge William G. Ewing, Sept. 14.
Indianpolis, Ind. (Second Church).—Judge William G. Ewing, Sept. 16.
Schenectady, N. Y.—Mrs. Sue Harper Mims, Sept. 16.
Canon City, Col.—Judge Septimus J. Hanna, Sept. 16.
Helena, Mont.—Edward A. Kimball, Sept. 17.
Algona, Ia.—Bicknell Young, Sept. 17.
Rockville Centre, N. Y.—Rev. Irving C. Tomlinson, Sept. 17.
Nebraska City, Neb.—Hon. Clarence A. Buskirk, Sept. 18.
Hamburg, N. Y.—Rev. Irving C. Tomlinson, Sept. 18.
Berlin, Ont.—Rev. Irving C. Tomlinson, Sept. 20.
St. Joseph, Mo. (First Church).—Judge Septimus J. Hanna, Sept. 20.
Princeton, Ill.—Bicknell Young, Sept. 20.
Provo City, Col.—Edward A. Kimball, Sept. 20.
Los Angeles, Cal.—Bliss Knapp, Sept. 20.
Plymouth, Mich.—Rev. Irving C. Tomlinson, Sept. 21.
Independence, Kan.—Judge Septimus J. Hanna, Sept. 21.

ADMISSION OF MEMBERS.

The next admission of members will be Nov. 6, 1906. Applications for this admission should be in the hands of the Clerk on or before Oct. 16, 1906.

Application blanks can be obtained by applying to the Clerk, William B. Johnson, at the Church.

NOTICE.

Those who have made application for membership in The Mother Church previous to June, 1906, and have not received notice of election, may send inquiries to the Clerk, William B. Johnson, The First Church of Christ, Scientist, Falmouth, Norway, and St. Paul Streets, Boston, Mass.

WILLIAM B. JOHNSON, *Clerk.*

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book does not consult nor read letters on disease. Writing to Mrs. Eddy *is not* prohibited. Take no notice of startling reports about Mrs. Eddy. Our Committee on Publication will be reliable on this subject. *Beware of counterfeit letters.*

AN "EXPRESSION OF LOVE AND GRATITUDE."

Minneapolis, Minn., Oct. 3, 1906.

Beloved Leader:—The enclosed check for five hundred dollars from Second Church of Christ, Scientist, Minneapolis, Minn., is a small expression of love and gratitude to you for having shown to all mankind the road to health, holiness, and heaven. May it serve to make smooth a little of the way over which you pass on your daily drives through the stately street of dear old Concord, with its sheltering elms and Christlike, ministering church.

Throughout the years may an ever-increasing fruitage whisper to you the tender love and immeasurable gratitude of this church of your planting in the "Flour City" of the West. Lovingly your student,

EMMA A. THOMPSON.

MRS. EDDY'S REPLY.

Beloved Brethren:—In the words of the Scripture, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord."

Lovingly, gratefully yours,

MARY BAKER EDDY.

"HAVE FAITH IN GOD."

CHRISTIAN SCIENTISTS have often declared that the leaven of Mrs. Eddy's discovery is working in the older religious organizations, but the truth of this declaration has been disputed. It would seem, however, from the following item, which we copy from *The Congregationalist*, that at least one church is placing itself in a position which admits its debt to Christian Science. *The Congregationalist* says:—

"DR. DENISON TO THE BOSTON MINISTERS.

"Unusually large attendance testified to their appreciation of the privilege of hearing this 'son of the prophets,' who almost without observation has brought about a peaceful revolution in the worship and activities of Central Church. Referring to the tendencies drawing our people toward Christian Science, Episcopalianism, and Unitarianism, he analyzed the attractive elements in these bodies and showed how Central Church, without departing from Congregationalism, is endeavoring to meet the needs which these satisfy.

"Corresponding to the system of mental and moral culture secured in Christian Science by close Bible study and meditation, Central Church offers certain 'courses of thought.' Last year the object was to impress 'The reality of God as a personal friend.' This year the subject will be 'The transformation of character produced by faith in God.' To supply the element of devotional expression found in the Episcopal ritual, a responsive service has been arranged which expresses penitence, gratitude, aspiration, trust, one which can be sincerely uttered by the modern business man. To provide some altruistic outlet for religious feeling, committees have been appointed to identify the church with various lines of civic and philanthropic work in our own city and with home and foreign missions.

"So simply and modestly did the speaker set forth the result of his thorough study of these problems that the youngest listener might have said to himself: 'Surely this is but reasonable. It ought to be done and I believe I can do it.' Thus did he make himself an apostle of hope to his brethren."

The subjects selected for the "courses of thought" for both years are worthy of careful consideration and practically limitless in their scope. Any one who has given a year's faithful study to "The reality of God as a personal friend" should have acquired a good working basis for Christian living, and be ready to sing with David, "Bless the Lord, . . . who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies." God is indeed a friend, but to avail ourselves of His friendship we must understand Him and fully trust Him. We must trust Him to heal all our diseases as certainly as we trust Him to redeem us from all our iniquities. Knowledge of God, and faith in Him, produce not only a "transformation of character," but also a healthy body; and it is because of their dependence upon the promises of their Master along this line that Christian Scientists are able to show forth the signs which he said should "follow them that believe." ARCHIBALD MCLELLAN.

AN ASTOUNDING CONCLUSION.

ADDED interest attaches to the religious situation to-day, in view of the fact that those who hold tenaciously to the reality of evil are being impelled by the logic of their position to either abandon their premises or else accept the inevitable conclusions they involve. Very many Christian believers pursue the even but unprogressive tenor of their way, by simply standing for their creed, without troubling themselves to think seriously or deeply about what it means; but as the assault of free inquiry continues upon the fortress of undemonstrated theories and opinions, the real issues are brought out into the open, and either the bondage of conformity to tradition is broken, and men are free, or they are driven to the necessity of endorsing the full content of their creed, be it ever so startling.

In the past the supporters of the belief in the reality of evil have tried to dodge the question of God's responsibility therefor, and evil's consequent legitimacy as an essential part of the divine order, by declaring that man was created free, and that evil is so related to the exercise of this freedom that its reality can be maintained without compromising the divine nature. This refuge has not been consented to, however, by logical inquiry, and it is coming to be seen that men must either look upon evil as unreal or else accept it as essential to divine providence and plan.

An eminent Christian writer has recently said that "a world without sin and evil would be a very unsatisfactory place. . . . If there is evolution, growth, development, we must be on the way toward perfection; we cannot have attained to it, hence some imperfection there must be, and imperfection is only a milder name for evil. . . . You cannot have heat and degrees of heat without having degrees of cold; one implies the other." ("The problem of evil," *The London Clarion.*) Yet another writer has said that the bad cannot be extirpated, since it is necessary there should always be something opposed to the good. "In order to know more perfectly what is right and just, and what is to be discarded, we require a course of training,—which it is the office of evil to afford,—and an agency which is necessary for this result cannot belong outside the pale of Divine Goodness"!

That those who assert their loyalty to Christ Jesus can thus speak of evil as indispensable,—can affirm that that which Jesus unqualifiedly condemned as an abomination in its every degree and aspect, is essential to good,—this is indeed astounding, but if this conclusion is the outcome of

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their religious belief, it is important that the world should know it. "There is nothing covered that shall not be revealed," and the fact is being discerned that consent to evil's reality does commit us to utterly impossible conclusions when it is logically developed.

The assertion that "evil is good in the making" has been the most plausible and taking explanation of things that the materialist could make, and it has always been very comforting to those who do not feel inclined to resist evil strenuously, as Jesus commanded. If the statement were true, however, we should have to concede that the end justifies the means and accept the outcome; namely, the elimination of all moral distinctions, together with our concept of the ideality of the divine nature. It would seem that when thoughtful people apprehend the extent and nature of the sacrifice this view of evil involves, they must speedily conclude that their hard and fast hold on the reality of that which the Master said we should deny, is not a paying investment.

In its vigorous and unqualified assertion that God, good, does not create, sustain, authorize, or consent to evil, and that it is therefore without substance, place, or utility, Christian Science is begetting a wholesome stir among the dry bones of unthinking creedal contentment, and the day is at hand when all who believe in the source of being as infinite good will be compelled to choose between the recognition of the unreality of all save God and his manifestation, and the helpless and unsatisfying acceptance of a bald agnosticism. There is no other alternative.

JOHN B. WILLIS.

GRATITUDE FOR HEALING.

As we study the Bible in the light of Christian Science, we are impressed with the fact that the healing of the sick by spiritual means has always accompanied the higher understanding of God, and that while the old prophets may not have understood the law by which this work was done, they yet reflected sufficient light to dispel the darkness of sin and suffering to some extent. When we come to the New Testament we find that the healing of the sick and the sinful was the distinguishing characteristic of Jesus' ministry and also that of his immediate followers. Although Paul was not a student of the great Teacher, in the sense in which the twelve and the seventy were, we read that he came into the truth through healing and soon began to heal others as the Master had done.

The fourteenth chapter of Acts contains a most interesting account of the healing of one who had been a helpless cripple from his birth; and it is noteworthy that even the pagans who saw this wonderful demonstration attributed it to divine power, while the whole city was ready to sacrifice oxen and to crown Paul and his fellow-apostle with garlands. This expression of gratitude recalls the oft-quoted case of Naaman. We are told that when he left his home in Syria to seek the cure of his leprosy from Elisha, "the man of God," he took with him as an offering "ten talents of silver, and six thousand pieces of gold, and ten changes of raiment." While it is true that none of these were accepted by the prophet, who demanded instead the surrender of pride and personal opinion, the high estimate which Naaman placed upon the healing he hoped to receive is disclosed, and we can readily determine the value he would have placed upon such an understanding of God and His law as would enable him to overcome disease and discord for himself and others, in an ever-increasing degree. Would he not have agreed with the wise man who said that "the price of wisdom is above rubies"?

No one will question the statement of our revered Leader, that "Christian Science is dawning upon a material age" (Science and Health, p. 546). In earlier times material belief was less dense, and a simple faith in divine goodness offered a ready channel for the healing of the sick. But the increased tendency of mankind to disease shows plainly that more than blind faith is needed for the emancipation of the race from the bondage of sin and suffering, and Christian Science has come to supply this need by revealing anew the divine Principle of health and holiness—"the God and Father of our Lord Jesus Christ," of whom Paul speaks as "the Father of mercies, and the God of all comfort."

The materialistic tendencies of mankind have so obscured the teachings and demonstrations of the Master that hitherto sufferers have looked for aid in every direction rather than to divine power, but now through Christian Science thousands are not only seeking but finding the truth which heals to-day as surely as in Jesus' time. For this healing much thankfulness is felt, but the deeper, truer gratitude comes when God is better understood and man's possibilities as the child of God begin to unfold. Then it is ours to tell by word and deed of what has been received, and in so doing we cannot forget the one through whom this understanding has come. Those who have been healed know that God "has dealt bountifully" with them, and they realize that "it is a good thing to give thanks" for the great blessings which have come to them in Christian Science.

ANNIE M. KNOTT.

LETTERS TO OUR LEADER.

South Kensington, London, England,
Sept. 22, 1906.

Mrs. Mary Baker G. Eddy.

Beloved Leader and Teacher:—Just the other day there was brought to light what I know must prove of great interest to you. It is a letter of Thomas Carlyle, dated as far back as Feb. 25, 1859, in which he strongly upholds the necessity for uniting in the same individual the offices of priest and physician. He wrote this letter to a firm of publishers in Edinburgh, acknowledging the receipt of a book entitled "The Healing Art the Right Hand of the Church." What Carlyle longed for but thought almost impossible, you have accomplished. His desire was prophecy, yours is fulfilment. Through you Principle is unveiled. "Its only priest is the spiritualized man" (Science and Health, p. 141), and that man the only physician. A multitude of grateful hearts joyfully acknowledge this unity, and bless and praise God for her through whom it has been comprehended.

Very lovingly your student,
W. N. MILLER.

[The letter referred to by Mr. Miller will be found on page 99 of this issue.—EDITOR.]

Utica, N. Y., Sept. 19, 1906.

Mrs. Mary Baker G. Eddy, Concord, N. H.

Beloved Leader:—A growing recognition of your love for us makes me desire to express in words my love for you. I can see that it is because you love your neighbor as yourself that you so persistently turn our thought from personality to Principle. You desire to have us recognize in goodness a reflection of the one universal good, so that we may love the Father better through learning to love His child, and may realize that all His gifts to you are ours if we will manifest the same spirit of meekness and obedience. Thank you for teaching us the way to be with divine Love. The seventeenth chapter of John is illumined since I have had a glimpse of your heart's prayer for us.

Lovingly your student's student,
ROSEMARY BAUM.

Gates Mills, O., Sept. 14, 1906.

Mrs. Mary Baker G. Eddy,
Pleasant View, Concord, N. H.

Beloved Teacher:—I write to acknowledge the innumerable blessings which have come to me through Christian Science. Every day I have reason to thank God for the light you have brought into my life, or rather for your

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revealing of God, Life, to me. I am proving Christian Science an ever-present help. You may be glad to know of my gratitude, progress, and deep desire to be true to the truth for which you are giving all.

Lovingly your student,
RALPH MOODY.

Fowthorpe, Hunmanby, England, Sept. 10, 1906.
Mrs. Mary Baker Eddy.

Beloved Leader:—Even though in your busy life these lines should never meet your eye, I nevertheless feel constrained to give outward expression to my grateful appreciation of what you have done for the world and for me. Time does not lessen but enhances my sense of wonderment at a salvation so complete, so Christlike in its effects, blessing alike him who gives and him who receives. To look into the near future of the fruits of this your teaching fills me with a reverent awe. The following lines but feebly express the spiritual import of what your name conveys to me.

"HIDDEKEL."

Mother in Israel, gentle and meek,
Leaven the lump with the spiritual Word.
Clothed is all power in infinite Love,
Backward now flow the pure currents of Truth.

May Hiddekel on its bosom immeasurable bear my bark in the wake where yours has gone, with Watchfulness in the prow, Truth at the helm, and all under Love's control. Patiently, meekly may I strive to keep my gaze fixed on the goal, till sense gives place to Soul, hope is absorbed in fruition, and "the divine understanding reigns, is *all*, and there is no other consciousness" (Science and Health, p. 536).

Most respectfully and gratefully your pupil's pupil,
N. E. FELL (*Lieutenant-Colonel*).

Durham, N. C., Sept. 24, 1906.
Mrs. Mary Baker G. Eddy.

Beloved Leader:—The Christian Science Society of Durham, N. C., in second annual meeting assembled, send greetings to you, and wish to express their love and appreciation by thanking you for leading them out of material sense into spiritual understanding. Your letter and the By-law in reference to Christmas was most heartily approved and accepted by every member of the society. The building of the beautiful Extension of our dear Mother Church seems to have brought much happiness and prosperity to us, and we love you for your brave Message. We are indeed grateful for your article on "Personal Contagion," and also for the new By-laws. Every word which comes from your pen inspires us with new courage and endeavor. The understanding of Truth in our midst, which your books have given us, has healed diphtheria in one absent treatment, healed typhoid fever in one visit, a case of intemperance was healed simply by attending the services, and a case of cancer of the stomach destroyed and the patient healed in six weeks' treatment.

May we glorify God in our healing works, and ever prove a joy to our dear Leader.

With tender love,
ANNIE C. BRIDGERS, *First Reader*.

A PAMPHLET IN GERMAN.

The pamphlet, "Prayer and Confidence," which has had a wide circulation in English, is now published in German. It contains four articles originally published in *The Christian Science Journal*, viz., "Individuality and Simplicity of Prayer," "Confidence," "Victory over Fear," and "In God we trust." Price, 6 cents each; 60 cents per dozen; $1.15 for twenty-five copies; $2.25 for fifty. Address all orders to The Christian Science Publishing Society, 250 Huntington Avenue, Boston, Mass.

TESTIMONIES OF HEALING.

It is with love and the deepest gratitude that these words are written in testimony of the blessing Christian Science is to me. One year ago a friend told me of this Science, and of her healing. It seemed that this saving truth was just what was needed by me and in our home. The condition of my mother, who lives with us, could scarcely have been worse, both mentally and physically, and my own condition, supposedly from overwork, was serious. Having confidence in the promise of relief, and realizing the seriousness of my mother's case, I was led to go to a practitioner. Mother at once began to read Science and Health; in three weeks my own ailments were met, and mother's troubles began to disappear. She read daily, and surely and gradually improvement was apparent,—the mental faculties were restored and the kidney trouble entirely healed. Each day brought to her the sweet assurance of the Father's love in the beautiful words of Science and Health and the Science literature, making true to her the promises in the Bible.

One Sunday morning she manifested signs of an attack which had come about every six months. We applied for help to a practitioner, and this thought was uppermost, "Lo, I am with you alway." Knowing that God is the only power, the seeming power of the error was denied, till the struggle ceased in about ten minutes and a restful sleep followed. When mother sat up she asked for Science and Health, ate her dinner as usual, and was able to go upstairs at night unaided; the attack leaving no bad result as formerly. Under *materia medica* she had been helpless for a period of six weeks.

This was a wonderful demonstration to us, and proved without question in our home the allness of God. There are six members of our family, and from that time the Science healing has been received by all, and many beautiful demonstrations have been made, especially with the little ones. During a case of illness, when the older child seemed to have it especially severe, we turned in perfect confidence to Truth, knowing that "there is no power apart from God" (Science and Health, p. 228), and thus the disease was met and mastered. Not long ago a little one of three and a half years caught her finger in the wringer, crushing it very badly. Realizing at once the unreality of pain and the allness of God, a practitioner was telephoned, and in fifteen minutes the child was quiet. A prayer went to the Father, knowing that perfect healing would be realized; and it was, the scar fast disappearing and the nail being perfectly replaced.

Words cannot express our gratitude to the Father, as we have proved that He does care for His children at all times and in all ways; that we can use this wonderful truth, revealed and made practical by Mrs. Eddy, as Jesus taught it; that through her loyal devotion and unswerving purpose the way is made plain. These words are much with me: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." We saw this light reflected, and thus there was awakened a desire to go and do likewise, that we, too, may some time enter into the joy of our Lord.

There is come a spiritual understanding and new love for the Bible; its meaning once hidden is now being revealed. The daily study of the Lesson-Sermon, and the endeavor to put it in practice, result in a better daily life, more love to all humanity, a fuller realization that God is divine Mind, Life, Truth, and Love. As the possibilities of this truth open, it is the greatest privilege to serve our Master, to study and know more of this Science, to tell the children these truths, and to know that the life which God gives He taketh not away. I praise and thank Him for this light which has come in Christian Science.

MRS. BERTHA GARLING, Auburn, N. Y.

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It is about three years and a half since I began to investigate Christian Science. I was under the doctor's care for a number of years, until Science was brought to me, and it was a blessing that it came as soon as it did, as I was in a very serious condition. I was sick nearly all the time, and could not work. I took much medicine, but it left me worse than ever. I had lung trouble and other ailments, which have all disappeared. Before coming into Science I was a burden to myself and all around me. The doctor came every day, but I seemed to grow worse instead of better, so that at times I wished to die. Now I can say that God is my strength; He alone is my healer; His medicine is all that I take. I am enjoying perfect health, and Truth has done away with all fear. I was healed by reading "Science and Health with Key to the Scriptures" by Mrs. Eddy. My family have all been healed in Christian Science, and I thank God for the truth He has sent to us by our dear Leader. I hope this will help some other who is afflicted as I was.

MRS. HANNAH E. KINNEY, Paterson, N. J.

Nothing real has ever been accomplished except when based upon Truth, and the real work of the world to-day, as in the past, is accomplished by men and women whose work witnesses to Truth. Because Abraham and Moses were faithful witnesses for Truth we have the Old Testament. Because Jesus was a faithful witness for Truth we have the gospel of the New Testament. Because our Leader was and is a faithful witness for Truth we have "Science and Health with Key to the Scriptures," and thousands healed in demonstration that the truth embodied in this book is of God.

The declarations of the truth which are given almost all over the world every Wednesday evening by Christian Scientists, are witnessing to the coming of the kingdom of heaven upon earth. Perhaps never before has error—evil—been uncovered and destroyed as is now being done in individual, civic, and national life. The ceaseless, silent affirmations of the truth and the denials of error, by the spiritually-minded as they daily go about their Father's business, are bringing about this amazing revolution in the individual and public life. If the faithful effort of our Leader can accomplish what it already has, what may not the thousands of her students and followers accomplish, as the result of her example and teaching and by the use of the same spiritual weapons?

I personally know that Christian Science is of God, for the declaration of the truth for me healed me instantaneously of a malady which no human skill ever had healed, and at a time when I believed that God had wilfully afflicted me; when I was tempted to curse Him and die. But a silent call for the healing and compassionate Christ was made and found response; early next morning a Christian Scientist was at my door, uninvited and but half welcome. A previous case of Christian Science healing in my family I had attributed to hypnotic suggestion,—and herein is added proof of the truth of our Leader's words when she says, "Divine Love cannot be deprived of its manifestation, or object" (Science and Health, p. 304). I was also healed at this time of a painful hernia and of tobacco and liquor habits, the latter the outgrowth of my malady, liquor being the only remedy advised. My ailment had been declared to be a serious stomach trouble, and incurable, by a skilled medical practitioner. I may say that for the greater part of my business life I have been a pharmacist and chemist, had taken medicine for many years, and had a fair knowledge of the so-called science and practice of medicine.

In Christian Science I soon learned that what I had called God and believed to be personified vengeance was a purely suppositious concept, existing only to mortal mind, but what a glorious concept of God, the Father, was now revealed. I am glad and thankful for the physical healing, but not all the gold in the world could purchase from me the peace and spiritual understanding that have come to me in Christian Science. May our Leader's light shine as a star forever in the firmament of Truth, for she has indeed turned a multitude unto righteousness,—rightness,—has demonstrated to the consciousness of men that God is not the relentless scourge of mankind but the divine and loving Father; that "man is His image and likeness; hence, man is spiritual and not material" (Science and Health, p. 468).

W. C. KENYON, Chicago, Ill.

[Translated from the German.]

Last year, through the healing of an eruptive disease, I experienced the power of divine Love. The illness had developed to its utmost, but after ten days' treatment in Christian Science every symptom of it had disappeared. During last March I had to remain at home on account of illness,—lung trouble and other diseases. A practitioner was called and help given. For a few nights I had quite a struggle and feared that the end had come, but the sixth night I slept, the cough decreased, and other troubles disappeared. After two weeks the last trace of the disease had vanished. This healing was a revelation to our whole family of the all-power of God,—divine Love,—and it is impossible for us to express enough gratitude. We consider it a great privilege to be adherents of Christian Science and we cannot think what would become of us without it.—WALTER KELLER, Zurich, Switzerland.

[Translated from the German.]

Since January, 1903, I have attended the Christian Science services and meetings, and I am grateful that I have found the truth, for through it I have received great benefits. Last month I was taken very ill, supposedly from over-exertion in my profession and some hardship during an excursion. I suffered greatly, but continued working until the fourth day, when I took treatment and at once felt an improvement. After the fifth treatment I was entirely free from the trouble. Three years ago I had suffered from the same disease, and had to go to a hospital, where I was treated for sixteen weeks, and when I returned home I was very weak.

Through Christian Science I feel entirely well, and I thank God for this revelation of Truth.

FRL. EMMA MICHEL, Zurich, Switzerland.

On last Christmas day I had such a wonderful proof of God's great power, of His ever-present help to those who understand the truth, that since then I have desired that understanding and have prayed constantly that I might be guided into what was right for me to do. Prior to this time I had received many blessings from Christian Science through my mother's understanding, but I myself was not a Scientist and could not see why one should have to leave her own church in order to receive the benefits of the truth as taught by Christ Jesus. My mother has been a Scientist for several years, and each day we could see the good results of this religion, and at last I was awakened to the fact that it is not the form of religion which brings God's help to us, but that it is the casting aside of all materiality and seeking "first" of all "the kingdom of God, and his righteousness."

Our family had all looked forward to Christmas, for we expected our brothers and sister, who had been away all the year, to be at home again. On that morning we were a happy household and were anticipating a delightful day. My youngest brother had received a little steam-engine, and about noon, when he was trying to run it, there seemed to be something the matter. Two of my older brothers began to examine it, when suddenly one of them, who was leaning over it, was thrown backward on the floor. I heard a noise like an explosion, and hurried to my brother, who had risen from the floor. He had been severely scalded,

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and when I first looked at him a terrible fear came over me, but I did not think of getting material remedies,—my first thought was to get our mother. She had been sitting in the next room, had seen all, and while we were trying to aid our brother, she was seeking the spiritual help. We left him to her care, and then for the first time noticed that our other brother's face had also been burned, but in a very short time the truth had conquered and his face was all right.

It seemed now as if our plans for the day must be entirely changed, not only that our pleasures were to be spoiled, but it was hard to think of the suffering which must be endured from such severe scalding. In one half hour, however, our brother was entirely free from pain, and in less than an hour was getting ready to go with all of us to a family reunion. When ready to start we tied a handkerchief around his forehead, feeling that it would cause too much comment should his whole face be exposed. When we reached our aunt's house, after a twenty-minutes walk, his face was so improved that it was not necessary to cover it any longer. Different ones noticed that something had happened to his face, but did not think of it as anything serious. I, however, knew from former experiences how much we had suffered from scalds and how long it had taken for the injured places to heal. Since that first half hour my brother suffered no pain in his face and had no scars.

This one demonstration, above all others, has made me feel the great need of that higher spiritual understanding which Christian Science came to give us,—which had been lost to the world for so many centuries, until at last Mrs. Eddy has shown us how to prove the value of the Christ-teaching.—ABBIE ATWOOD, Janesville, Wis.

I have had such remarkable help in Christian Science, that I desire to tell of my healing, hoping that it may help others. For twenty-five years I was a great sufferer from distress in my head. I had twenty-seven different doctors, some of whom were noted specialists in Boston, Philadelphia, New York, Chicago, Denver, and San Francisco. I underwent five different operations, one being very serious. The most severe suffering had occurred about every two weeks for twenty-five years; and the only relief for ten years came from injections of morphine, of which I was finally obliged to take very large quantities. A Christian Scientist who knew me and had heard of my sufferings, begged me to try Christian Science; but I had then lost hope of ever being helped, and was so discouraged that I did not want to try anything.

I moved to Salt Lake City in 1903, where this same friend resides. She again advised my trying Christian Science, and I then went for the first time to see a practitioner. At first I received but little benefit, and I now think it was because I opposed the teaching. I could not believe it was for me. I attended the Science services, but was much discouraged when I heard of cases of quick healing. I so opposed the Science that I would not purchase any of the literature, but read borrowed books. After a time I was convinced I must do more for myself; that I should read and study more earnestly. On doing this, I began to see that the truth was for me as much as for any one; and I began to improve gradually. This was about seven months after I had started in Science, and within two months more the severe headaches lessened. Within four or five months more, or a little over a year after I became interested in Christian Science, I was entirely healed.

During the time I was being treated in Science, I was healed of rheumatic trouble in two treatments. Since then I have been through many kinds of exposure, have never had any return of the trouble, and am now in better health than in twenty-five years.

I know that a beautiful light has entered my life through Christian Science, which has given me my health. I am indeed grateful to that noble woman, Mrs. Eddy, who has done so much for mankind in giving to the world "Science and Health with Key to the Scriptures."

MRS. A. WILSON KING, Salt Lake City, Utah.

I wish to express my gratitude for what the understanding of Christian Science is doing for me and mine. Seven years ago a friend left me a copy of the *Sentinel*. I investigated Christian Science by attending Wednesday evening meetings, and one particular demonstration given by a young woman convinced me that God would heal me if I would do my part. I had been a complete nervous wreck for many years. *Materia medica* and surgical remedies had failed to help me. After thirteen months at the woman's hospital, I was discharged as incurable unless I would submit to a dangerous operation, which I refused to do. Three weeks' treatment in Christian Science made me a new creature. I was then anxious to gain the understanding of the truth that heals,—to know what God is. This cost me many a hard struggle, but I kept on with the good fight, a faithful practitioner helping me for several months at a time, because I had much to let go; but I now rejoice to say that the sense of error has lost its power to my consciousness. I am thankful to God, and grateful to our beloved Leader, Mrs. Eddy, who brought to the world this wonderful idea of God which heals the sick.—MRS. ANNA J. DREW, New York, N. Y.

When this blessed truth came to me three years ago I saw something in it which I did not possess, although an active church worker. I lacked understanding, and I immediately investigated Christian Science for myself. Through the kindness of a lady visiting in our town, "Science and Health with Key to the Scriptures" was loaned me, and I soon purchased a copy for myself. After a severe attack of illness, the doctors being able to do nothing for me, I felt that I must take a stand for the truth. I rejoice to say that I have gained much from the *Sentinel* and *Journal*, together with an occasional talk with Scientists. I would like to say that I have been supported during a severe trial with circumstances that would have seemed unbearable in the old thought. There are five children in our home and the three youngest ones are now able to help me as well as themselves. I have within the last six months (since I have studied in earnest) had many beautiful demonstrations. After using glasses constantly for six years, I laid them off and never have been tempted to put them on.

I thank God hourly that this wonderful truth has dawned in my consciousness, and with love and gratitude to dear Mrs. Eddy I hope to follow humbly on in the way she has pointed out to us.

MRS. MARY A. HOWELL, Southampton, L. I., N. Y.

For several years past I have been afflicted with an ailment which increased in its intensity each year. I tried several doctors, and early in the summer of 1905 I went to a specialist, who told me that there was positively no cure for me. Discouraged and disheartened, I sought help in Christian Science, for I had a friend who had recently been healed of a long-standing illness, and I felt if there was help for her there must be for me. I did not delay, or wait for the usual attack, but went at once to a practitioner, and for the first time in ten years I was free from the disease. It was so good to go wherever I wished, even into a barn filled with new-mown hay,—a place which before I had always had to shun.

I am a teacher in a commercial school in Boston, and Science has been such a help to me the past year, for I have

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worked and taught, knowing that God is the one intelligence and source of strength, and thus my work has been and is one of pleasure in every way. God is indeed very good to me, and I am trying to thank Him, not only in words but in deeds, for the many blessings with which He is constantly surrounding me; and to Mrs. Eddy, who has given to the world that dear, comforting book, Science and Health, I give my heartfelt gratitude.

GRACE E. NICKERSON, Cambridge, Mass.

Over eleven years ago my health failed, and the best medical talent in Chicago was employed but failed to restore me. I was then asked by a friend to try Christian Science, and in one treatment I was instantaneously healed. Nearly all my life I had been a sufferer, and as I grew older the disease continued to get worse. I was treated by a number of physicians with but little benefit, and I also tried medicines, until my system was saturated with poisonous drugs. This was followed by stomach trouble, which seemed to distress me more than the disease had done, and the doctors claimed that it was the effect of the medicines I had taken.

In the spring of 1893 I went to Chicago and secured a position as manager of a World's Fair hotel, and in a few days I was attacked with a fever which my physician pronounced very serious. The doctor did not succeed in breaking it up, and in a few months the other ailments began to grow worse. I changed my doctor, but a nervous breakdown added to my other troubles, and kept me confined to my rooms and bed a part of the time,—almost a total physical wreck.

It was now near Christmas, 1894; my physician had planned a holiday visit, and I was left in charge of a lady doctor not in active practice, who lived in our hotel. This lady had sprained her ankle and was unable to walk, so I went to her rooms for advice and treatment, which I was scarcely able to do. On my way to the doctor's rooms I met a friend who had been treated in Christian Science for a serious trouble and had been relieved of intense suffering, and who insisted that I should go to see a Christian Scientist, but I replied that I did not have faith in that kind of healing. When I reached the apartment of the doctor, much to my surprise the Scientist was there.

I then told the doctor that I had almost made up my mind to try Christian Science. The doctor replied at once, "Don't hesitate a moment on my account; this lady has been giving me Christian Science treatments for my injured ankle and has relieved me of intense pain." These words from the doctor settled all doubts for me, and I went at once to the Scientist's suite of rooms, where, as stated above, in one treatment I was healed of all the troubles mentioned. For over eleven years I have not been sick enough to be confined to my bed or room, nor have I lost a day from business on account of sickness in that time. I do not claim that in all these years I have always been perfectly well, but I have relied strictly on Christian Science healing, which has never failed to bring quick relief.

Christian Science is not a new system of healing the sick, but is the same grand truth which was practised by Jesus when he healed all manner of disease. This blessed truth and Christ-healing was re-discovered and demonstrated by Mrs. Eddy, a grand, pure, and noble Christian character. She has made it clear to us that nothing is impossible with God; and there is no disease that Christian Science cannot heal, if it be properly applied. The only motive which has prompted me to write this testimony of my healing is that it may be the means of showing a way of relief to suffering humanity.

I may add that, with other Christian Scientists, I have the most kindly feeling of respect for the medical profession; several of my personal friends are physicians, and before I was healed by Christian Science they were very kind and did all they could for me.

WESLEY H. ROWE, Brooklyn, N. Y.

It is two years since I heard about Christian Science; a friend telling me of a wonderful case of healing of spinal complaint. I had been considered very delicate from my birth, and was now suffering from spinal and stomach trouble. The physicians told me that I could never be cured, and only by lying on my back half the day could I find relief. We tried all kinds of medical treatment, which did me no good but only made me weaker. When I was sixteen my parents took me to another physician, who advised a course of massage, which I had for two years. During that time I got very disheartened and depressed, as nothing seemed to do me any good and all my time was taken up going to doctors and doing exercises.

It was just at this time that we heard about Christian Science, and my mother decided at once to try what it would do for me. The nearest practitioner lived in Manchester, and after many difficulties we found her at home. I then had my first treatment and she loaned me a copy of Science and Health. My mother and I returned home that night and the next morning I got up free from pain, the first time for two years! This was indeed wonderful to me, for I had suffered intensely, in fact I did not know what it was to be without pain. I continued treatment for about a month and was completely healed. In our home life we have passed through deep trouble in connection with financial matters, but we have found daily comfort in Christian Science. It has never failed us, and all we have we owe entirely to the new understanding it has brought us. I am very grateful to God, and also to Mrs. Eddy for her beautiful life. My great desire is to show my gratitude by helping others and gaining a fuller understanding of this glorious truth.

MURIEL E. KERSHAW, Rochdale, Lancashire, England.

Some years ago I had a very serious attack of illness, which kept me indoors for many months, spending most of the time in bed. I never really recovered from that illness. The trouble still lingered with me, and I could never go out in damp weather without bad results. This was a great trial to me, as I naturally wanted to be strong like other people. A little more than two years ago I went from home on a visit, and when I returned I found two of my sisters, who had been delicate, wonderfully improved. I was very much surprised at the change in them, and was eager to know what had brought it about. They then told me they had been studying Christian Science, and explained what it is. I had never heard of it before, and wanted to read about it at once, because I had seen the good fruits. One of my sisters gave me a copy of *The Christian Science Journal* to read. While I read the articles a sweet peace came to me, and my fear of the disease left me. That same night I was healed, my sister helping me to realize the truth, and every day after that I gained in strength. The more I studied Christian Science the stronger I became. I did not use any other remedy than the truth revealed in Christian Science, and indeed I found that it was and is the only true and lasting one. Soon after that I was healed of a skin disease, also of biliousness. These were overcome simply by studying Science and Health. Another time I was able to overcome, through Christian Science, a bad condition of my throat. I now enjoy very good health, which I owe wholly to Christian Science. I am very grateful for the beautiful way in which I was guided into the truth, and for the practical help it is to me every day. I am glad I have also been able to help others to overcome, and am proving that "the great Physician now is here."

JANE ANN THOMSON, Edinburgh, Scotland.

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FROM OUR EXCHANGES.

Those who are reckoning the growth or decay of their sects should consider whether the vital question is not which of them is getting most of the church-attending population, but whether the best part of the modern world is coming to church at all. Those who see the situation most clearly are troubled not so much about their denomination, as about the hold that the churches in general are keeping upon the thoughtful and responsible part of Christendom. "I am disposed to think," said the late Prof. A. B. Bruce of Glasgow, "that a great and steadily increasing portion of the moral worth of society lies outside the organized churches, not by godlessness, but rather by exceptional moral earnestness." Dr. Anderson, another Congregationalist, echoes: "It cannot be doubted that the churches have lost their hold upon two classes of every community, the cultured and the industrial. . . . This state of things is due simply to the fact that the theology of the churches has passed out of the living mind of to-day. The modern man is not living in the world in which that theology had its being. He is not opposed to it. He has no live interest in it." How like the day when the Master found the Church of his day dry and dead, and took his stand outside of it, appealing to the souls of men!

The Christian Register.

If Christ had known only what is in the heart of man, he would have been the greatest of spiritual physicians but without the power to heal. But he knew the heart of God also. If there had been no unique revelation to him, he would still have been, by reason of his purity, his holiness, his union with and likeness to God, the most authoritative of all the interpreters of the spirit of the Father, with a gift of divination, a clearness of vision, born of his spiritual nearness to the Infinite. But he was more than a diviner of what is in the heart of man; he was so full of life himself that it flowed from him in a healing stream, and the touch of it was health, peace, content. Long after he had vanished from the earth men and women in the last agonies of martyrdom looked up at the unseen Christ and died with smiles on their faces.—*The Outlook.*

If we had a truer, a Biblical and Christian conception of the divine love, we would be more loving, more tolerant, more long-suffering towards one another. The object of the divine revelation is not only to make us feel how much God loves us, and how great is that love, but to make us nobler in nature and purer in life, and unless it does this we miserably fail to realize the full grandeur and significance of our essential self. It is not enough for us to believe what the Scriptures say about the love of God; that belief must take shape in our lives, and prove its virtue by effecting such a transformation of character that it shall be a witness to the personal indwelling of the Love in which we believe.

REV. H. T. POTTEN.

The British Congregationalist.

Therefore, beloved, ask yourselves: "Is there any spot in my life where I cross a line and pass over into a region where I live by another moral code than that which God accepts? Where I take the world standard; a region in which Christ's own conscience is not allowed to act and where God is of no account? Is there any place in my life where I make reserves and concessions, and accept another service and wear another livery?"

Ah! if there is, then we may know why we are so weak and sickly in our walk with God. For we are at variance with ourselves; and a soul divided against itself is on the way to ruin.

REV. H. SCOTT HOLLAND, D.D.

The (London) *Church Times.*

God can speak freely to men only through man, and we shall find him best, outside our own experience, in the religious strivings and the faith of our fellow-men. For we can always say of the inward experiences of others, if not of their outward circumstances or their special call, "I, too, am a man, no other than they and of like value in God's sight. God has made me the same offers and promises and is calling me to the same sonship and communion." We are encouraged to seek God in our own experience even by the sins and follies of other men.

The Congregationalist.

THE CHRISTIAN SCIENCE TEXT-BOOK.—"Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, with latest revisions and additions, and numbered lines. 700 pages.

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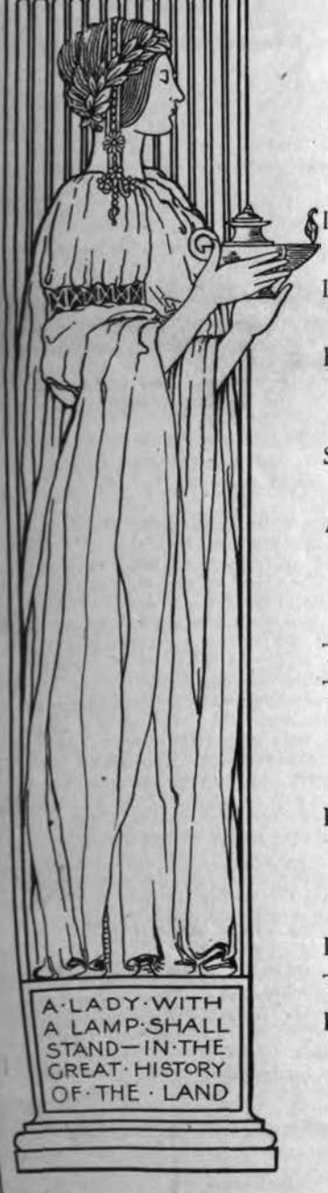
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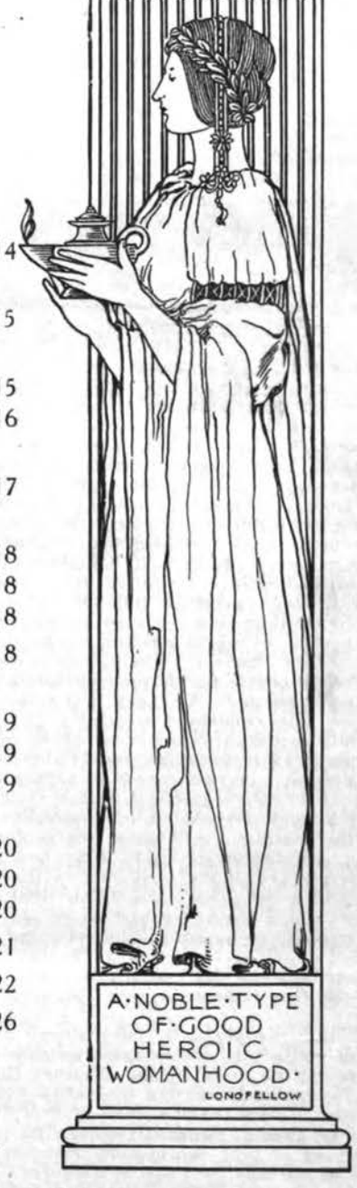
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ITEMS OF INTEREST.

National.

The Isthmian Canal Commission's recently evolved scheme of having the actual work of Panama Canal construction done by contract with a private concern has been made public. Chairman Shonts and those who are associated with him, as well as President Roosevelt, are very much in favor of it, and are certain that it will not only materially lessen the total cost of the canal, but will hasten the completion of the great waterway. The great reason for the change is found in the labor problem. Labor for the lower forms of work has been difficult to procure. In the case of a private contractor the matter of labor will be taken off the hands of the Government, for the contractor will already have at his command a working force of thousands of men skilled in the very class of work which must be accomplished in Panama. The Commission will make the contract with one contracting company, composed of several reputable concerns. The companies presenting bids must have a capitalization, over all debts and incumbrances, of $5,000,000, and will be obliged to present a certified check of $200,000 with each bid. The successful bidder must furnish a bond of $3,000,000. The compensation of the contractor will be on the percentage plan, each bidder setting forth for how small a percentage of the total cost of the work he will assume the task. The total cost, upon which the compensation of the contractor will be based, will be estimated by a board of engineers, two of whom will be appointed by the successful bidder and three by the Government.

Within five years, by international agreement and wireless telegraphy, weather forecasts will be made by the Weather Bureau at Washington covering the entire Atlantic Ocean. This is the prediction of Prof. Willis Moore, chief of the department. The establishment of this "world-wide" weather service has already been partially secured. Half a dozen transatlantic liners equipped with wireless, a number of vessels in the coastwise trade similarly equipped, and Government vessels, are already sending reports while at sea to the Weather Bureau. In addition Washington headquarters also receive every day weather reports from wireless stations in the Azores, Bermudas, and Bahamas, the west coast of Africa, and twenty stations in the West Indies. An international wireless congress is now in session at Berlin, and the American representatives present have been instructed to urge the passage of an international law compelling all vessels equipped with wireless, picking up weather reports at sea, to transmit them to the nearest coast, whence they may be flashed by cable to Washington. Within two hours after such reports are received, Professor Moore says, they can be flashed back to sea, to be picked up by vessels, which can thus secure warnings of storms and unusual disturbances. The vessels receiving such a warning on location of a storm could evade it. With such information much of the damage to shipping caused by the Galveston storm, which was only two hundred miles in area, could have been avoided.

Who is responsible for the creation of the Salton Sea in southern California, which already covers an area of four hundred square miles and threatens to spread over two thousand square miles if some means of diverting the Colorado River cannot be devised, is a question perplexing Mexican and American diplomatists. Meanwhile both the United States and Mexico are bending every effort to check the river which has been accidentally turned from its course through the efforts of the California Development Company to irrigate lands in northern Mexico and southern California. Again and again the Southern Pacific Railroad has been compelled to move its tracks which ran through the Salton sink, and have been forced on to the foothills surrounding the great basin. Several small towns are now beneath the waters, and in many places only the tops of the railway telegraph poles indicate where the roadbed formerly was. In the lowest part of the sink the water is now seventy feet deep. For a time the water from the Colorado raised the sea at the rate of six inches a day. The failure to control the river would give this country and Mexico a lake comparable to the Great Lakes separating the United States and Canada. At present the lake is greater than any body of water wholly within the United States except Salt Lake and Lake Michigan.

There are in the United States over sixty million acres of swamp land. Now that the Government has shown what it can do to water the barren deserts of the West, it is suggested that the Government might be equally successful with the swamp lands, which by drainage can be rendered habitable and productive. Opportunity for this would be afforded in the vast swamps of the lower Mississippi Valley and Florida, of the Sacramento Valley of California, of northern Minnesota, and the southeastern coastal plain. The efforts to drain swamp lands began, like the movement to irrigate the deserts, with individuals, was taken up by the corporation or colony, and is now fast becoming the concern of the State. In northern New York, Ohio, and Wisconsin, corporations as well as individuals have drained some of the larger swamps and now raise in them the finest quality of celery, onions, and asparagus. The same has been done also to some extent in the lower Sacramento Valley. In Florida a Governor has recently won an election on the drainage issue, and the people of that State are hoping to drain not only their more accessible swamps, but possibly even the great Everglades. In Minnesota and North Dakota a State drainage commission has been organized and vast areas are being drained and settled under State auspices.

Proceedings will be started without delay to invalidate the patents to millions of acres of coal land obtained from the public domain in the West by methods believed to be fraudulent. This policy is in connection with the President's plan of preventing entry of coal lands on the public domain. The Geological Survey has parties mapping and minutely examining the coal lands on the public lands in Washington, Montana, Wyoming, Colorado, Utah, and New Mexico. There are about one hundred thousand square miles of coal lands in these States and New Mexico, about two-thirds of which has been patented to private parties, the other third belongs to the Government; but of the two-thirds conveyed away by the Government it is thought a vast amount can be recovered through the legal steps the Department of the Interior contemplates.

The south tube of the Pennsylvania tunnel under the North River was officially opened on the 10th inst. Some days before the two shields were brought together final measurements were taken, as in the case of the north tube, opened about four weeks earlier, to ascertain that the alignment was correct. The result was a triumph for the builders of the tunnel that surpassed the one achieved in the north tube, which was the subject of comment the world over. The deviation in the north tube was found to be one-sixteenth of an inch, but in the south tube event this slight deviation had been eliminated and when the two shields met it was found that the two steel tubes fitted as exactly as if they had been made in one piece.

For the first time since the city of New Orleans was founded, 188 years ago, a modern sanitary and underground sewage system was put into operation on the 11th inst. The pipes connected are part of a $24,000,000 sewage, drainage, and water system, building of which began eight years ago.

Foreign.

The Shah of Persia has greatly surprised his subjects by granting them a legislative assembly and a constitution. This step is taken, it is expressly said, "in view of the desire of the Shah for the extension of national tranquility, for the welfare of Persia and all its inhabitants, and to fortify the Government." The new national assembly will be immediately organized in Teheran. It will be composed of equal parties, namely, princes of the blood, clergy, chief of the reigning dynasty, Cadjar, high dignitaries and personages, merchants, and representatives of corporations. It is provided that all civil and constitutional laws shall originate in the assembly, and become effective after signature by the Shah. The flag of the Persian Legation in Washington was flown to the breeze on Aug. 10 in celebration of this important political event.

The resources of Cuba are derived mainly from the tariff on imports. During the first period of American intervention, 1899 to 1902, the value of the merchandise imported was about $66,000,000 a year. This supplied the major part of a total revenue of approximately $17,000,000 a year. Improved industrial conditions resulted in greater exports, larger purchasing power, more imports, increased revenues for the Government. The net result was the creation of a large surplus, which induced extravagance and excited individual and party cupidity. Next in importance to the passage of organic laws, which will correct abuses in her elections and her judiciary system, Cuba's great need is a readjustment of her fiscal system.

About a year ago there was much excitement in Great Britain over German attempts to buy coal fields in South Wales, regarding which Mr. Balfour said in the House of Commons that the Government could not view with indifference the acquisition by foreign syndicates of areas of steam coal on which the British fleets depended. It is reported, however, that such acquisition has been accomplished. The shares of the original company owning the Whitworth collieries in South Wales have been gradually bought by a group of German capitalists, who now control three-fourths of them and request the English directors to resign to make way for a complete German board.

The amnesty proclamation of Provisional Governor Taft of Cuba is of the most sweeping character possible, pardoning every serious crime which has been an outgrowth of the revolution and its cause.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

LECTURE IN THE MOTHER CHURCH OF CHRIST, SCIENTIST.

AN appreciative audience which not only filled the five thousand seats of the new auditorium of The First Church of Christ, Scientist, in Boston, but likewise all the available standing-room, listened with close attention to the lecture delivered Tuesday evening, Oct. 16, by Prof. Hermann S. Hering, C.S.B. The seats on the main floor were filled before quarter past seven, and quarter of an hour later every seat in the galleries had been taken. Many persons who could not obtain even standing-room went away. The lecturer was introduced by William D. McCrackan, M.A., C.S.B., First Reader of The Mother Church of Christ, Scientist, who spoke as follows:—

Ladies and Gentlemen, Friends:—I suppose it is fair to assume that most of us would like to be better, healthier, and happier,—in a word, more harmonious than we now find ourselves to be. Among the five thousand and more persons present here to-night it is likely that the majority at least feel that there is room for improvement in themselves or in their surrounding conditions of life. Some of us, I have no doubt, feel the need of a change for the better to be urgent, if not desperate.

It is a significant fact that whatever may be the differences *among* men as to ancestry, race, temperament, or education, all are, nevertheless, in search of the same greatly desired *goal*. While this person or that may believe the goal to be wealth, or fame, or power, or praise, or personal adulation, or any one of the great number of forms assumed by human ambition, yet everybody when closely questioned will gladly acknowledge that the real goal is what we call happiness, —a condition of thought, a mental attitude.

Christianity teaches that happiness is to be found only in the consciousness of our unity with God, and Christian Science proves that this happiness depends upon no illusive, visionary expectation to be realized after death, but is attainable and available here and now, in the measure of our understanding of the only true God and of His Son, Christ Jesus.

There is nothing sensational about Christian Science, unless one chooses to call the fruits of the Spirit and the works of faith sensational. Christian Science is at work in this work-a-day world of ours, making better men and women out of the ordinary material which is to be found here. Christian Science is no strange or supposedly incomprehensible process by which mortals are suddenly translated into the realm of pure Spirit, having no trials nor tribulations to test their faith and charity, their mercy and long-suffering. The effects of Christian Science are made manifest in improved mental, moral, and physical conditions. It is making better Christians, better Bible students, better fathers and mothers, husbands, wives, and children, better friends and citizens, better employers and employees. God's guidance and God's blessing mark this growing body of Christian people as they march along the road from "sense to Soul," trusting in the omnipotence of God to save from every ill, woe, and sorrow.

For one reason or another Christian Science seems to have been quite frequently misunderstood and thus misrepresented. Christian Scientists do not complain particularly of this, because they know that every great truth has received treatment of this kind since history began, but it is obviously unfair to the millions of unprejudiced persons who are in need of the ministrations of Christian Science to permit such misconceptions to go uncorrected. Much has been corrected in the public prints, and the lectures of the Christian Science Board of Lectureship are doing much to meet the popular demand for correct information about Christian Science and its revered Discoverer and Founder, Mrs. Eddy, the author of its text-book, "Science and Health with Key to the Scriptures," and Pastor Emeritus of this Church.

It is now my sincere pleasure to introduce to you the lecturer of the evening, known to many in this audience as a former First Reader of this Church, Prof. Hermann S. Hering, C.S.B., a member of the Christian Science Board of Lectureship.

Professor Hering's subject was "Christian Science: Humanity's Helper," and the full text of his lecture will be published in the November issue of *The Christian Science Journal*.

FROM OUR CONTRIBUTORS.

THE WORLDLY-WISE STEWARD.

REV. WILLIAM P. MC KENZIE.

THE story of the unjust steward, as it is called, might well be named the story of the dishonest steward: but since the peculiar form of dishonesty described involved such scheming as drew forth a compliment from the defrauded employer, as if he thought it an evidence of cleverness, the above title may not be inapt. At any rate the inference from the story teaches that we should not adopt the really short-sighted methods of worldly wisdom in order to make present gain, but rather should so plan our lives as to secure enduring riches. In discussing the translation the endeavor will be to throw a ray of light on the meaning of the passage, such as we may sometimes gain from a consideration of the original text. Our suggestions are, however, put forth for consideration, not as a final or authoritative interpretation of the text.

This story recorded in the sixteenth chapter of Luke's Gospel is not called a parable in the text. It does not have the sign of the parable, as when Jesus said, "Whereunto shall we liken the kingdom of God? . . . It is like a grain of mustard seed;" or "like unto leaven." So we may expect that in it we are not going to find a parallelism in human affairs with spiritual processes. Indeed the teaching from this story is drawn by direct contrast rather than likeness, as we shall see.

Let us first relate the story. There was a man of wealth who had an overseer, and this overseer was accused to him of squandering his property. So, having summoned him, he asked, "What is this thing I hear concerning you? Make out an accounting of your management, for you can no longer be overseer."

"What am I to do," said the overseer to himself, "since

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my master is going to take away my office from me? I haven't the strength to dig, and to beg I would feel ashamed. I know what I will do, so that when I am dismissed from office some may welcome me into their houses." So, inviting to him separately each one of his master's debt-owers, he said to the first, "How much do you owe my master?" And he replied, "An hundred measures of oil." Then he said to him, "Take your account, sit down quickly, and write fifty." Again, to another one he said, "And you, how much do you owe?" He replied, "An hundred measures of wheat." To him he said, "Take your account and write eighty." And, on discovering it, his master complimented the guile of the overseer, because he had acted thinkingly; for the sons of this world are for their own generation more alert in thinking than the sons of light.

The story gives us an early example of the rebate system, and although the rich man had suffered by the embezzlements of his financial agent, he rather admired the far-sighted method he employed for making friends by a final piece of rascality. If these bills were for a year's rent of farm and olive yard, then the man who should have paid his rent in oil had a rebate of one gallon for each day in the year, and the farmer who owed in rent twelve hundred bushels of wheat had a rebate of two hundred and forty. Even though they recognized that they were to have no more favors of this kind, yet by what is spoken of as "honor among thieves" they would feel bound to do something for the overseer, who could claim to have been discharged because he had favored them. This is the wisdom of the world, to enchain others by making them participants in wrong-doing, and then to make use of them. The clever overseer knew his men when he offered the rebate, and their eager acceptance of the dishonest advantage made them his servants; so he had neither to dig nor to beg, and even the defrauded master said, "Well, he was a clever rascal."

The ninth verse of the chapter has given rise to much discussion. Evidently the authorized version is not a correct rendering of the original: "And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations." The revisers of the Bible made some attempt to clarify the translation, and rendered the verse "Make to yourselves friends by means of the mammon of unrighteousness; that, when it shall fail, they may receive you into the eternal tabernacles." But would this be in line with the Christly teaching? Could one honestly exhort a man to use his unrighteously gathered riches to win the friendship of good people, with the promise that when his material world collapsed, they could in some way receive him into heavenly places? That would be a plea for "tainted money" such as this age has outgrown. Is the lesson which Jesus drew from the story intended to indicate that we shall follow the example of this rascal steward, this rebating agent, this embezzling overseer? or is it that we shall do the exact opposite? The four verses which follow the one in question make very clear what the teaching really is.

The confusion comes from the translation of the Greek preposition *ek*, which, when used in respect of *place*, is rendered "out of," and when used in respect of *origin* or *source* its usual meaning is "by means of." In Matthew, 7 : 5 this preposition appears twice—being translated "out" and "out of" in the admonition, "Cast out first the beam out of thine own eye." The word translated "cast out" means exactly to throw away; and the idea of separation is strongly suggested, as if it were said, "Throw away the beam away from your eye." In composition with other words this preposition *ek* implies, among other meanings, removal away from, out of, or one might say "away out." In its simple use this idea of separation is primitive, because when translated "out of" in regard to objects, it is used of an object once *in* another but now separated from it in respect of place, time, source, or origin—so at least it is affirmed in Robinson's Lexicon of the New Testament.

What, then, was Jesus' teaching from the story? He acknowledged that the worldly-wise master admired the rascality of the worldly-wise steward; then, turning the conversation, he began: But I for my part say unto you, make you for yourselves friends away from (or separate from) the riches coming from fraud and injustice, so that when you fail, they may receive you into the eternal dwellings. He that is faithful in a very little, in much will also be faithful, and he who in a very little is dishonest, in much will also be dishonest. If then you should prove unfaithful in regard to the wealth connected with dishonesty, who will entrust with you that which is genuine? And if in regard to what belongs to some one else you are not trustworthy, who will give you what is your own—that is, who will be trustworthy for you?

The final summing up of the instruction is in the words, "Ye cannot serve God and mammon." We can remember when the glory of material success was a pulpit theme, but we are grateful that the whole trend of thought has already changed. Men have seen the dishonest suffer under the scourge of universal disapprobation, and have seen that material possessions bring no balm. They have seen that certain qualities of thought bring abiding happiness and eventually win the good will and confidence of all right-thinking men.

It is not enough, however, that the dishonest be ostracised from fellowship with worthy men; the good men who thus express their disapprobation must also learn from Christian Science about the genuine and real riches, the qualities of mind which enrich character, which reveal the wealth of affection, and build up enduring substance. They may thus establish relationships with those who live apart from dishonesty, cruelty, coercion, and fraud; and in such friendships there is a foretaste of heaven, and indeed preparation for that state which is the kingdom of heaven, or the reign of divine Love.

There are many who recognize the manifest change in public thought whereby materialistic ideals are being superseded, who perhaps have not yet recognized the service of Christian Science therein. Like the imperceptible advance of light at dawn which finally fills the world with its illumination, so has the light of truth become pervasive, until the whole world sees more clearly the beauty of spiritual being and the attractiveness of holy living, because they have seen this harmony and beauty illustrated in characters refined and cultured by Christian Science teaching.

STUDY THAT SATISFIES

MARY LLOYD MC CONNEL.

SCATTERED over the world to-day are men and women more or less isolated from society. It may be they dwell in western mining camps, on Canadian ranches, on sheep-farms in the Australian bush, or even in secluded hamlets of rural England. They have once lived in cities with large possibilities of education and of culture, and now, side-tracked from the world, they feel stirring within them the fear of stagnation and mental deterioration. There are no picture-galleries to visit, no lectures to attend, perhaps not even congenial society to frequent. Under such circumstances they imperceptibly fall into slipshod mental habits. The daily routine of work is performed mechanically. "The daily round, the common task" seem to furnish the sole outlet for energy. For them life loses its zest. There is no guerdon for ambition. Too often a dull discontent with a monotonous existence takes the place of hope, vitality, and strenuous endeavor. The body responds to the depressed mentality; physical ills follow; relief is sought in *materia medica* or alcoholic stimulant, until "the last state of that man is worse than the first." Now for this false condition of things a sure and simple remedy is at hand,—within the reach of every man's time and means.

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God never intended a daily round of monotonous work to satisfy man's immortal cravings for something beyond the material; but society functions, visits to art-galleries, or attendance at learned lectures are not necessary to keep us mentally awake, improve diction, feed imagination, cultivate the intellectual faculties—in short, to educate us in the truest sense and give supremest culture. The systematic study of the Lessons given in the *Christian Science Quarterly* proves of untold benefit, enabling us not only to overcome illness should it present itself, dispel fatigue, and guard against contagion, but the concentration of thought necessary to find the consecutive "steps" which build up each Lesson proves also of incalculable educational worth.

No magazines that come into a home can uplift, calm, and strengthen as do *The Christian Science Journal* and the *Sentinel*, bringing periodically their messages of earnest personal endeavor, intimate correspondence, and helpful editorials. The reading of one of the Christian Science pamphlets in our isolation will bring a sense of satisfaction and of peace not to be obtained from merely personal preaching, and lastly, the daily reading in the Bible and in "Science and Health with Key to the Scriptures," and "Miscellaneous Writings" by Mrs. Eddy, opens vistas of mental growth undreamed of before. Our lives cannot become narrow, routine will not degenerate into a rut, nor our vocabulary grow circumscribed, where these marvelous books are studied. Besides bringing us physical healing and spiritual regeneration, they prove supremely interesting as educational factors. Thought grows more harmonious and less chained by outward circumstances. Language becomes gentler and more refined. We no longer sigh over neglected opportunities of the past, or over present limited environment. Religion takes on a new meaning and becomes for us not a matter of creeds or sects, but universal and soul-satisfying.

As we go about our daily avocations, after the study of the morning's lesson, we remember that to partake of the true Sacrament the first step necessary is the purification of sense and self, to attain which humility and repentance are needful. These lead to confession of sin, reformation and amendment of life, watchfulness and prayer, culminating in regeneration and a rising into newness of life. As we ponder over the synonyms for God which illumine the pages of Science and Health, we thereby realize how much our mental horizon has widened since we commenced the study of Christian Science. God is no longer the Deity of Milton or of Dante. We have learned that God is Life, that Life is Truth, separating the false from the true; that an understanding of divine Principle even in part heals the sick and casts out sin; that Truth must be demonstrated and not merely believed.

It takes seeking and striving to gain an understanding of Truth that will overcome sickness and cast out sin, but we learn that Truth "endureth for ever" and must ultimately triumph over all error, and as we realize that God is Love, Love leads us out of matter into Spirit. Love purifies our affections and renders them spiritual. It demands the sacrifice of self, the giving up of all for Truth, and thus only can we realize that God is Love and Love is All,—that Soul governs man by spiritual laws; therefore the real man is governed harmoniously and is not subject to the laws of *materia medica* or orthodox theology. We thus come to see that our work is the recognition of spiritual existence here and now, the overcoming of the false testimony of the senses which leads us to believe that we live in material conditions. Through purity of thought alone can we gain this realization, and sin has to be cast out and demonstrated over ere we reach perfection. By this most satisfying study of Christian Science, life on the lonely ranch or in the secluded village grows wide beyond all narrow limits. We recognize ourselves as dwellers in the realm of divine Mind, happy children of the one Father, possessed of all things good and needful.

SELECTED ARTICLES.

THE LARGER FRATERNALISM.

A larger fraternalism is the spirit of the hour. Among those who direct, this is acknowledged as heaven's handwriting on the wall. As Dr. Lyman Abbott has lately said, "We are rapidly passing out of the reign of the monopolist, that has held as a tyrant those that toil; out of the age of the many who struggle for the mastery, with 'the devil take the hindmost' as their creed, into the age of fraternalism, where the government is to come to the loving sense of its great fatherhood of the people, who are brothers all. New Zealand has shown us already how this is in many ways so practically possible. The spirit there born is rapidly sweeping the world. From the heart of those directed, as well as those that direct, the same spirit is being most rapidly born. Socialism, with all its many faults in the past and many more to overcome, has this clear message that we must all acknowledge is born of heaven—the message of comradeship, the message of a great common brotherhood, with a government which insures the paternal adjustment of the rights of all."

So from both sides of the great barrier between us we are tunneling to the common center, and already back and forth from one side to the other, the directors and the directed, are we passing along to the coming heart conviction of the real great comradeship—the thought of the great fraterhood. The purpose of the Church is to get into the hearts of all the one common spirit of Jesus, the great mediator of all our difficulties.

Jesus showed this spirit of brotherhood even to the meanest. He wanted to break bread with the publican, the meanest monopolist of the hour. When he did this the stone heart of the man was broken; it melted like wax in the presence of such a warmth of love. To-day followers in his footsteps on both sides of the barrier are doing likewise, and every such willingness to be a brother to those most unbrotherlike has brought a new light to the dark social problem we have to solve.

Men only fight like wild beasts because they think their opponents are trying to injure them. Let them once see that it is love that prompts the action—a desire to come to a real comradeship and brotherhood—and the savage in us goes. We are like the wild lions; all our savageness is plucked out when once we feel our keeper is our lover and we have nothing to fear.

Sam Jones, the "Golden Rule" mayor of Toledo, once said, as he was leaving Hull House, that there are no conditions in life where a man should not use as his only defense the weapon of love. There never has been nor ever will be a problem to meet in the social life, or any life, where this is not the great panacea. Though all is law, still all is love. When this takes hold of men's hearts we begin to count our *frater-nosters* with our *pater-nosters*. Then we, like Christ, walk upon the waves of a life tempest and say, Peace, be still; in place of fearing, like timid disciples, that we will be forever lost in the storm of social struggle that drives men like the furies in their war of words and their war of deeds.

Extracts from sermon by REV. FRANK N. RIALE.
The Chicago Sun.

Mrs. Eddy, the author of the Christian Science text-book, "Science and Health with Key to the Scriptures," affirms that it is the divine Mind alone that heals, and inasmuch as God is the only healer it is the realizing prayer of His omnipotence, omnipresence, and omniscience that overcomes sickness and sin. The student therefore who has the clearest and highest sense of this grand fact is best qualified to heal the sick, and he who in the largest degree dispossesses himself of human will and overcomes all sin in his own

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consciousness meets with the most success in the healing of both physical ills and moral depravity. As multitudes have been healed perfectly and permanently of disease and sin through Christian Science when all other means had failed, and have also been uplifted spiritually by its teachings, any assertions or insinuations to the contrary will have little weight with the large majority of well-informed people at this day and hour. CALEB H. CUSHING.

Portland (Me.) *Press.*

AMONG THE CHURCHES.

CHARLOTTE, MICH.

The sale of the Episcopal church property, corner of Lovett and Washington Streets, has been consummated this week, the same passing into the hands of the Christian Science Society of this city as purchasers. This corner was bought and church built by the Episcopal people in 1889, and until about five years ago regular services were held a greater portion of the time, since which only occasional meetings have been held. The location is a most desirable one, being as central as it could be and yet sufficiently retired to avoid confusion from the outside. The building is an excellent one of its kind, and with some repairs will be as good as new.

In the purchase of this property the Christian Scientists here have secured to themselves a pleasant church home which will conveniently accommodate their needs for some time, and which will not only serve their needs but better encourage such of the public as may wish to attend the Sunday and Wednesday evening meetings of the society. Their present rooms in the Tribune Building are very pleasant, but not as accessible or inviting as the church will be when placed in order and arranged for their use.

This society is entitled to considerable credit and consideration in its steady advancement since its first formation about five years ago. While there has been no semblance of urging, or methods to unduly attract an inquiring public, there has been no step backward, but a steady gain in strength. In fact it is noticeable and worthy of thought that these churches do not turn backward wherever established. It is not for us to attempt to explain why, or make any comparisons with other organized bodies of Christian workers, but it is observable by many who have watched the progress of the Christian Science movement that its members seek to be devoted to the basic truths upon which it is founded, rather than yield in any way to world pressures. The simple but useful services indicate great loyalty and that foundations are laid upon the teaching found in the Sermon on the Mount. The society is to be congratulated in securing so pleasant and inviting a home. May it grow and expand in usefulness.—*Charlotte* (Mich.) *Leader.*

CHARLESTON, W. VA.

First Church of Christ, Scientist, of Charleston, held the initial services in their new hall on Aug. 19. The seeming adversity, the fire that visited us about a year ago, bound the members together yet more closely with ties of sympathy and love, and aroused new energy and enthusiasm. There is a feeling of deep thankfulness that the difficulties of the past months have been surmounted and that the needs have been met. The new rooms are in the same location, the entire second floor having been constructed to meet the requirements of the church. The Reading Rooms are large, bright, and homelike, and the auditorium is capable of holding nearly two hundred people.

Though Christian Science at first met with opposition and prejudice in this community, it has gradually spread its influence until now there is a far more kindly feeling. The lecture at the Opera House on May 26 was well attended by the city's most thoughtful people, who expressed deep appreciation. As a whole and as individuals the church endeavors in the spirit of Love to "do all things without murmurings and disputings," and to be obedient to the counsel of our Leader.—*Correspondence.*

BROCKTON, MASS.

While it has not been definitely decided what line of action will be taken by the Brockton First Church of Christ, Scientist, respecting the recent gift from Mrs. Clara Snow of the twenty-thousand-dollar Cobb estate on North Main Street as a church site, members are looking forward to the erection of a handsome edifice, similar in type to those built by the Christian Scientists the world over. All the members of the church who have expressed their views are of the same opinion—that no time should be lost in raising the amount of money necessary to put up a church building which will fully meet the needs of the society now and for years to come. The local church has been established between seven and eight years. There was a very limited membership at the start, but interest has steadily developed in the work until at present the numbers have been increased to over one hundred.

When Mrs. Snow purchased the Cobb estate recently there was considerable conjecture as to what disposition she was to make of the property, and when, at a special meeting of First Church, Wednesday evening [Sept. 12], she presented the deed, it came as a great suprise and all the members present could say was that it was a magnificent gift. It was all done very quietly and proper words of appreciation were expressed. The society has never had a permanent church home, but has held its meetings in various halls about the city.

Brockton (Mass.) *Times.*

THE STREET IMPROVEMENTS IN CONCORD.

We feel sure that our readers will be pleased with the following excerpts from a few of the letters received by Mr. J. Wesley Plummer in connection with the fund for the improvement of certain streets in Concord, N. H.; in fact, all the letters received by Mr. Plummer express the pleasure of the writers in taking part in these improvements which will contribute so much to the comfort of our Leader.

"Please accept the enclosed check to be used for street improvements in Concord. It is indeed a privilege and pleasure to help, ever so little, to 'smooth the pathway' of our beloved Leader, who has done so much for us in showing the *high-way* to health and holiness, wherein and whereby we have been inexpressibly blessed in innumerable ways."

"I feel the deepest gratitude that I am privileged to add the enclosed amount to help complete our Leader's desire, for through the study of her wonderful works my pathway has been illumined with peace and happiness."

"The opportunities are so very few wherein we can contribute to our beloved Leader's comfort, that we gladly welcome this occasion to show in a measure our love for Mrs. Eddy and for her home city."

"My debt of gratitude to our Leader in Christian Science is greater than can be expressed. It is a joy to find even a small way in which to add to her comfort."

"Enclosed find check to go toward the pavement fund in Concord, of which you are acting as treasurer. I deem it a privilege to add my mite."

"This is only a small token of our love and affection for one who has done so much for us and the world at large."

"We are very glad that there is something that we can do in this way to express our gratitude to our Leader."

"I am pleased to have this opportunity of adding to the comfort of our beloved Leader."

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THE LECTURES.

THE BOARD OF LECTURESHIP.

The appointments for the year ending June 30, 1907, are:—

Miss Mary Brookins, C.S.B., 925 N. Y. Life Building, Minneapolis, Minn.

Hon. Clarence A. Buskirk, C.S., 1337 Mt. Clare Place, St. Louis, Mo.

Clarence C. Eaton, C.S.B., 624 N. 3rd Street, Tacoma, Wash.

Judge William G. Ewing, C.S.B., 541 St. John's Avenue, Highland Park, Ill.

F. J. Fluno, M.D., C.S.D., 1368 Franklin Street, Oakland, Cal.

Judge Septimus J. Hanna, C.S.D., 1532 North Nevada Avenue, Colorado Springs, Col.

Prof. Hermann S. Hering, C.S.B., 91 N. State Street, Concord, N. H.

Edward A. Kimball, C.S.D., Post Office Box 518, Chicago, Ill.

Bliss Knapp, C.S.B., 4 Batavia Street, Boston, Mass.

Frank H. Leonard, C.S.B., 305 Temple Bar Building, Brooklyn, N. Y.

Rev. William P. McKenzie, C.S.B., 1010 Massachusetts Avenue, Cambridge, Mass.

William N. Miller, K.C., C.S.B., 6 Sumner Terrace, S. Kensington, London, England.

Mrs. Sue Harper Mims, C.S.D., 575 Peachtree Street, Atlanta, Ga.

Rev. Irving C. Tomlinson, M.A., C.S.B., 82 Warren Street, Concord, N. H.

Rev. Arthur R. Vosburgh, C.S.B., 517 Central Building, Rochester, N. Y.

Bicknell Young, C.S.B., 243 Wabash Avenue, Chicago, Ill.

RIVERSIDE, CAL.

A large audience assembled last evening [Sept. 25] at the Loring Theatre to listen to a lecture on Christian Science delivered by Bliss Knapp of Boston. Judge Densmore introduced the speaker, saying in part,—

It is not my purpose to remark even generally upon the subject of this lecture. I am not capable. It is a subject beyond me. I know generally that Christian Science teaches truth, and that Christian Scientists are the happiest, most thoughtful, and best people in our land, and whatever rule of action produces such results is worthy of our most careful consideration and thought.

Riverside Enterprise.

DANVILLE, ILL.

Mrs. Sue Harper Mims, Christian Scientist, lectured at the Grand Opera House last night [Sept. 28]. She was introduced by R. B. Holmes, who said in part,—

During the past decade Christian Science has had a most remarkable growth, and many have been attracted to this church, whose doctrine seems to be "the faith of the fathers," resurrected, as it were, by that brilliant woman, Mrs. Mary Baker G. Eddy. Though I am not a Scientist there is much in this belief that appeals to me. It is wonderfully comforting to be able to accept literally such statements of the Master as, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do."

Danville Democrat.

DAYTON, O.

Twice First Church of Christ, Scientist, on South Boulevard, was taxed to its full capacity, Sunday afternoon and evening [Sept. 30], to listen to a lecture on "The Idealism of Jesus," by Rev. Arthur R. Vosburgh of Rochester, N. Y. At the afternoon lecture he was introduced by Rev. G. F. Deal of this city, a United Brethren minister. In introducing the lecturer, Rev. Mr. Deal said,—

There are many thousands of good Christians in the churches who oppose Christian Science because all they know of it they have learned from its enemies. All these will become its friends when they learn that Christian Science stands for all they have hoped or prayed for, and that it helps them to realize it. Up to two years ago I opposed this church, for all I knew of it was what I had learned from its enemies; but since I have studied its text-book, read its literature, and mingled with these people in public and in private, I have entirely changed my opinion, and now I believe Christian Science to stand for primitive Christianity, as no other church does. I have not changed my faith in the Bible and its great truths, only these have become clearer and better understood.

All who are here know full well that Christ and his early disciples healed all manner of disease. This was so common that it was expected of them, so that the people brought their sick and laid them on the streets. For years I have felt that these signs did not follow them that believed, as Christ said they should, and I could not explain why. Christian Science, in healing the sick by divine power, fills the commission as no other church to-day. The proper understanding of God and of man and their intimate relation to one another is the greatest knowledge within the reach of man. The demonstration of these great truths brings peace and blessings beyond all description. Many of earth's best Christians suffer in pain for days, months, and years, believing that this is the will of God. When they learn and understand that God does not want His dear children sinful or sick, they will throw off sickness, as they do sin, by divine power. When your blinds are down on a bright day your room is dark; remove these and it is filled with light. This is no miracle; it would be a miracle if it were not so. This is the teaching and faith of Christian Science. None are so sinful or so hopelessly afflicted but that divine Love and infinite power and goodness will heal them when they come truly and lawfully and really in contact with it. Christian Science gives us an insight into these deep spiritual things in a way that it becomes easy and natural to live under the shadow of the Almighty.—*Dayton Herald.*

LECTURES AT OTHER PLACES.

Blue Rapids, Kan.—Hon. Clarence A. Buskirk, Sept. 21.

Greensburg, Pa.—Rev. Arthur R. Vosburgh, Sept. 23.

Galena, Kan.—Judge Septimus J. Hanna, Sept. 23.

Wheaton, Ill.—Bicknell Young, Sept. 23.

South Bend, Ind.—Mrs. Sue Harper Mims, Sept. 23.

Topeka, Kan. (First Church).—Hon. Clarence A. Buskirk, Sept. 23.

Los Gatos, Cal.—Dr. F. L. Fluno, Sept. 24.

Sheboygan, Wis.—Bicknell Young, Sept. 24.

South Haven, Mich.—Judge Septimus J. Hanna, Sept. 25.

Elgin, Ill.—Rev. Irving C. Tomlinson, Sept. 25.

Lincoln, Kan.—Hon. Clarence A. Buskirk, Sept. 25.

Hastings, Neb.—Edward A. Kimball, Sept. 25.

Lawrence, Kan.—Hon. Clarence A. Buskirk, Sept. 27.

Rapid City, S. D.—Judge William G. Ewing, Sept. 27.

Hoopeston, Ill.—Judge Septimus J. Hanna, Sept. 27.

London, Ont.—Bicknell Young, Sept. 28.

Oak Park, Ill.—Rev. Irving C. Tomlinson, Sept. 28.

Sabula, Ia.—Judge Septimus J. Hanna, Sept. 28.

Lead, S. D.—Judge William G. Ewing, Sept. 28.

Minneapolis, Minn. (First Church).—Rev. Irving C. Tomlinson, Sept. 30.

Dubuque, Ia.—Judge Septimus J. Hanna, Sept. 30.

Logansport, Ind.—Mrs. Sue Harper Mims, Sept. 30.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book does not consult nor read letters on disease. Writing to Mrs. Eddy *is not* prohibited. Take no notice of startling reports about Mrs. Eddy. Our Committee on Publication will be reliable on this subject. *Beware of counterfeit letters.*

A USEFUL BOOK.

Beloved Editor:—I recommend to the readers of our papers the book, BRYAN AMONG THE PEACE MAKERS, edited by Hayne Davis, a lawyer and a Christian Scientist. It is filled with useful information for the members of our denomination. MARY BAKER EDDY.

Pleasant View, Oct. 11, 1906.

[The following letter to Mrs. Eddy from Mr. Davis, the editor of the book above referred to, will prove interesting to our readers and we are glad to give it prominence in our columns, dealing as it does with topics of world-wide interest.—EDITOR.]

New York, N. Y., Oct. 8, 1906.

Beloved Leader:—You will doubtless be interested to hear of the following way in which your efforts are bearing fruit. On the day that the Peace of Portsmouth was announced in Europe, a delegation from the United States Congress proposed to delegates from eighteen other National Parliaments, the creation of a Permanent International Parliament, as a step toward introducing a reign of law in international affairs, so as to give to the people of all countries as great a measure of justice and peace as human governments can supply.

At the request of the President of the American delegation, I formulated a basis for such a Congress, and he decided that this plan should be presented without alteration. A number of Europe's most eminent statesmen were appointed as Commissioners to report on the American plan. Though I was only the secretary of the American delegation, I was invited to visit several of these gentlemen while they were arriving at their conclusions, and had the privilege of aiding in the preparation of their report. In June a special session of the Inter-Parliamentary Union was called, to convene at London, to pass upon the reports of the Commissioners. The little book I am sending you explains how the conference was induced to declare for the three essential ideas of the American plan, which, taken together, constitute a complete proposition. The President of the American Delegation has expressed his appreciation of the services rendered by me, and so have some of the European Parliamentarians. I am indebted to you for what I was able to accomplish. Before turning to Science, but after attending service at First Church, New York City, several times, I spent some months in Europe. This idea came to me at that time. I wrote a good deal on the subject, but never got anything published.

In January, 1903, I broke the resistance which had held me from Science, and began reading Science and Health and attending First Church of Christ, Scientist, New York City regularly. In July, 1903, I was received into membership in this church. In February of that year an article by me appeared in a leading magazine, and in July an article of mine was published which brought me in touch with the leaders of this international body. Divine Love has supplied the means for me to attend its sessions since then, and to aid in its work.

This movement seems to be the fulfilment of the prophecy in Daniel, chapter 2. The world-wide government now being formed seems to be the last of the human governments, and the stone cut from the mountains is undoubtedly the Science which you have apprehended and made available to all mankind.

In sending a word of gratitude and of reverence for the way in which you have accepted the mission that has devolved upon you, I must confess that at the outset I was far from appreciating the qualifications demanded for participating in the work which the Master instituted and which you will finish. Compelled to go along the way that would give me cleaner hands and a purer heart for ascending the "hill of the Lord," I rejoice already in some sins destroyed, and look forward to the destruction of all sin through a fuller understanding and demonstration of the truth revealed in your writings. I desire to draw near you by following in the way you have taken, and always to be a worthier representative of Christian Science.

Gratefully a student of your loyal student,

HAYNE DAVIS.

THE LECTURES.

WE are again prompted to enter a plea for a larger and more liberal thought regarding the lectures, and to urge that the most ample provision be made for the accommodation of the vast and ever-increasing number who wish to hear these authoritative expositions of Christian Science. Those who have to do with the arranging of these lectures in the branch churches can confidently count upon a widespread desire for information on this subject, and if they provide sufficient accommodations for large audiences and give proper and dignified publicity to the occasion, they will not be disappointed in the attendance. If, however, Christian Scientists themselves regard these lectures as small and limited affairs, they will reap only as they have sown.

The desire for authentic information regarding Christian Science is well illustrated by the large audience which assembled last Tuesday evening in The First Church of Christ, Scientist, in Boston,—an audience which completely filled the vast auditorium and exceeded in number by almost one hundred per cent any previous assemblage in Boston for the same purpose.

It should not be supposed, however, that all that is needed to build up a Christian Science church or society in any community is to have a lecture delivered by a member of the Board of Lectureship. This is a step which can be profitably taken only after a foundation has been laid by the healing work which accompanied our Master's ministry and which must accompany the ministry of Christian Scientists. Without this foundation preaching is vain.

An exact science needs orderly methods, and it has been found that as such methods are followed by Christian Scientists in their public work, the best results are obtained. The first in order in any field must necessarily be the healing, and after that will come the society, the church, the Reading Room, the Wednesday evening meetings, and the lectures. Thus will normal conditions and a healthy, permanent growth be assured.

The lectures are doing splendid work in correcting misstatements about Christian Science, and in clearing up misconceptions of its teachings which are due to misinformation, and they will do yet more and better work if they are used to their full capacity for good.

ARCHIBALD MCLELLAN.

PERFECTION ATTAINABLE.

THE beginner in Christian Science is sometimes at a loss to know how he may reconcile his former views with the ideals presented in its text-book, but he soon learns, and the sooner the better, that in so far as his concepts of being are erroneous, to that extent they are irreconcilable with

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the truth. Our Leader says that "inverted thoughts and erroneous beliefs must be counterfeits of Truth;" indeed she says that mortals "were counterfeits from the beginning, to be laid aside for the pure reality" (Science and Health, pp. 207, 409). Now, no Christian Scientist desires either to pass or to accept a counterfeit of any kind in the mental realm, any more than in the physical realm, so-called. He has started out with Truth as the basis of all his thinking and acting, because he has learned that divine Principle and His ideas constitute the all of reality. He also sees that all his false concepts must be given up, in order that the divine ideals of health and holiness may be realized by him. To do this quickly and effectively he must, like the virgin's son of whom Isaiah writes, "know to refuse the evil, and choose the good."

While Christian Science teaches that all of God's ideas are good, like himself, it never teaches that sin, disease, or death are either good or real, and only a careless or superficial study of our text-book could leave on any student's thought such a mistaken sense of its teachings. After accepting Christian Science, we constantly find ourselves placed where we must choose between the spiritual and the material, the good and the evil, the real and the unreal, and here it should be remembered that unless evil were to put forth some sort of a claim to be real or good it would have no recognition at all. In view of this tendency we need to guard against what Mrs. Eddy calls "false charity" (Science and Health, p. 447), which is only a deceptive counterfeit of the true. It is false charity to claim perfection for mortals. Even the most sincere student of divine Science can only say as did Paul, "Not as though I had already attained, either were already perfect . . . but this one thing I do . . . I press toward the mark."

Our text-book makes it very clear that "mortals are not like immortals, created in God's own image;" that they "are a discordant race, and are oft-times false brethren" (Science and Health, pp. 295, 444). Happily, however, it presents the true model,—the perfect man,—and teaches us how we may realize and express this idea and so maintain perpetual harmony. True charity separates all evil—whether sin or sickness—from our concept of man, and maintains the possibility as well as the necessity of each one's reaching the perfect standard of perfect manhood. Any attempt to call that good which is not good must result in disappointment, as it should.

When error presents itself under any guise, whether it be open or insidious, the student is ready to meet and overthrow it, if he is living in obedience to the spirit of our Leader's dedicatory Message, "Choose Ye," published in *The Christian Science Journal*, July, 1906. Well does she say of such an one, "A Christian Scientist verifies his calling." This we can do only as we reject the evil—knowing its nothingness—and "cleave to that which is good," for thus only can we reach "the measure of the stature of the fulness of Christ."

ANNIE M. KNOTT.

DR. FLUNO'S LECTURE.

[THE following letter is self-explanatory.—EDITOR.]

The Christian Science Publishing Society,
250 Huntington Avenue,
Boston, Mass., Oct. 13, 1906.

Mr. Lewis C. Strang, Associate Secretary,
Pleasant View, Concord, N. H.

Dear Brother:—I am pleased to receive your letter of yesterday regarding Doctor Fluno's lecture.

The Board of Trustees will take great pleasure in carrying out the wishes of our Leader, Mrs. Eddy, and will have the Doctor's lecture printed in pamphlet form and placed on sale at the Reading Rooms throughout the country.

Sincerely yours,
A. V. STEWART.

LETTERS TO OUR LEADER.

Boston, Mass., Sept. 27, 1906.

Mrs. Mary Baker G. Eddy,
Pleasant View, Concord, N. H.

Beloved Leader and Teacher:—I wish to tell you how deeply grateful I am for the confidence made manifest in my selection to fill the vacancy on the Board of Trustees of The Christian Science Publishing Society which was caused by the passing away of our faithful, loving, and loved brother, Joseph B. Clark. My earnest desire is to do my utmost in the work of the great Cause of Christian Science, wherever I am placed, and I am praying for guidance and wisdom in this most sacred trust. When the call came, I arranged to come here without delay, but I must say I came with some misgivings regarding my fitness for the place; however, the welcome accorded me by all of the splendid staff of workers here at headquarters was most hearty and kind, and I am encouraged to press forward, to live and work with the understanding I have gained of your teachings, believing that my shortcomings will be dealt with in a loving manner.

I wish to assure you, my dear Mrs. Eddy, if there is any way whereby I can in the least degree contribute to your comfort and pleasure, it will be a great joy for me to do so.

Again thanking you, I am
Sincerely and gratefully your student,
ALLISON V. STEWART.

San Diego, Cal., Sept. 22, 1906.

Mrs. Mary Baker G. Eddy,

Beloved Leader:—It is with great joy and gratitude that we announce to you the dedication of our church,—First Church of Christ, Scientist, of San Diego, Cal. We realize that it is because of your unselfed labor of love for mankind that we have been enabled to make this demonstration; also that the revelation of the true idea of God and man to this age has made possible such a church.

In common with the rest of our brethren, we have had many problems to face, much of error to meet and overcome, many trials to endure, but all this has impelled us to look more steadfastly to that divine Love which governs us, and thus to stand together in the unity of Spirit. Since coming into our new church home last December, our numbers have steadily increased, and we trust that the seed of truth sown in this field during past years will now bear an abundant harvest.

We pray that this branch my be ever loyal to the Vine, glorifying God in all its work, and manifesting its gratitude to you by ever reflecting Truth and Love. We are striving to realize that our growth depends upon our meekly following in the footsteps of our blessed Master,—and our obedience to you, the Wayshower to this age. We pray that this church may stand in this community a monument to the healing power of Christian Science, "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

Ever yours in the Love that is God,
ANNA S. PORTER, *Clerk*.

Pipe Creek, Tex., Sept. 23, 1906.

Mrs. Mary Baker G. Eddy,

Dearly Beloved Leader:—Because of a very deep feeling of gratitude and love to God, and our Leader, we make this attempt to express what Christian Science has done for us. About eighteen months ago we were presented with a copy of "Science and Health with Key to the Scriptures." After reading the book through, we were fully convinced of the truthfulness of Christian Science, and since reading it we have had several demonstrations. We are most thankful for this wonderful truth through which there

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is revealed a new world, and our only desires are so to live that we may reflect Love as taught by our Leader. The Bible and the Christian Science text-book are our daily studies. Well may we pray as did the disciples, "Increase our faith."

ELMIRA and JULIA DUNLAP.

Ottawa, Ont., Sept. 25, 1906.

Mrs. Mary B. G. Eddy.

Beloved Leader:—We, the members of the 1906 class of Mrs. Elizabeth Higman, C.S.B., your loyal student, desire, on this closing day of our class, to express unitedly our gratitude for your marvelous teaching, which brings to our comprehension the "here" and "now" of Spirit,—the new heaven and new earth, including the new man and new woman of God's creating. We see, more clearly than ever before, the place that you, our dear Leader, should occupy in the thought of those who are so richly blessed through your sacred discovery,—so precious to you, so generously bestowed, so lovingly guarded. The very thought of your life—your wondrous patience, tenderness, and fearlessness in rebuking sin—inspires us to more consecrated living, that we, too, may demonstrate Christian Science through healing the sick and the sinful.

Most gratefully yours,

MILLICENT BRENNAN,
JOHN STEWART,
Committee.

Massillon, O., Sept. 15, 1906.

Beloved Leader:—Having been restored to health from a life of semi-invalidism, with some hopeless conditions attached to it; having been given a knowledge of God, when before I had not even a belief of one; having seen the opposition of family and friends melt away, my husband give up a medical practice of many years and turn with earnestness and expectation to the teaching of Science and Health; having seen our church acquire a respected place in the community within three years of its organization, I thought I realized my great cause for gratitude to Christian Science and to you. But this was so illy manifested that I was one of those who went to Concord during this Communion season, and this has caused me deep, if unavailing regret. Since this experience there has come, however, a renewed endeavor to rise from the sense of person to a better understanding of man; to be more watchful, to do better work, and I am hoping thereby to be more worthy the name of Christian Scientist.

In devotion to our Cause and to you its Leader, I am

Sincerely your follower,

ANN DELIA PEASE.

New York, N. Y., Sept. 25, 1906.

Mrs. Mary Baker G. Eddy,
Pleasant View, Concord, N. H.

Beloved and Revered Leader:—I do not feel worthy so great a privilege as that my letter should come under your personal notice, but I wish to express the gratitude I feel for Science and Health and your "Miscellaneous Writings;" for the light that has enabled me to discern your unselfed love,—your work for all humanity. Words seem inadequate, and a sense of reverence fills my thought when I reflect on the example you have set for all to follow who love Christ, Truth,—an example of patience and charity beyond words to express. You are truly obeying Christ's command, "Love your enemies;" taking up the cross, and with unremitting toil striving lovingly to have all go and do likewise. My duty is to work more faithfully, to be meek, to purify my own thought, and to reflect universal love. By this only can I in a measure pay my debt of gratitude to you for showing me the way to find Life eternal.

Faithfully and gratefully,

FLORENCE K. PAULSON.

TESTIMONIES OF HEALING.

I came to Colorado from Mississippi in 1880, hoping to obtain relief from a severe stomach and bowel trouble with which I had been afflicted for several years. I had had the faithful attention of good physicians, had used mineral waters, baths, etc. I took every remedy prescribed by physicians, and spent all that I made for more than twenty years in my efforts to recover health, meeting with only occasional temporary relief. My official and professional duties required constant and personal attention, but occasions were rare when I was free from pain. It would be tedious and uninteresting to go farther into details. During the early winter and spring of 1901 I suffered with severe kidney and bladder trouble, and submitted to the most painful treatment, administered by two eminent physicians, one of whom informed me that a surgical operation would be necessary. In April, 1901, I visited a Christian Scientist, with whom it had been my pleasure to become slightly acquainted. She began giving me treatment, and from that day I have advanced in health, harmony, and happiness. I have ceased to rely upon doctors or medicine, and have increased in weight about twenty pounds. Error has occasionally presented itself, but in every instance it has been overcome by the teachings and treatment of Christian Science. I eat whatever I desire, take no medicine, my morals have wonderfully improved, and my habits are changed.

I am in my sixtieth year, and have never known what health was since early manhood until I accepted, and to some extent understood, the teachings of Christian Science. The ordinary meaning attached to the word gratitude does not properly express my feelings towards Mrs. Eddy. I know that I cannot fail to realize health, harmony, and happiness if I practise the teachings of Christian Science. I endeavor every day to rise to a higher sense of Life and Love, to realize that there is no Truth in pain, and that this Truth when understood will free mortals from every belief in pain and poverty.—J. M. ELLIS, Denver, Col.

I cannot remember the time, before coming into Christian Science, when I was not afflicted almost continually with the most severe suffering. Finally, after putting in a miserable time through my school years, it was said that my eyes were the seat of all my trouble, and I wore glasses for a year or so, but without much relief. In the fall of 1899, the leading optician in San Francisco, who was a personal friend, determined to relieve my sufferings, if such a thing could be possible. He spent many hours testing my eyes, and said it was the worst case that had ever been met in his experience. He straightway took me to the finest specialist in the city and arrangements were made for treatments. I spent the better part of two years visiting his office, during which time six operations were performed on my eyes. I also put on glasses, which I was emphatically told I must wear all my life. I received partial relief for about a month after each operation, but only under the condition that I never use my eyes. When I complained about this to the oculist he said, "Why, with eyes like yours you must never expect to read for more than fifteen minutes at a time." And it seemed that I couldn't.

I next tried "exercising" my eyes from two hundred to five hundred times a day for weeks. This, too, gave me only temporary ease, and in the depths of despair I was persuaded to try Christian Science. I took six weeks' treatment, although I was really healed in five weeks, and from that day, the first of March, 1904, to this, I have never known what it means to be restricted in the use of my eyes. I am in a position where I use them all day and often read for hours at night. My glasses are a thing of

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the past, as I took them off at the end of the five weeks' treatment.

Many times a day I thank God for this glorious blessing, and also Mrs. Eddy, who has given it to the world. This is my greatest demonstration in Christian Science, but there are many more that have been made for me and by me during the past year and a half.

MARY B. LUDLOW, San Francisco, Cal.

I retired one evening in my usual health, but awakened about midnight with a great sense of illness, and it was only in a feeble way that I was able to declare the truth. Morning came and I had not overcome the trouble. It seemed impossible for me to read, so I closed my eyes and repeated the 23rd Psalm, knowing that every word was true and that Truth is all-powerful. A great sense of peace came to me, and I slept to awake in an hour well, and so thankful. The truth had healed me. This is only one of the many proofs I have had that Christ, Truth, does heal all our discords. "Harmony is universal, and discord is unreal" (Science and Health, p. 414), and it is therefore only temporary. It is such a blessed thing to know that we do not need to be ill. The gospel of peace comes to each one who will accept it, and what a comfort it is! It teaches us to be more charitable and kind and to look for nothing but good.

Words are feeble to express my great thankfulness for Christian Science, but I am trying each day to live it.

ELEANOR K. SMITH, Chicago, Ill.

It is almost twenty years since I first heard of Christian Science. It appealed to me at once; I felt that the human mind ought to be treated instead of the body. Some months later we had occasion to test it. One of our children, four years old, was very ill, and was given up by the doctor, who said it was already a dying child. He was then dismissed, and a Christian Science practitioner sent for. The child began to improve, slowly but steadily, and after a week or two he was entirely healed. The alarming throat trouble never returned, although he had suffered from it quite often before. I became so interested that I took up the study of Christian Science, and in a family of six we have not used medicine since. The truth has never failed, and it has proved the fear of contagion untrue. Every day brings its blessings. One morning I slipped in running downstairs, and injured my ankle so that it pained me severely. I took Science and Health and sat down to read it, but became unconscious. I soon recovered, however, and declared the truth. I went on with my work again, not thinking any more about it, till all at once I felt the ankle bone go back into place. On another occasion one of our boys came home from work feeling very ill. I declared the truth to him audibly, and finally managed to get him to bed. I then read to him from the Bible and Science and Health and worked for him until we both went to sleep. Next morning he was entirely healed. Other severe ailments have also been overcome.

Above all I feel thankful to God for the spiritual help gained. I had always tried to live a Christian life, but felt sorry that I did not live in Jesus' time. Now I know, as dear Mrs. Eddy teaches, that the Christ has never left us. I thank God every day for Christian Science.

One of our children was completely healed of a dreaded disease in one treatment. After the practitioner was gone, the child exclaimed, "If praying helps so quick, why do not all people pray when they are sick?" All parents ought to understand Christian Science; then the burden of watching over little children would be lifted from them; for they would leave the little ones in God's care. It is a great joy to watch the children apply the truth; they teach us some grand lessons.

I cannot be thankful enough to God that He has revealed the truth again through Mrs. Eddy, and that Christian Science has aroused the world out of its material slumber.

MRS. J. D. F. HARMS, Detroit, Mich.

For a year and a half I suffered with my right arm to such an extent that I had almost lost the use of it. I tried medicine, and one surgeon used the X-rays three times a week for a month, only to give up the case as hopeless, as other physicians had done. I then made a trip to Florida, in hopes that the tropical climate might do me some good, but all to no avail. My last medical adviser told me that medicine would not bring relief, but that if I ever gained the use of my arm again it must be from some other source. I was discouraged and disheartened, but a kind friend advised me to try Christian Science, saying that it could do no harm and that Christ had not lost the power to heal the afflicted. Acting upon his advice and trusting in God's Word, I began treatment in Christian Science. At first it was hard for me to let go my old belief, but finally, as I yielded to the spiritual, I became whole. I am now following my usual occupation; can use my arm freely, and have gained strength again. I advise the afflicted to try Christian Science.—B. F. SHEIDLER, Tiffin, O.

In 1888 I was pronounced incurable from heart disease by my physician. For ten years I had been a great sufferer. I was attended by skilled doctors, and after failing to heal me, they advised change of climate. I accordingly tried different places, and stayed for long periods, but these changes were of no lasting benefit and were a great expense. When I came to Washington, thoroughly discouraged, I concluded to submit to the inevitable. I was stricken down again, and then the doctors who held a consultation concluded that the case was of such long standing that nothing more could be done.

At this time a friend who was under Christian Science treatment heard of this verdict, came to see me, and asked me to try Christian Science. I had become very skeptical by this time, but my family begged me to try it, which I finally did. I did not take treatment, but began the study of Science and Health, and in three weeks was well. I have been in perfect health for fifteen years; have never taken any medicine in all this time, and have also been able to help others.

My daily prayer is that God will bless Mrs. Eddy, who has given to a waiting world this blessed truth which makes free indeed.—MRS. LUCY E. JORDAN, Port Angeles, Wash.

From earliest childhood my great desire was to be a music teacher, and I finally graduated in music, but was told that I had overworked and would probably never be strong again. Soon after I went to California, where it was supposed I would recover my health and strength. I commenced teaching, but my physician ordered me to leave for the mountains as soon as possible. This I did, and returned home in six weeks, in some respects much worse. For eight years I was an invalid, and during this time underwent three surgical operations, was treated by seventeen physicians, among whom were some of the best physicians and surgeons in San Francisco and northern New York. So far as I know they all considered my case an incurable one.

While in New York in 1897 I was very seriously ill with a fever, and almost before I was able to travel my physician urged me to come to Dakota to be with my mother and near relatives. At that time I could not even read, and was told by the physicians that very serious results would follow if I attempted any kind of mental work for at least a year. I came to South Dakota with no hope of ever seeing my friends in the East again.

On my arrival my friends fully realized that immediate help was needed, and they suggested that I try Christian

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Science. I knew nothing of it, but I consented to call a practitioner, and that day I can never forget, for it was the beginning of my freedom from bondage. Nervous illness, serious heart and lung troubles, and weakness of the eyes for which I had been obliged to wear glasses for two years, were a few of my ailments when I came to Christian Science for help. A bladder trouble which the physicians had said could never be cured was healed instantaneously and has never returned, my glasses were laid aside in just ten days, and I was lovingly told to begin teaching if I wished to do so.

I can never express my joy at hearing these words; one pupil was ready to begin music immediately, and my class gradually increased until it numbered over sixty. I also took a position as organist in a church in about one month after beginning treatment and held the position for two years without missing a service. I then resigned that I might attend the Christian Science services. Health and strength were certainly restored to me through the application of this wonderful truth and have remained with me all these years.

These are a few of the numerous blessings I have to be thankful for in Christian Science, and I wish to express my deepest gratitude and appreciation for all the writings of Mrs. Eddy, the Discoverer and Founder of Christian Science, also for the benefit received from our *Quarterly*, *Sentinel*, and *Journal*.

MRS. MABEL SIMONDS MYERS, Watertown, S. D.

Mrs. Eddy says, "According to human belief the lightning is fierce and the electric current swift, yet in Christian Science the flight of one and the blow of the other will become harmless" (Science and Health, p. 97). For many years I had been a great sufferer during electric storms, the electricity always making me very sick and causing great pain all over my body. My wife kept medicine on hand for this, but after I became interested in Christian Science a storm came on, and I thought I would treat myself the best I knew. My wife came into the room armed with the usual medicines, but I told her I was all right and kept on reading. She came in many times, always to receive the same reply. I really was not sick one moment. That summer I passed through several storms with the same result. Later I joined a fishing party, and while away a severe storm came on. I excused myself and went at once to my room, read a short time and repeated the Lord's Prayer. The thought came to me, Twelve miles from any doctor, but God is ever present. With that thought I raised the shade. The lake looked like a sea of fire. I left the shade up and retired, and was fast asleep in a few moments. I arose the next morning about five o'clock, well and happy, took my copy of Science and Health to the water's edge, and read until I was surprised by the rest of the party coming up behind me. The first was our Congressman, who wanted to know what I was reading. He had read the book and pronounced it "very good," also said beautiful things of the writer. One of my friends, who is an old graduate of Harvard and a Unitarian, said that I could tell him very little about the book, as he had a copy on his desk and read from it every day.

I am very grateful to Mrs. Eddy for Christian Science and for her writings, which have made many thousands better and happier men. As yet I am only a student.

JAMES HOLLAND DAVIS, Syracuse, N. Y.

Christian Science came to my relief about six years ago, and I wish to give my testimony to what Truth has done for me. About twenty-five years ago my health began to fail and our family physician finally pronounced it a serious lung trouble which I had inherited. He advised my husband to take me West, and this seemed to help me for a while; but finally the disease returned and with it heart trouble. I was confined to my bed most of the time, although my physician worked faithfully for me, but at last he told my husband he was unable to do anything more for me. Two other physicians were then called, and they all advised my going South, which was done, but in a short time I was obliged to call still another physician. Another change of climate was proposed and we started immediately. My children and friends bade me farewell, as they supposed it would be the last time I would see them.

We were compelled to leave California in less than a month, as I was much worse, and we returned home by way of Seattle, where my husband had a sister. When we arrived my condition was most serious. The dear sister asked me at once if I would let Christian Science heal me. I replied that I was willing. My husband and I were members of an orthodox church, but like Thomas he wanted a sign. He said if I was healed he would investigate Christian Science. In five days I was entirely healed of the lung trouble, and in a short time the heart trouble disappeared. The practitioner advised me to get "Science and Health with Key to the Scriptures" by Mrs. Eddy, which I did, and earnestly studied it. In six months every manifestation of disease had gone.

My husband and I returned to Oklahoma and among the first to greet me were my physicians. They had heard that I was healed, but could not believe it until they had seen me. We remained there three months and the climate had no ill effect on me. I can now run up and down stairs, do all my own work, and am in perfect health. My husband and myself are members of The Mother Church.

I thank God every hour for this truth, for certainly this healing proves that the power must be that which healed the sick and cast out error over nineteen hundred years ago. Would I not be ungrateful if I did not love Mrs. Eddy for the wonderful discovery of this new-old truth?

MRS. MARTHA BELFORD, Port Angeles, Wash.

One who had tried nearly every material remedy asked me in utter despair to find him a quiet boarding-place, in the hope that this change might help him. The first house at which I called on this mission was occupied by a Christian Scientist, the first one I had ever met. She advised me to find a practitioner instead of a boarding-place for my friend, and gave me an address. Her earnestness impressed me, and I told her I would advise an investigation of the subject. After leaving, I concluded to see the practitioner at once, and this decision changed the whole course of my life. During a few interviews I became deeply interested, and began attending the Christian Science services. At that time I was suffering from stomach trouble, and for months had lived on a very rigid diet. I had tried various remedies and was then taking medicine daily.

After one treatment I realized that the truth had made me free, and I have for more than a year been without either fear or inconvenience. The gloomy and despondent moods which oppressed me have never returned. I soon found that I was no longer subject to colds, which had previously annoyed me so much. A catarrhal affection which had been my constant companion for a number of years, was no longer in evidence. I had worn a truss since boyhood, —more than thirty years,—but I removed it soon after this time. With one absent treatment I laid aside this lifelong companion, with all the fear that had necessitated its use.

The spiritual uplifting which followed deserves my deepest gratitude. The knowledge of God thus attained has completely changed my attitude toward my fellow-men; has broadened, brightened, and beautified an existence which once seemed dark and cheerless. To live a Christian Scientist is a debt of love I owe to God, and to the one through whom He has revealed this truth and who has made it possible for me to receive so great a blessing.

J. D. CRISLER, New Orleans, La.

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In September, 1902, I fell and injured my arm severely. The physician who was called in requested the aid of another physician in setting it. They stated that I would not be able to use the arm all winter, and that I might never use it again. The following day I dismissed the physician and began Christian Science treatment. The accident occurred on Saturday, on Tuesday morning I removed the splints and bandages, and in ten days from the time of the injury I used my arm as usual, even carrying water and doing washing. Several weeks after, I was carrying a very heavy basket of clothes and dropped it suddenly on that arm. I again called upon the practitioner for help, and have not had the slightest discomfort from it since, although using it freely and in heavy work.

I am very thankful for what Christian Science has done for me. I have been greatly benefited in many other ways, and I rejoice very much in the understanding I have gained from it and am able to help myself a great deal.

MRS. BELL ROBISON, Billings, Mont.

I was wonderfully healed in Christian Science some years ago, and had another remarkable experience, which is as follows: On June 3, 1899, I fell from a buggy and sustained a severe injury. There was intense pain for a short time, but people helped me back into the buggy and I drove home, about a half mile. When within two blocks of the place of the accident all sense of pain and suffering was overcome by realizing the truth according to Christian Science. When I reached home my son helped me to a couch; friends came hurrying in and with my wife advised me to send for a surgeon. I did so, and soon one was present. He insisted on setting the bone and said if it were not set I would not be out of the house in six weeks, and that if I lived there was not one chance in a hundred that my leg would be restored to a normal condition. I had no fear, and felt so strong and sure of the truth that I calmly told the doctor I would try it alone with God. He said I surely could not know what I was doing, but I insisted on doing as I said, so he left. I at once put myself wholly in God's care and He delivered me. The work was slow, but sure and good.

The doctor left about noon, and between one and two o'clock I sat at the table and ate a hearty dinner. I never missed a meal. I was about with a crutch in three or four days, rode in my buggy wherever I wanted to go, and was walking up and down stairs within two weeks, without a cane, crutch, or any other artificial help. On the 25th of June I made a trip of five hundred miles by rail, carrying my grip and making the changes without help. I attended a Christian Science lecture on the evening of the 26th, walking over to the church and back, and returned home with no bad effects. As I am over sixty, and quite heavy, people predicted all manner of bad results, but nothing of the kind happened. I clung to the promises in the 91st Psalm. Rumor got out that I was dying, and finally that I had died; while the truth was that I had no pain or suffering to speak of after the first five minutes, and there was not one day that there was not a decided gain over the day before.

JOHN H. ROE, Salt Lake City, Utah.

Having been thoroughly healed through Christian Science of a disease known to *materia medica* as incurable, I joyfully contribute my testimony. For five years I was a sufferer from this disease, and was finally advised by my doctor that an operation was necessary, to which I consented. It soon proved to be of no avail, as the trouble re-appeared worse than before, and one year later I consented to another operation. I was sent to the hospital and after the operation I hoped that I was cured, but one year later the same trouble re-appeared, worse than ever. I again consulted my physician, who advised another operation, which worried me very much. A dear friend who knew of my case, and who is a Christian Scientist, asked me if I would like to try Christian Science treatment. I agreed to do so and went to a testimony meeting. I was very much impressed with the experiences given. As I had not received any help from medical treatment, nor an assurance of any, I decided to try Christian Science. After the first treatment I noticed a change. I took four treatments in all and was entirely healed. I am filled with gratitude for the help I have received. I am also very grateful to our beloved Leader, Mrs. Eddy, who has revealed this grand truth to us,—a truth which not only helps us physically but morally. I hope to know more of it every day, as I have found it to be the way of peace and happiness.

JOSEPH V. ARNHORST, Chicago, Ill.

Some years ago I had severe nervous trouble. I was treated by two physicians of New Orleans and was relieved somewhat, but was not entirely free. After the birth of a child I had what a doctor pronounced a serious affection of the heart, the attacks coming on periodically until 1899. I was under considerable expense for doctors and medicine until I put myself under the care of a Christian Science practitioner. At the end of two weeks I was entirely healed, and have been in perfect health ever since.

MRS. JULIA L. HAAG, New Orleans, La.

In the winter of 1905 our little girl, two years old, fell and injured one of her arms so that she had no control of it whatever. We asked a Christian Science practitioner to treat the child, and the healing was rapid, permanent, and wonderful to us.

MR. and MRS. H. M. SHIPLEY, Chester, Pa.

[Written for the *Sentinel*.]

TRUST.

MARY J. ELMENDORF.

SINCE Thou art near, O Truth, mistrals may blow
And blossoms droop, yet song-thought cannot die!
My anchored heart no doubt, no fear can know,
Since Thou art near.

When sunlight comes, the nightly shadows fly;
So dreams of danger, wheeling mists of woe
Forsake that place where Love is shining high—
Since Thou art near.

Come years with roses laden or with snow,
Faith, quickened, shall their passing sanctify.
For all is harmony above, below,
Since Thou art near.

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FROM OUR EXCHANGES.

The first five books of the Old Testament tell of the great economic struggle and spiritual awakening of the Jewish people, in bondage and slavery and sorely oppressed, in Egypt. Moses we see in outline, one of the great figures of history, the leader of this revolt and exodus. And in these five books, in the Mosaic code, we get the outlines of the government of Righteousness, Justice, and Peace, which became the ideal of the Jewish people. . . . When we take up the first five books of the New Testament, we come to a startling discovery; namely, that the great spiritual awakening which we know as primitive Christianity was almost entirely economic and ethical. And for three hundred years the Christians and their thoughts were chiefly concerned with what we might call *right living*—righteousness. . . . We thus see in the beginning of both these great religions the predominance of the economic and ethical element, with little or nothing in the way of theology or formulated creed. It would not be unreasonable, then, that the great spiritual awakening that every good man in the world would like to see should come as these came, chiefly in the form of economics and ethics. "Seek ye first the kingdom of God;" that is, a righteous social order and its right doing, and all necessary things will be given you.

CHARLES FRANCIS NESBIT.
The Outlook.

Humility is in order to service. The man who abases himself without purpose is obeying no commandment and following no example of Christ. Yet what pains he took to teach his disciples, both by example and by precept, the fruitful, serviceable humility which is equipment for work. To do this was foremost in his mind among the heavy cares of that last evening when he took a towel and girded himself and washed the disciples' feet. This humility is the getting self out of the way that we may be wholly free for the unselfishness of service. For the greatest hindrance to the highest use of self is conscious and assertive self. If a man thinks more highly of himself than he ought to think he can neither be a good servant of God nor of his fellowmen. Nothing mars and hinders our witness-bearing like the obtrusion of self-seeking. That suspicion is fatal to our influence with men.—*The Congregationalist.*

It should be the aim of Christian people to express their doctrinal views so clearly and to live their religion so fully and faithfully as to attract to Christianity, by a kind of moral magnetism or spiritual gravitation, the thoughts and affections of the multitude. . . . Religion which is not of the strait-laced, lugubrious type, but which is reasonable, hopeful, sunny, and happy hearted, while also spiritual and reverential, cannot fail to interest men. There is no life so really happy as the Christian life, there is no cause so essentially ennobling and engrossing as Christ's cause.

The New York Observer.

Why can we not think and speak of the good things of life a little more and the evil things a little less? Why should we not spend some time in the sunshine experiences instead of seeking the shadows? There is something bright and good and wholesome in every life if we will but give it a chance to manifest itself, and at least we can emulate each other's virtues rather than imitate each other's faults. Make goodness and happiness so pronounced that the contagion will spread throughout our world.

The Universalist Leader.

The bane of much theological discussion of the present day is that it is too opinionated. Each man overvalues his own private value judgment. Theology has become lost in the theologies. The forest is not seen for the trees. Every man has his own answer for the question, "Whither?" and the appeal to the Word in any decisively authoritative sense is considered in many quarters a belated procedure.

Zion's Herald.

It is for every man and woman to inquire, by self-inspection, if he is receptive of truth. Each one is in absolute spiritual freedom to become so or not so according to his wish. The fruition of every life is dependent upon the choice made in reference to this matter.

REV. HIRAM VROOMAN.
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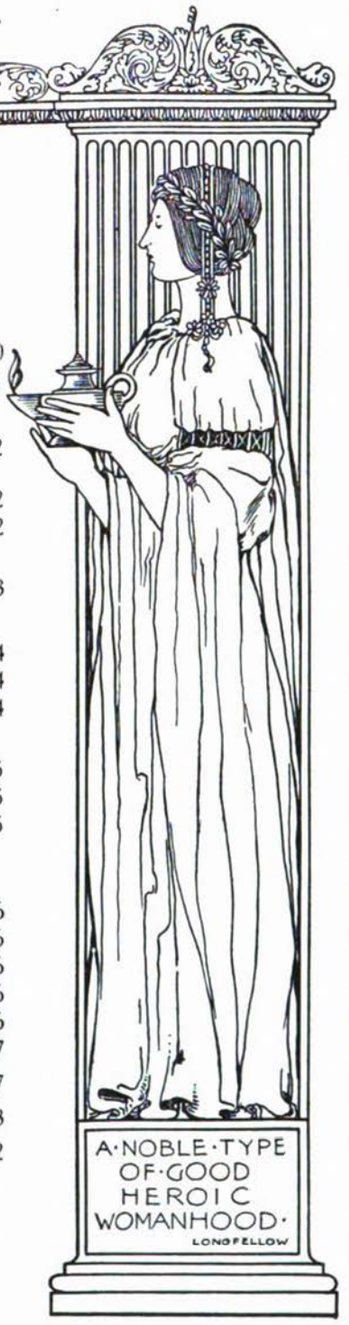
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BOSTON, OCTOBER 27, 1906



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ITEMS OF INTEREST.

National.

A decision of the Supreme Court of the State of Washington declares constitutional certain legislation intended to check the secret society fraternity abuse in schools. An action was commenced by a schoolboy on behalf of the members of his school fraternity against the board of school directors of school district No. 1 in Seattle, to restrain them from enforcing certain rules which deprived members of Greek letter fraternities of the privileges of the high school excepting attendance at classes. The complaint alleged that all the members of the fraternity were of school age and entitled to all the high school privileges; that they were unjustly prohibited from belonging to debating clubs, athletic teams, school bands, glee clubs, orchestras, cadet corps, and other kindred organizations of the school; that unless they should withdraw from the fraternity they would be deprived of the customary honors attending graduation; that they enjoyed no privileges except attending classes; that the offensive rules were in excess of lawful authority; that the fraternity was in every way unobjectionable; that its meetings were held at the homes of members with the consent of their parents every two weeks, in the evening from eight to ten o'clock and never during school hours, and that the school authorities were without jurisdiction. The trial court denied the application for an injunction, and has just been sustained in its position by the unanimous decision of the highest tribunal of the State of Washington.

Subpœnas have been served by the United States Marshal on the controllers, treasurers, and heads of the claim departments of the Great Northern, the Chicago, St. Paul, Minneapolis, and Omaha, the Minneapolis and St. Louis, and the Wisconsin Central Railroads, directing them to appear before a special grand jury in the United States District Court in Minneapolis this week with the books and records of their respective departments. This action is said to have been taken as a result of the investigation of an agent of the Department of Justice of the Federal Government of the giving of rebates by the railroads of the Northwest in connection with the shipments of freight.

The New York Central Railroad Company and its general traffic manager were each found guilty on six counts of giving unlawful rebates in 1904 to the American Sugar Refining Company, by a jury in the United States Circuit Court, Criminal Branch, last week. The conviction makes each of the defendants liable to a fine of $20,000 for each separate offence, or a fine of $120,000 for the railroad and the same amount for its employe. The indictment indicates that about $26,000 was secured by the Sugar Trust in unlawful drawbacks on the transactions set up.

The Lake Mohonk (N. Y.) Conference, in session last week, adopted and ordered cabled to the Brussels Conference a memorial calling for co-operation of Christian nations by treaties against intoxicants and the opium traffic among uncivilized nations, in these words: "Mohonk Conference, emphatically condemning the use of and the traffic in opium and intoxicants, most cordially indorses Senate resolutions of Jan. 4, 1901."

As a result of the conference and co-operation of the Land Office, Census Bureau, and Geological Survey the area of the United States proper is given as 3,026,789 square miles, an increase over the census figures by 1,188 square miles. The area of Alaska is 590,884; the Philippines, 115,026; Hawaii, 6,449; Porto Rico, 3,435; Guam, 210; Samoa, 77, and the Panama Canal strip, 474 square miles.

In the postal estimates for the next fiscal year, to be submitted by the Post Office Department, a radical change will be made in the recommendations affecting salaries. Betterment in pay involving the entire postal system of the United States will be advised.

Former United States Senator Burton of Kansas has been sentenced to imprisonment and fine on the charge of accepting an attorney's fee in a case in which the Government was interested while he was serving as a Senator.

The Hall of Records, New York's ten million dollar office building, just six years behind the promised date of completion, is at last ready for occupancy by the city and county departments and officials.

Postal receipts last month were $6,756,347.14, as compared with $6,506,611.78 in September, 1905.

The world's W. C. T. U. convened in Boston last week.

Foreign.

Persia's first Parliament has been inaugurated. The Shah has made two speeches. The first dealt with the election of new deputies, and in it the Shah declared that he recognized that the principal foundations of imperial power and progress rested on an alliance of the Government and the people, and he had made the strengthening of this alliance the chief object of his reign. He expressed the hope that the gift of the constitution would ever be preserved. The second speech, which had to be read by the Governor of Teheran, took place in the great court of Teheran in the presence of the diplomatic corps, many high officials, army officers, and the entire priesthood. In it the Shah said that for the last eight years a constitution for Persia had been his dream and he now believed that the people were ripe for self-government. He was satisfied that they would not abuse the freedom and that Parliament would give active support to the Government in its efforts for the happiness, progress, and power of Persia. The speech was received with the greatest enthusiasm.

At a meeting of Cubans, Spaniards, and American residents held in Havana last week in connection with the Good Government League of Cuba, it was reported that there were now nearly two hundred members in Havana and that letters of inquiry are pouring in from all over the island. The announcement that the League is not a party but a movement to get the question of Cuba's future government before the people at a general election, is attracting many who have been suspicious that it was an American scheme for annexation. Reports received from all over the island show that agricultural operations are being gradually resumed.

The military forces now assembled in Cuba, or to be assembled there, are constituted an army to be known as the Army of Cuban Pacification. Besides the cost of the transport service in bringing the American army to Havana, there will be the cost of transporting troops from interior points to the Atlantic coast ports by rail and of the animals, wagons, tents and other supplies which were brought or taken from the quartermaster's depots for use in Cuba. The Medical Department and the Commissary Department have been put to considerable extra expense by intervention. The total may reach $1,000,000, all to be defrayed from the Cuban treasury.

The efforts of the Austrian Alpine Society to make more and more of the Tyrolean peaks accessible to tourists are frequently thwarted, it is said, through the influence of wealthy huntsmen, who claim that the sport of hunting is being injured by the invasion of visitors.

It is expected that an imperial manifesto will be issued from St. Petersburg on Oct. 30 granting partial amnesty and abolishing the summary courts-martial.

Industrial and Commercial.

The preliminary figures of the Bureau of Statistics of the Department of Commerce and Labor show that for the nine months ended with September the value of meat and dairy products exported from the United States was $147,795,647, against $122,544,314 in the corresponding months of 1905 and $109,369,576 in the corresponding period of 1904. The only class of meat products showing a marked decline in exports is canned beef, of which the exportations for the nine months of the present year are 31,000,000 pounds, against 52,500,000 in the corresponding months of last year, a part of this decline being due to a large reduction in the demands from Japan, to which the exports of canned beef were 14,250,000 pounds in the eight months ended with August, 1905, and but 99,000 pounds in the eight months ended with August, 1906.

According to the Bureau of Statistics, the value of the foreign merchandise which this country now exports amounts to upward of $25,000,000 annually. The greater part of this foreign merchandise, imported and then exported, goes to nearby countries, but is not limited to these, and the record shows that some shipments go as far as Korea and the Straits Settlements. Canada received nearly half the exported foreign merchandise and Great Britain $5,000,000, Germany about half that amount, and France nearly $1,000,000, while Cuba took as much as France. In all sixty-five countries were the recipients of foreign goods exported from the United States.

Out of a population in New Zealand of a little less than one million one third have money in the savings banks. The wealth per capita is nearly $1,500, which is the largest of any country in the world. Statistics show for New Zealand the highest health and the lowest death rate of any country.

Announcement is made that experiments in making paper by using salt water instead of fresh water have proved successful. The salt water paper was manufactured at the plant of the Publishers' Paper Company, in Portsmouth, N. H.

The price of silver bullion as disclosed by the Government purchases last week was 70.13 cents per fine ounce, the highest point reached since the repeal of the Sherman law in 1893.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

MRS. EDDY'S DISCOVERIES.

CONSIDERED IMPARTIALLY BY A MAN WHO IS NOT A CHRISTIAN SCIENTIST.

To the Editor of the *Sun*.

Sir:—Mr. Kiretchjian asks, "What is it that Mrs. Eddy of Concord, N. H., discovered?" He labels this question "No. 1," thereby implying that he is prepared to ask other questions equally dumbfounding.

Now I am not a member of the Christian Science church, nor have I ever taken treatment of a practitioner, but I have studied Christian Science, being led thereto by what I have observed of its effects among many friends near and dear to me, in the matter of their health, their proclivities, their very temperament and disposition. Science and Health, read with no purpose to criticise its literature (which is blunt and sometimes baroque), but with an honest desire to ascertain the meaning of the writer, has answered for me more fundamental questions than any other book I ever read, of philosophy, science, or religion.

With only these qualifications I venture to answer the question of Mr. Kiretchjian as follows: Mrs. Eddy has discovered that mind is not a by-product of chemical combustion, but constitutes the divine essence, the one and only substance, of which all else that is or seems to be is a manifestation. It follows that matter, so called, is merely phenomenal, a product of manufacture from supersensible forces. But when your physicist of to-day affirms that ultimate matter is a "kink in ether," or a "swirl of force," is not her claim demonstrated in the laboratory?

Mrs. Eddy has discovered that Jesus healed all manner of diseases through a spiritual or mental law. It is probable that the abstract ethics taught by him would have given him a meager following had not his teachings been sanctioned by his work. Theological commentators have called his cures miracles. Jesus did not call them miracles. Mrs. Eddy has discovered that they were not miracles; that it would indeed derogate from omnipotence to juggle with its power. By no special act did God cast devils into swine or transmute water into wine. Besides Hahnemann, no other being ever declared a principle of cure; and even Hahnemann, with all his triturations, was more mental than material in his principle. *Materia medica* is pure empiricism. Every patient is a clinic; and I never knew a physician who, taken off guard, would not admit the fact.

Said Jesus,—"Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake. Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father."

Mrs. Eddy discovered that only truth is real. This sounds like an axiom, but it follows that error cannot be real; that it has no actual persistent force, but only the apparent force that mortal mind chooses to assign to it. A man may make a mistake in adding a column of figures. Acting on the assumption that his addition is correct, he may proceed until confusion becomes worse confounded; but by no legerdemain can two plus two equal five.

Mrs. Eddy has discovered that God is good, that God is just, that God is Love. It is impossible to conceive that All-power should be less than this. It follows, however, that evil does not exist except as error. The Bible declares that God is too pure to behold evil, which can only mean that evil has no actual existence in the philosophical sense. God being Spirit and the only substance, it must literally be true that "in him we live, and move, and have our being." This is not pantheism, but the very opposite.

Mrs. Eddy has discovered how to pray with an understanding that insures results—not by petition, for God is without shadow of turning; but by realizing in the very core of one's being that God is power, wisdom, goodness, Love, Spirit, and has made man in His image and pronounced him good, and that all the sin that befouls his nature, all the pain that racks his body, all the care and anxiety that bewilders his brain can have only such reality as the man himself chooses to give to them. In other words, realize the truth, and error must depart. "And ye shall know the truth," said Jesus, "and the truth shall make you free."

Most amazing of all, Mrs. Eddy discovered that Jesus taught all this in words so plain that a wayfaring man should not err therein; that he put sin, sickness, and the mistakes of ignorance in the same classification—aberrations from truth; that he instructed his apostles and disciples to heal after his manner and through the same laws; that he admonished them to go forth and preach his gospel and heal the sick. By what warrant have gentlemen of the cloth disjointed this command?

Now I frankly admit that these discoveries by Mrs. Eddy are more exhumations than discoveries. They are discoveries in the sense that an archeologist discovers a buried treasure. The learned ignorance of the average sciolist seems to beget a mental arrogance and an attitude of patronage that is sometimes irritating. He is not willing to concede that anything is a fact except it take the shape of a brick and fall on him. But loving-kindness is a fact, the greatest fact in the universe and the most stupendous force, the dynamics of which are worthy of all study. Kindness will annihilate malice, hatred, envy, and all unrighteousness. Is it so marvelous that what will banish sin should be able to banish sickness? I doubt not that on final diagnosis every sickness is the consequence of a sin, having its origin in a thought. Is it so marvelous that truth should banish error? I believe, as I live, that for every human being who lives in the spirit of love and in the practice of the offices of love, the apocalypse on Patmos is a prophecy and not a dream. For "heaven is within you."

New York, Oct. 10. H. D. E.

[A clipping containing the above able article from the *New York Sun* was sent to Mrs. Eddy, enclosed in the following letter.—EDITOR.]

New York, N. Y., Oct. 13, 1906.

Beloved Leader and Teacher:—The enclosed clipping from the *New York Sun* of Oct. 11, headed "Mrs. Eddy's Discoveries," may prove of interest to you. It commands

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especial attention from the fact that it was written by a lawyer.

For each critic who essays to spread a doctrine of doubt or discontent respecting Christian Science, it is found that a defender arises who is more to the public liking, and well fitted by practical experience and profound study to confound the worldly wisdom of the would-be traducers of this glorious faith.

May your cup of joy be filled to overflowing by the realization, brought home through ever-increasing evidence such as this letter illustrates, that your service has lighted the path and lightened the burden alike of rich and poor, learned and ignorant, Jew and Gentile, bond and free.

In grateful appreciation of so much of your achievements as I understand, I remain

Lovingly a student and follower,

H. CORNELL WILSON.

Mrs. Mary Baker G. Eddy,
Pleasant View, Concord, N. H.

FROM OUR CONTRIBUTORS.

WATCHFULNESS.

JOHN E. FELLERS.

WHO and what is this composite individuality we call mortal man? In belief he expresses blending parts—something of each and every other person he has met. Committing a poem to memory, it becomes a part of one's general education, but it is only a single composition caught from the realm of rhyme, verse, and song. It may be committed to memory by thousands, and its letter and spirit enrich them all, but it still remains to be learned by other thousands,—and this may be said of all that was ever written, or spoken, or sung. Into each individual consciousness there fall new ideas every day, and they each become a part of the individual, who expresses to others something of each person he has met or that which he has learned, though retaining still that something which he gives. Contemplating this fact, we cannot escape the responsibility which rests alike upon all, of standing guard over our thought, of admitting and reflecting only the purest and the best.

But responsibility implies obligation; obligation demands demonstration, and demonstration requires understanding. This requirement betokens a supply and the supply denotes a source. Christian Scientists have learned that God is the source from which all good comes. Throughout the ages thinking people have believed, in a general way, that God is the infinite source of supply, but until Mrs. Eddy, through Science and Health, pointed the way, humanity did not understand how to reach that source. To believe a great truth is good; to know that truth is better; to demonstrate that truth is best. To believe that we should guard our thoughts is good; to know how to guard them is well, but to actually guard our thoughts is best of all. Surely, *Watch!* is the one admonition which, more than any other, insistently and persistently throbs through every page of our text-book.

Some months ago, after a day of suffering caused by a mistake I had made in an unguarded moment, I took up Science and Health and began to read my favorite chapter—"Atonement and Eucharist." From almost every page the author seemed to rebuke me with the Saviour's words, "Could ye not watch with me one hour?" Laying aside the book, I took up a copy of the *Christian Science Sentinel*. Invested with a beauty and meaning which I had never before observed, the command of our Master, "What I say unto you I say unto all, Watch," seemed like a voice instead of a sentence expressed in print. Three thoughts came to me at once. First, that no more was demanded of me than is asked of all, and in that the impartiality of Truth is expressed. It simply asks that I do my part. Second, our dear Leader had emphasized this command by special lettering of the word watch. Third, she had placed the command on the front page of the *Sentinel* that it might not be overlooked.

With a deep sense of humility I again registered a vow that henceforth I would strive to watch and guard more carefully the avenues through which error seeks to manifest itself. For several days the word *Watch!* kept coming to me as a sweet, guardian command. The Master has left many commandments for our guidance, but somehow this one meant more to me than any other. Watch! Watch!! Five letters. Each letter might stand for many things to be watched and guarded; but there were five which served to show the deep significance of the word.

The first letter, W. What does it suggest? Words. The world would be happier and better to-day if humanity had been watchful of its words. Some one has said, "Words unexpressed may sometimes fall back dead, but only God can kill them when once they are said." The second letter, A, suggests Actions. They speak louder than words. Words may establish reputation, but actions express character. The third letter, T, suggests Thought. Our beloved Leader tells us that we must form perfect thought models if we would express harmony and health. The fourth letter, C, suggests Company. The old adage, "We are known by the company we keep," expresses a fact. Our company should always be pure motives, honest purposes, sincerity, right living. The fifth and last letter, H, suggests the Heart. Jesus said, "Blessed are the pure in heart: for they shall see God." How carefully then we should watch the heart! Watchful words lead to careful action; careful action, clear thought; clear thought, choice company; choice company, a pure heart.

THE PERMANENCE OF THE GOOD AND TRUE.

HON. CLARENCE A. BUSKIRK.

Is not the good thought of the past the only thing which can survive the past? Are not "the proud palaces" sure to become "the baseless fabric of a vision"? Does not the wise thinker, even though clothed in rags, wield a truer and more permanent power than any worldly sovereign? Just as no question can be finally settled until it is settled right, because what is true is all that can survive, so the only thoughts and influences which can live permanently are the good and true. Time weakens material power and dissipates material riches, but strengthens and beautifies the influences of good thoughts. This is because man in his true being is immaterial and his thoughts are not subject to the change which pertains to all materiality.

One's thoughts may be set in dignified prose or delightful poetry, but they will lack something essential to their survival if they do not compel our love and obedience, if their syllables are not set to the rhythm of some celestial music. Why? Is it not because perfect harmony belongs to man's true being? The flower in the cellar seeks to climb into the sunlight which is its true birthplace and home: and so human thoughts are constantly struggling, however feebly and ineffectually, to climb upward into purer conditions.

[Written for the *Sentinel*.]

FROM EVERLASTING.

HELEN ELDRIDGE.

DEAR child, dost feel too sad to pray?
Then clasp God's hand.
Mid doubts and fears in false array,
Just clasp God's hand.
You've but to reach a wee, wee way,
Since He's been waiting you for aye;
He's always known you'd need, *this day*,
To clasp His hand.

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SELECTED ARTICLES.

A SUCCESSFUL BUSINESS MAN.

Ironwood, Mich., Oct. 12.—The statements from New York that J. M. Longyear of Marquette, Mich., and Brookline, Mass., is a beneficiary to the extent of twenty-four million dollars from the J. J. Hill ore lands deal with the United States Steel Corporation, have been interesting to northern Michigan people, but they have not occasioned surprise.

The stories emanating from southern Michigan, that these ore holdings have been escaping taxation in this State, are confusing for the reason that the lands concerned are not located in the Wolverine commonwealth—they lie on the Mesaba range, which is in Minnesota. Whether the lands have been taxed anywhere near their cash value by the Minnesota authorities is another matter. Probably they have not, largely for the reason that with few exceptions the various tracts are undeveloped.

In town 57–32, west of Corrigan, McKinney & Co.'s big Stevenson mine on the western Mesaba range, and between that property and the village of Nashwauk, there are about fifty tracts on the formation, each containing forty acres, all of which are the property of J. M. Longyear in association with Pillsbury and Bennett.

On these tracts there have been operated for a long time a total of twelve diamond drills, which have shown up forty million tons of ore, but it is estimated that before the exploratory work is concluded the lands will have been found to contain a total of two and one half times the amount already proved up.

Aside from this, Mr. Longyear is interested in lands elsewhere on the Minnesota ranges. He has, too, extensive interests in Michigan, these latter, however, not figuring in the Hill deal. His most valuable holdings in Wolverine territory are located on the Gogebic iron range. He controls here, among others, much of the fee to the big Norrie mine, operated by the United States Steel Corporation, and which nets him, as royalties on the ore produced, some hundreds of thousands of dollars annually.

The Norrie mine, or group, is the greatest property of its kind in Michigan. Since their opening the various mines of the Norrie group have produced nearly twenty-two million tons of ore, and are mining now at a rate of better than one million five hundred thousand tons per annum.

Mr. Longyear is interested in the fee of other Gogebic range lands, developed and undeveloped, and he has similar though less extensive possessions on the Menominee and Marquette ranges, the exact descriptions of which are not available.

The value of much of these holdings is of course largely prospective—it remains to be determined just how much ore will eventually be taken from the lands—but to judge from the basis figures made public in connection with the Hill deal, so-called, Mr. Longyear is the wealthiest man in Michigan, or rather was, he having transferred his place of residence from Marquette to Boston's aristocratic suburb, although still retaining his business headquarters at the former place.

A decade and a half ago Mr. Longyear built a mansion at Marquette, which is said to have been the most palatial in the State, its value being estimated at upwards of two hundred and fifty thousand dollars, and subsequently, a few years ago, he created astonishment by causing the house to be demolished, stone by stone, shipped to Brookline and there re-erected.

Longyear's business is still conducted from Marquette, being in charge of a confidential man there, but much of the time during later years has been spent by the family in Europe.—*The Boston Globe.*

I am led to speak of the new Christian Science church here in Boston. I had heard and read much about it before coming East, but no product of the imagination can excel its beauty. The dome is larger than the beautiful golden dome of Boston's State House. You can see it from all parts of Boston. Inside it is the most beautiful symphony in gray and gold, the only touch of color being found in the rich crimson of the pulpit furnishings. The organ, soft-toned and mellow, like the touch of a hundred harp-strings, rolls and swells through the long galleries and the spacious corridors. This is midsummer in Boston—an unusually hot one. Every one who possibly can go is off to the beach or the mountains. Yet each Sunday morning this church is crowded to its utmost. I attended one Wednesday evening service. There were over four thousand people present. After an opening hymn, a reading from the Bible and its interpretation from Mrs. Eddy's Key to the Scriptures, and the Lord's Prayer in unison, the meeting was handed over to the people. Dozens were on their feet ready for testimony. Many were still standing when the Reader at nine o'clock announced the closing hymn. Strangest of all, some time before its dedication, requests were sent out over the country that no more contributions be sent in. Everything was paid for; the church could be dedicated free of debt. There were no entertainments given to raise money, simply individual offerings, each from his own purse. I have been to other churches. Not one has been half filled, and if full to overflowing the number might be put in one gallery in The Mother Church. I questioned much with myself. I cannot understand its meaning. I have nowhere else seen so many intelligent and splendid looking young men in an audience. I have found since coming here that the first meeting Mrs. Eddy held in Boston was in my aunt's parlor, the very home in which I lived while here in school.

LUCY TERRELL ELLIS.

The Phoenix (Arizona) *Republican.*

That Christian Science is gaining a strong foothold everywhere, cannot be gainsaid. That it has done quite wonderful things and is to-day doing them, must be admitted. That its tenets are plausible and dynamic; that its followers consist of the highest business and professional people in all cities; that it carries with it no schemes of graft or secret machinations, is apparent to those who look into the comparatively new creed.

Judge Septimus J. Hanna laid stress upon these thoughts in his lecture before a very large audience at the Opera House, Friday evening [Sept. 7]. Judge Hanna is a member of the Christian Science Board of Lectureship of Boston, Mass. Not one auditor of the whole company could consistently enter objections to any statement made by the speaker.

The writer has talked much and written more in opposition to this belief. Why? Because, like the majority of other loud antagonists to these people's ideas and practices, he knew little concerning it. By some effort he was induced, as were many in the assemblage, to go to the lecture. To-day he confesses he could not push away partial persuasion, as he paid strict attention to the assertions of the judge. Christian people to-day profess to believe all the plain and understandable passages of the Holy Scriptures, and this is just the basic teaching of Christian Science, as put forth convincingly by Judge Hanna.

"He that believeth on me, the works that I do shall he do also," is the utterance of the Lord and Saviour, Jesus Christ. On this the Scientists rest deep thought, and argue that men to-day can do what inspired men of old did, if they walk with God, who is considered omnipresent and all powerful. Again may be asked, Why should this not be true?

The 103d Psalm by the sweet singer of Israel is an-

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other corner-stone in the Christian Science belief. Does it or does it not contain plain and practical truths? It will be remembered that the Bible says if a man's faith be measured up to the size of a mustard seed, he can remove mountains. What does this mean? Was it placed in the great book to fill up, or was it placed there to be taken at its expressed meaning?

All of us who heard that lecture by Judge Hanna, while possibly not wholly convinced, cannot help giving it deep thought and inclining to the favorable side. At least it served to eliminate our scoffs and harshness toward the fast spreading creed. Judge Hanna is one of the most composed and careful speakers that ever addressed a local audience. He gave out nothing that did not evidence study and preparation. He indulged in no "extravagances" or "speculations," as some hearers imagined he would. In fact, he might have told of remarkable experiences in his own family, but he did not. His logic was good, his argument was better, and his straightforwardness was convincing.

Fort Collins (Col.) *Daily Courier.*

In spite of the hard knocks that Christian Science has been given right and left, it has continued to grow until now it must be reckoned as one of the great moral forces of the country. In 1876 Christian Science had only seven advocates; now it has a following numbering many thousands and is going ahead at a pace that holds the attention of the world.—*Trenton* (N. J.) *Gazette.*

AMONG THE CHURCHES.

SAN DIEGO, CAL.

First Church of Christ, Scientist, was formally dedicated yesterday with services in the forenoon and evening. The church had been completed for nearly a year, but owing to the delay in getting the pews the dedication had to be postponed. The address, given by the First Reader of the church, was in part as follows:—

Christian Science was first introduced into San Diego in July, 1887, by two Christian Science practitioners coming from San Francisco and commencing the work of healing the sick and teaching Christian Science. The first organized Christian Scientist association in San Diego was formed August, 1890. In December, 1892, it was decided to organize a church, and April 5, 1897, the church was legally incorporated according to the laws of California. At a called meeting held on July 27, 1904, the president of the church brought before the members the desirability for immediate and united effort to provide a church home of their own, and on Dec. 31, 1904, the corner-stone was laid. A year from this date the opening services were held, Dec. 31, 1905. All the teachers and practitioners that have worked in this field have struggled through deep waters to build the structure of Truth and Love, and during the building of the church the Board of Directors had many hard problems to master, but they held steadfastly to Principle, knowing, except the Lord built the house, they labor in vain that build it.

Christian Science is in accord with the Science of being which Jesus demonstrated, healing the sick and destroying sin. This healing has been lost to the world through clinging to personal sense and sin. Jesus said: "My Father worketh hitherto, and I work." And Paul said, "Work out your own salvation with fear and trembling, for it is God which worketh in you both to will and to do of his good pleasure. . . . That ye may be blameless and harmless, the sons of God, without rebuke." Jesus was governed by God, divine Principle, and this Principle, Love, should govern every man.

Our honored Leader, Mrs. Eddy, discerned anew the application of divine Principle, and restored to this age the Christ Science which heals the sick and sinning. Through her patient, tender love this day of dedication has been made possible. Our hearts go out to her in love and gratitude for the "little book," with its new, new story which is the old, old story of Jesus and his love.

San Diego (Cal.) *Union.*

WHEATON, ILL.

Less than four years ago four members of The Mother Church met and organized a Christian Science Society in Wheaton, Ill. About two years later this organization was given up, and First Church of Christ, Scientist, was organized. The church now has a membership of thirty-four, and a regular attendance of about fifty at the Sunday morning and Wednesday evening services. The Sunday School has enroiled over twenty scholars, with four teachers. Since April, 1903, we have given five lectures. We owe the progress we have made to the loving guidance and selflessness of our dear Leader, whose purity and goodness made it possible for her to give to us our present understanding of God.

ESTELLA L. BINDER, *Clerk.*

SPRINGFIELD, O.

The Christian Science church of this city has established a building fund and is proposing to build a house of worship as soon as the necessary sum can be raised. A substantial amount has already been subscribed—enough for a site—and it is likely that they will arrange for the building of the church in the near future. The local church, which is known as First Church of Christ, Scientist, is at present holding services in the Bushnell annex. It also maintains a free Reading Room, open every day except Sunday.

The notable dedication of the temple in Boston, Mass., has stirred up many to an interest in building which they have not felt before.—*Springfield* (O.) *Sun.*

ASHTABULA, O.

The Ashtabula Christian Scientists are happy over their latest demonstration, the securing of a home that is all their own. The long hoped for and confidently expected church is now a fact, and in its different appointments and situation everything is ideal. The building arrests attention by its snowy whitness, the favorite color of Scientists for their edifices. The opening services in the new church were held Oct. 7 at 10.30 A.M. and 2.30 P.M.

Ashtabula Beacon-Record.

NORTHAMPTON, MASS.

The local Christian Science Society has decided to build a chapel on the property at the corner of Center and Masonic Streets which was recently bought in its interest. Plans will be procured soon.

Springfield (Mass.) *Republican.*

PICTURE OF THE MOTHER CHURCH.

The picture of The Mother Church and its Extension which The Christian Science Publishing Society now has for sale is a half-tone reproduction, 12 x 15 inches in size, of a view giving the St. Paul Street frontage and Falmouth Street side.

The picture is mounted on a white mat, 21 x 25 inches, and will be sent to any address in a mailing-tube for fifty cents a copy. A dozen copies will be sent to one address for $4.50. Souvenir postals of the same design as the large picture are for sale at twenty-five cents per dozen.

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THE LECTURES.

CHICAGO, ILL.

A very large audience at First Church of Christ, Scientist, last evening [Sept. 20] listened to an interesting lecture by Mrs. Sue Harper Mims of Atlanta, Ga. The lecture was repeated at the same place and hour the following evening. The lecturer was introduced by Rev. Willard Brown Thorp, pastor of the South Congregational Church, the nearest ecclesiastical neighbor of First Church of Christ, Scientist. In his remarks Mr. Thorp said,—

I welcome this opportunity of speaking a fraternal word to my Christian Science neighbors. I have watched with the deepest interest and admiration the growth of your spiritual work. I recognize that the Christian Science movement has developed in a notable way certain important lines of genuinely Christian experience, and has made religion a vital thing in the lives of many people where it had ceased to be effective. It has demonstrated the power of a conception of God which is essentially metaphysical, to save and transform lives. It has shown what can be accomplished by the constant inner assertion of the great positive affirmations of faith, and by their resolute application to the specific problems of life. It has put us preachers to shame by building up a great church without any preaching whatever, simply by the discipline of its members in the inner practice of the faith. With some of its teachings and many of its forms of statement I find myself at variance; but for the spirit that prevails among you and for the work you are doing in many lives, I have the heartiest admiration; and I recognize that it is not the first time in the world's history that doctrines pronounced by the wise and learned "foolishness" have been in the lives of multitudes "the power of God unto salvation."

Chicago Journal.

EVANSTON, ILL.

Mr. Bliss Knapp of Boston lectured at First Church of Christ, Scientist, Oct. 11 and 12. He was introduced on the 12th by Judge Thomas G. Windes, of the Circuit Court of Cook County, who said in part,—

It is only ten or fifteen years that this teaching of Christian Science has spread abroad in the world so as to become a subject of general, and I may say intense, interest to hundreds of thousands, yea, millions of people. It is of interest to them because they see and know by the works accomplished through Christian Science that it is the truth, that it is a truth that they have not known and realized in the past. How do they know that it is the truth? Mainly, until they become earnest and careful students of Christian Science, they know it by the works that they see. From five to eight or ten experiences of healing in Christian Science are narrated in the local church every week. These experiences are related in such a manner as to impress any person with the feeling that they are true and there is no question about it. But take the least number, five; that makes two hundred and sixty healings which are published to the world here in this little church every year. There are between nine hundred and a thousand Christian Science churches and societies throughout the country, but cut it down to eight hundred; that will eliminate most of the small ones. What do we have? An average of five experiences of healing in eight hundred churches every year would make in one year's time more than two hundred thousand people who are healed through Christian Science. I do not think that this is overstating it. There are, then, a million of people, within the last five years, who are exponents of Christian Science by their lives in this world, who demonstrate this eternal truth that is taught in Christian Science.—*Correspondence.*

BILLINGS, MONT.

Judge William G. Ewing of Chicago delivered a lecture on the subject of Christian Science to an audience that comfortably filled Elks' Hall last evening [Oct. 1]. He was introduced by P. B. Moss, president of the First National Bank of this city, who spoke in part as follows:—

It seems to me that out of all the various theories and dogmas presented, a sort of haziness has been produced in the human mind regarding religion, and to thinking people a spirit of restlessness has sprung up that the method is wrong and the practical side of religion has been in a large measure lost sight of. For a long time the creeds have been accepted as being all that there was to religious worship, and the study of the Bible has been overlooked. The Christian Science movement, under the leadership of Mrs. Eddy, has led a large number of religious people to pause and ponder as to where they were drifting. The result has been that a great many people have taken up the study of the Bible individually and are questioning themselves on their religious ideas. Never before have so many people been engaged in religious research as to-day; and to those interested in Mrs. Eddy's teaching, religion presents a practical side that is brought into daily use. These people have taken up the study of the Bible and are reasoning for themselves, and this has begotten an individuality in the denomination among the rank and file that no other denomination has. The result has been that to those people the world looks brighter and better than it has before, and the denomination is increasing in numbers at a very rapid rate.

Billings Gazette.

LECTURES AT OTHER PLACES.

Vinalhaven, Me.—Mrs. Sue Harper Mims, Aug. 30.
Sioux Falls, S. D.—Edward A. Kimball, Sept. 2.
Kalispell, Mont.—Edward A. Kimball, Sept. 11.
Bozeman, Mont.—Edward A. Kimball, Sept. 14.
Missoula, Mont.—Edward A. Kimball, Sept. 16.
Dillon, Mont.—Edward A. Kimball, Sept. 18.
Los Angeles, Cal. (Second Church).—Bliss Knapp, Sept. 20 and 21.
Pocatello, Idaho.—Edward A. Kimball, Sept. 21.
Salt Lake City, Utah.—Edward A. Kimball, Sept. 23.
Pasadena, Cal.—Bliss Knapp, Sept. 24.
La Fayette, Ind.—Hon. Clarence A. Buskirk, Sept. 30.
Fort Wayne, Ind.—Bicknell Young, Sept. 30.
Hutchinson, Kan.—Miss Mary Brookins, Sept. 30.
Chillicothe, Ill.—Judge Septimus J. Hanna, Oct. 1.
Mitchell, Ia.—Rev. Irving C. Tomlinson, Oct. 2.
Boulder, Col.—Bliss Knapp, Oct. 4.
Webster City, Ia.—Rev. Irving C. Tomlinson, Oct. 4.
Muskegon, Mich.—Hon. Clarence A. Buskirk, Oct. 4.
Superior, Wis.—Judge Septimus J. Hanna, Oct. 5.
Halifax, N. S.—Bicknell Young, Oct. 5.
Council Bluffs, Ia.—Rev. Irving C. Tomlinson, Oct. 5.
Wallace, Idaho. Judge William G. Ewing, Oct. 4.
Seneca, Kan.—Rev. Irving C. Tomlinson, Oct. 7.
Moscow, Idaho.—Judge William G. Ewing, Oct. 7.
Hudson, Mass.—Edward A. Kimball, Oct. 7.
Hartford, Conn.—Rev. Arthur R. Vosburgh, Oct. 7.
Mt. Pleasant, Mich.—Hon. Clarence A. Buskirk, Oct. 7.
Worcester, Mass.—Bicknell Young, Oct. 7.
Marinette, Wis.—Judge Septimus J. Hanna, Oct. 8.
Springfield, Mass.—Bicknell Young, Oct. 8.
Albion, Mich.—Hon. Clarence A. Buskirk, Oct. 9.
Freeport, Ill.—Judge Septimus J. Hanna, Oct. 9.
Chanute, Kan.—Miss Mary Brookins, Oct. 9.
Battle Creek, Mich.—Hon. Clarence A. Buskirk, Oct. 11.
Quincy, Mass. (auspices of First Church, Braintree).—Edward A. Kimball, Oct. 12.
Trenton, N. J.—Bicknell Young, Oct. 12.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book does not consult nor read letters on disease. Writing to Mrs. Eddy *is not* prohibited. Take no notice of startling reports about Mrs. Eddy. Our Committee on Publication will be reliable on this subject. *Beware of counterfeit letters.*

MRS. EDDY CONTRADICTS REPORTS OF HER DEATH.

THE story that Mrs. Mary Baker G. Eddy, Discoverer of Christian Science, is dead, which has so often gone the round of the press in sections of the country somewhat remote from Mrs. Eddy's home in Concord, N. H., was again started last week, and has been published in a number of newspapers in western Massachusetts and in other States.

The story came to Mrs. Eddy's attention a day or two ago, and elicited the following letter to the *Herald*:—

Pleasant View,
Concord, N.H.

October 19, 1906.

To the Editor of the Boston Herald,

Dear Sir:-

Another report that I am dead is widely circulated. I am in usual good health, and go out in my carriage every day.

Truly yours,

Mary Baker G. Eddy

For ten years past, at intervals, similar stories have been put afloat, with the accompanying statement that the fact of Mrs. Eddy's death was being concealed by the Christian Scientists. Meanwhile, Mrs. Eddy has pursued her usual course of living in Concord, has received visits from her followers who know her personally, and has been in almost daily view of the people of the city in which she has maintained her home for years past.—*Boston Herald.*

TO ONE AND ALL.

Beloved Students:—You have lovingly, lavishly contributed to the fund for paving the streets in Concord, in order to make smooth my daily drive, but you have done enough in this direction.

Now please discontinue sending more sums of money. Accept my deep gratitude, dear ones. Let Mind, not matter, absorb all your thoughts and make your ways pleasant and your paths peace. MARY BAKER G. EDDY.

Pleasant View, Concord, N. H., Oct. 19, 1906.

AN AMENDED BY-LAW.

ARTICLE X.

STEWARDSHIP.—SECT. 4. The individual in charge of Mrs. Eddy's Room in The Mother Church must be a member of this Church, and if called for, it shall be her duty to go to Mrs. Eddy's home and remain so long as the latter shall desire it. Mrs. Eddy shall pay this member the same sum and on the same conditions named in By-law, Article XXII., Sect. 10, "Opportunity for Serving the Leader." Breaking this By-law shall excommunicate a member from this Church.

A HELP TO OUR LEADER.

Pleasant View, Concord, N. H., Oct. 22, 1906.

Dear Mr. McLellan:—Will you through the periodicals kindly impress upon those who contribute to such funds as the Concord Street Fund just closed by our Leader, that they should never make out their checks, drafts, etc., payable to Mrs. Eddy. Checks, etc., payable to Mrs. Eddy, require her personal endorsement, and this labor, insignificant in a single instance, becomes, when the instances are multiplied, a serious encroachment upon her time and attention.

Sincerely yours,

LEWIS C. STRANG, *Associate Secretary.*

"NOTHING BUT THE TRUTH."

IT is generally conceded that a person who has an opportunity to ascertain the falsity of a statement, but fails to avail himself of it and puts forth the false statement as the truth, stands in the same relation to the public as does one who knowingly falsifies; and if this is true in general, why should a different view of such conduct be taken when Christian Science and Christian Scientists are the subjects of misrepresentation?

A case in point is that of the canard which Mrs. Eddy has recently contradicted through the *Boston Herald*. The means for ascertaining the falsity of this story were available to all, yet it was printed without investigation. Certainly this was neither good morals nor good journalism, and the same may be said of the other false and, in some cases, malicious stories which have been circulated concerning Christian Science, its Founder, and its teachings.

Christian Scientists ask nothing unreasonable when they request that whatever is published about them and about their religion be confined to what is true. So reasonable is this request that it should appeal to every person of normal moral and mental make-up; yet it is a fact that about fifty persons are needed in the service of our Committee on Publication to correct the erroneous and misleading statements constantly being made by those who write upon the subject of Christian Science. Christian Science is no longer a new and comparatively unknown system, nor is it at all difficult to obtain authentic information concerning it, its Leader, and its followers. There are practically a thousand places where Christian Science services are held each Sunday, and in connection with almost all these services Wednesday evening meetings are held, at which testimony is given as to the healing of the sick and the reformation of the sinful through the ministry of this Christ-truth.

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In addition to these public services there are almost one thousand lectures given annually by authorized lecturers, and the widely-circulated literature of the movement is available to all who wish to know what Christian Science is. The text-book, "Science and Health with Key to the Scriptures," and other works by Mrs. Eddy, are to be found in the public libraries throughout the country and at the free Reading Rooms maintained by almost every Christian Science church. Christian Scientists are not hard to find in any community and they are always willing to help those who honestly desire to know the truth. With all these means for obtaining correct information, there seems to be no excuse for the many untrue and sensational statements which have been made concerning Christian Science, and we feel that we are not asking too much of our newspaper friends when we request them to use greater care in verifying sensational reports which come to them.

ARCHIBALD MCLELLAN.

THE BEAUTIFUL AND THE TRUE.

There is no poetry in that which is not true.—MACDONALD.

CHRISTIAN SCIENCE teaches that the reign of Truth in the individual and in all the universe is also the reign of beauty, for "beauty, as well as truth, is eternal;" that the divine ideas are ever presented in "spiritual and immortal forms of beauty," and that we shall be both beautiful and grand "when governed by immortal Mind" (Science and Health, pp. 247, 503, 246). The destructive antagonism to art of the early Christians, the unlovely character and conduct which has characterized much of professed Christianity in all the centuries, and the relative weakness of the hold of modern religious thought upon beauty as a manifestation of Spirit,—all these things indicate that the prayer of the psalmist, "Let the beauty of the Lord our God be upon us," has not yet found its fulfilment. Nevertheless it is quite impossible to think of the perfection of God and his ideas apart from that ideality which is "the beauty of holiness [wholeness];" and if we are to be perfect, even as our Father in heaven is perfect, then this ideality is to be expressed in and through us.

Beauty is often thought of as superficial and decorative, while in truth it is wrought into the very nature of being. It pertains to Life and all Life's reflections, and we are to seek it as we seek the truth; we are to express it, even as we express love, in every word and activity of life. He who worketh in us "to will and to do," "doeth all things well." "He hath made every thing beautiful in its time," says the Wise Man, and we are to be like Him. We thus see that the art of living is the highest and finest art, and that the life which God would have us live is all glorious both within and without.

Looking upon the flaming trees and hedgerows in our northland of late, the appeal of nature's beauty has been felt to be at its full. As the painter who, having added his final touches, blends the pigments upon his pallet into a brilliant souvenir of his completed task, so "Nature's great artist," having finished the summer's masterpieces, has spread upon the forests and hillsides a revelry of color which has dared to compete with the splendors of the sunset. And what has it all signified? Nothing of real gain, surely, but rather loss to him who has simply yielded to the intoxication of an excited material sense. But he to whom

> Nothing in the world comes single,
> A mere itself—cup, column, or candlestick,
> All patterns of what shall be in the mount;

to whom

> The whole temporal show, related royally,
> [Is] built up to eterne significance,
> Through the open arms of God,—

he has seen in these autumnal glories the fitting highway of Him that cometh out of Zion "the perfection of beauty." He has come to know that rightly interpreted nature and true art take of the things of God and show them unto men.

If, as John declares, to know God is eternal life, then the perception, not only of Truth and Love, but of beauty, enters into that life. The perfection of God and his every manifestation, including man, floods the universe, and as this is perceived we have a new and quickening sense both of the divine nature and the divine nearness. Beauty no longer contributes simply to our delight, it becomes an inspiration, a source of nourishment and strength. Those familiar with our Leader's writings will recall the unnumbered passages in which she emphasizes this coincidence of truth and beauty, and points the way to its achievement in our individual experience. Until truth finds its free and perfect expression in us it has not received its due; this is the ideal of life's completeness, its fineness and fidelity of service, to which every student of Christian Science is lovingly called.

It has been said that "the happiest man is he who has learned from nature the lesson of worship," and the secret of this learning is the realization that true beauty is the expression of character. To think of beauty as inhering in materiality is to deny one's self one of the most direct approaches to the divine presence. We may be surrounded by outward beauty, but we shall find no temple, be moved by no impulse of adoration, so long as we are deaf to nature's spiritual appeal. Material sense imparts its own swift perishableness to all that it claims, and the brevity of sensuous beauty renders pain its inseparable companion. True beauty voices the divine, it is a revelation of Truth, a message of Love, and it brings perennial comfort and gladness. He that inquireth in His temple shall behold the beauty of the Lord.

JOHN B. WILLIS.

LETTERS TO OUR LEADER.

Concord, N. H., Oct. 13, 1906.

Mrs. Mary Baker G. Eddy,
Pleasant View, Concord, N. H.

Beloved Leader:—In making the arrangements for the lecture on Christian Science to be delivered in this city by Professor Hermann S. Hering, C.S.B., on Sunday, Oct. 28, the committee have thought of inviting the Mayor, Judge Charles R. Corning, to introduce the speaker, if this choice meets your approval. Judge Corning performed this courtesy most acceptably last year, on the occasion of Judge Ewing's lecture.

The committee will be very happy to send you as many invitations as you may desire for use at Pleasant View.

Most sincerely yours,

JOHN H. WORTHEN, MABEL C. GAGE,
MRS. ANNA MEEHAN, *Committee.*

MRS. EDDY'S REPLY.

Beloved Brethren:—I am in receipt of your letter and hasten to say our Mayor, Judge Charles R. Corning, is the very man for the hour and for this introduction. His history armors him with moral mail.

MARY BAKER EDDY.

Portsmouth, Va., Sept. 16, 1906.

Dear Mrs. Eddy:—I do not feel worthy to write to you, yet whatever of spiritual awakening has come to me has been through the medium of your gift to the world, and I would like to thank you for it. You have led me out of a dense theological fog into the white light of Truth. I feel certain that you have found the answer to Pilate's question, and recorded it in your "Scientific Statement of Being." Jesus, the God-crowned, brought the truth to mankind nearly two thousand years ago, yet I regard your resurrection of it, after its crucifixion and burial beneath the error of the intervening centuries, as the full equivalent of an original discovery. Jesus, with the sword of Truth, dealt the beast what seemed to be "a deadly wound," yet, strangely, the "wound was healed"—the truth, by the disloyalty of those who came after, was obscured—and the wound needed piercing again. You have dealt this second blow by your

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scientific interpretation of being, and through these sword-thrusts of Truth, first by man and then by woman, deliverance is come to the world. This letter is written more particularly to tell you of a profound impression that came to me while attending a service in an orthodox church. That beautiful hymn, "Lead, kindly Light," was being sung, and although it usually, by association, suggested to me sorrow and sadness, on this occasion I suddenly became overwhelmed with its beauty, as I interpreted it to mean the "kindly light" of your marvelous discovery. As I dwelt upon the fact that your revelation was the kindliest light that had ever come into my life, tears of appreciation and gratitude welled into my eyes, and the grand hymn took on a new meaning and far greater beauty than before.

Yours with very highest regard,

RICHARD D. HAMILTON.

Concord, N. H., Sept. 18, 1906.

Mrs. Mary Baker G. Eddy.

Beloved Leader:—I have just seen in the State Library that wonderfully constructed book, "Bohemia, but pages 117 to 121 far outshine—transcend—all the rest, for to me your writings are like books of prophecy which are being daily and even hourly fulfilled. Several references, chiefly that on page 312, line 1, of Science and Health, in the recent Lesson-Sermon on "Substance," impressed me as declaring and sealing the doom of all merely human learning, hundreds of crafty creeds, and countless material modes of healing human ills.

How sad to think that millions of costly attempts to cure human pain and woe are worse than useless and must be gone over and over again, sooner or later, until the perfect, spiritual healing is found and applied. This leads me to say that I thank God that you were healed by the divine Word, sent you by Principle, as was evidenced through your Scripture reading on that memorable Sunday when human hope and help had failed.

As I am glad that all my efforts to obtain health, happiness, and prosperity failed me, prior to coming to Christian Science, so from both selfish and unselfish motives am I glad that the Founder of Christian Science was not healed at Portland, Me., nor by any means which she resorted to, prior to her great discovery of 1866. For, had she been healed by any merely human or material means or method, she might not have been permitted, or been able, to show to this age what true substance, Life, and Love are, as she has so wonderfully done in "Science and Health with Key to the Scriptures," and I might not be here to worship God in those grand edifices in Concord and Boston, nor be one of the million or more beneficiaries of Truth and Love—as made known in Christian Science.

Lovingly your disciple,

MELVILLE C. SPAULDING.

Evanston, Ill., Sept. 14, 1906.

My Dearly Beloved Leader:—I do not know that you will ever see these lines, but my heart overflows with gratitude and love to you for all the blessings you have made it possible for me to experience. Your words about "Personal Contagion" have made the way so clear. Having reason to love you very much, I have never wanted to intrude on your blessed quietness, and at times I have wondered if I was lacking in appreciation of your work, because I did not wish to see you personally. Now I know that if you needed me I would walk across the continent to serve you, yet I serve you best by humbly serving the Master, in healing the sick and sinful, casting error out of my own thought each hour, and helping my brother to do the same. And I am so thankful to do this. Thank you also for giving us Mrs. Conger's and Mr. Kimball's letters. He is my teacher; God bless him for his loyalty to you and for his clear, positive teaching. Devotedly yours,

HARRIET L. DAVIDSON.

TESTIMONIES OF HEALING.

It was about eight years ago that I first heard of Christian Science. I was then unable to do any work. My left arm was lame and the muscles seemed to be shrinking away. My eyesight was very poor and the oculist told me one eye was about gone. At this time a growth appeared on my body which the doctors said would soon have to be removed. A neighbor who had a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, loaned me the book. The first time I read it I did not understand it, but by the time I read it through again my thought in regard to the book changed completely, and when I commenced to read it the third time I found I loved it very much. I had never thought that it would heal me, for I was along in years. During this time the abnormal growth gave me much pain, but while reading the book the third time, I found that it did not pain me at all, and I was much surprised when I found that it had disappeared, leaving not a trace of soreness. I knew God had healed me. I began to use my left arm and found that it too was healed.

This happened on Saturday evening, and Sunday I did not say anything about the healing, but kept singing all day. In the afternoon I picked up my book to read, and found that I did not need my glasses, and I have never used them from that day to this. The next morning I surprised my daughter very much by going to the well, drawing a pail of water, and bringing it to the house unaided. I then told her that the truth as taught in Christian Science had healed me.

Four years ago I was taken with kidney trouble. I suffered much at times, but I always took up Science and Health and read, and did my best to overcome it. Two years later I found there was an enlargement of some kind on one side. I kept on with my reading, feeling sure that God would heal me, but I could not tell how. One morning the suffering became intense and I shut myself up alone, declaring that God is all power and there is none other. I voiced the truth the best I could and relied solely on God to heal me. The growth then came away. There was no fever or soreness, and no discharge of any kind came with it.

These demonstrations were made without any help except the reading of our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, to whom I am deeply grateful.—MRS. CATHERINE L. MCCLAIN, Callaway, Neb.

Although I am unable to tell of all the benefits I have received from Christian Science, I feel it is a duty to give this testimony. I had the misfortune to lose my mother when young, and when I was still in my teens my father died and I went to live with a sister in Minnesota. I entered the State University but sickness ended my school life in less than a year, and the following year I was married. After the birth of my second child my health became so poor that I finally had to go on the operating-table. Later I was very ill for some time and was left with a severe bowel trouble. I was treated for this trouble by many physicians, but was never helped more than to secure some relief from the attacks of pain. About nine years ago I found myself impoverished, with the great problem of self-support looking me in the face. In a few years I had again to go to a hospital and undergo several operations. The operations were themselves pronounced successful, but as the months went by my health failed completely. I was very much discouraged. Then began a weary round from doctor to doctor. Finally one physician very frankly told me to stop trying to get relief from doctors. He said mine had become a chronic case, and that no doctor knew of any cure for it. I had become a victim to nervous trouble, and owing to the opiates I constantly took, insomnia was added

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to my ills. By this time the bowel trouble contracted many years before had become almost unbearable. I suffered greatly and my mentality was so weakened that I feared I would be insane.

At length I decided to go to a Christian Science practitioner and ask her if she could help me. This seemed strange, even to myself, as I had always bitterly opposed Christian Science, but there seemed nothing else to try. I asked for treatment for the mental trouble, saying I had no faith in Christian Science for the physical troubles. At once I commenced to be relieved of the suffering; I was able to rest nights, and the opiates were given up. The time soon came when I desired to study and to understand something of the Principle of Christian Science and the reason for my improved condition. I studied every spare moment and gradually the other discordant conditions began to yield. The battle over inertia was long, but that too has been overcome to a great degree. I can but marvel at the patience and love expressed in so many practical ways besides in the treatments. To-day it would be hard to realize that I was ever the sick, puny invalid who came to Christian Science for help. With but a few days of vacation the years since I was restored to health have been spent in constant teaching. My home has been provided for, and many old obligations contracted during the years of ill-health have been canceled. Shattered faith in the mortal has been replaced by an abiding faith in God, good. Hope is no longer a will-o'-the-wisp leading into foul marshes and pestilential bogs. The understanding that Mind is the great builder is lifting me high above human discord and the gloomy scenes of the senses, into the beautiful highlands of the spiritual. Chastened by the stern lessons of suffering, I realize that this discipline can only be productive of blessings as it teaches me more obedience to God and a larger thoughtfulness for my fellow-men.

To our dear Leader, whose pure and unfaltering devotion to *Truth* is bringing humanity back to our Father, my gratitude and love is inexpressible; it increases with spiritual growth, and we know that spiritual growth never ceases.

GERTRUDE EMERY BOARDMAN, Watertown, S. D.

Shortly after the birth of my little boy, an abnormal condition of his head appeared. A physician, upon examination, said that the child could not live, unless possibly by an operation, and even then the chances were small for his life or for his reason. The babe was immediately put under Christian Science treatment, and in five weeks' time, during which he steadily improved, the lump had entirely disappeared and the bone had formed. He is now three years of age and a bright, normal child. I feel very grateful to God for this and many other blessings, and I also wish to express my love and gratitude to our dear Leader, who has brought us this blessed truth.

MRS. MYRTLE A. ROWE, Philadelphia, Pa.

In noticing the question asked by some who are opposed to Christian Science, as to who had diagnosed the case reported to be healed by this method, I wish to mention a case of healing by Christian Science in our own family where a physician had diagnosed the case. After the regular physician had had the case for two weeks, we were told that we could call any other physician we chose, as the child, three years of age, could not get well,—at least, if she did, that she would never know anything. As we were just looking into Christian Science, I asked my brother, the father of the child, to try its healing power, which he did, with the result that after the third treatment the child returned to consciousness, after having taken no notice of anything for ten days. With the seventh treatment she was healed, and to-day, after seventeen years of robust health, she shows no signs of ever having had a brain affliction. I can vouch for the foregoing statement in every particular, as the child is my niece, was born in our home, and lived with us until five years of age. She visited us recently and enjoyed attending the Christian Science church, although her mother is a homeopathic physician in Colorado.—MARY B. CUSHMAN, Lockport, N. Y.

It is with deep gratitude to God that I testify to what Christian Science has done for me. A little over three years ago I was laid up with what the doctors called an abnormal growth, affecting the spine and causing paralysis. I was as helpless as a child. I tried every material remedy that I could procure, all to no purpose. I continued to get worse and the doctors told me I would never be able to work again. Just about this time, in the darkest hour, and when in despair, I heard about Christian Science. Truly it was the hour that precedes the dawn, for at once the light began to shine into my consciousness; I began to improve, and in one month I was entirely healed. I went to work after one month's treatment, and I may say here that I had positive proof that the cure was a radical one, for my work required the running up and down five flights of stairs for ten hours a day. Prior to this, for a whole year, I could not go up one flight without great difficulty.

I am very grateful for the physical help I have received. I realize that God has healed me and that I owe my life to Christian Science. I am also deeply thankful for what this truth has done to change my habits, which were not of the best, and to reform my character. I was addicted to strong drink, loved to gamble, and was for years a continual trouble to my family; but now, thank God, I have been healed of the desire to drink and to live dishonestly. Christian Science has revealed to me a God of love, "who healeth all thy diseases," and has given me a practical, every-day religion that teaches me how to live aright.

I wish to express my thanks to our beloved Leader, Mrs. Eddy, for all she has done and is still doing for myself and for the world at large.

GEORGE WAMBOLT, Halifax, N. S.

When, in the fall of 1903, I began Christian Science treatment, I was encased in a plaster cast on account of a serious spinal trouble. I had learned of Christian Science the fall before and had been reading continuously for a year, but with no special thought of working out of my difficulty, though I had had some beautiful demonstrations over insomnia and other troubles. During the three prior years I had been under seven different physicians, besides having other material treatment. At the time I began Christian Science treatment I was practically reduced to going to and from my office on the cars, and could do little else. As a consequence I was very fearful, but notwithstanding this, after the second treatment I took off the cast and have not had it on since. What a glorious relief it was! My gratitude to God, and to our dear Leader for the great truths given us through Science and Health and for the daily blessings they bring, physically, mentally, morally, and spiritually, is unbounded.

My healing was not a rapid one, as it was about ten months before I realized that the demonstration had been made. I owe a world of gratitude not only for the physical healing, but for the inestimable benefit of the great spiritual uplift I received through the uncovering of the errors of sense. There were times during my treatment when I suffered severely, and nothing but the understanding of Truth which I had gained could have kept me from panic. Since the summer of 1904 I have had a constantly increasing sense of health, until to-day I am the surprise and wonder of all who saw me two years ago.

Had I been relieved through *materia medica* I would still have been the slave of material sense, whereas I now

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enjoy, in a measure at least, "the glorious liberty of the children of God." I have not taken any medicine since the fall of 1902, the realization of the truth, as taught in the Bible and Science and Health, having been all-sufficient to meet any discordant conditions as they arose. I am, nevertheless, grateful to my physicians for the help they endeavored to give me and for their uniform kindness and consideration: the only regret I have is that they are practising *materia medica* instead of Christian Science.

HARRY C. ROBINSON, Washington, D. C.

After years of suffering and great expense for doctors and medicine, I was still without healing. In December, 1898, the crisis came. Three physicians diagnosed my case, without reaching an agreement. Our family physician, in whom we had implicit confidence, told me my only hope was to submit to an operation for the removal of an abnormal growth. Acting upon his advice, every arrangement was made to go to a hospital, when I was persuaded to try Christian Science. I bought a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and began to take treatment. In less than six months I was entirely healed, the growth coming away and the organs and functions doing their work harmoniously. For nearly six years Christian Science has been my only remedy and I have enjoyed better health than ever before.

MRS. JULIA MUNGER, Council Bluffs, Ia.

Following the birth of my child, thirteen years ago, I was never well. I had severe abdominal troubles, headaches, etc., and after having treatment from several physicians, one of them told me that I could not live much longer. I did not know what it was to be free from suffering. At last I lost the use of my limbs and was confined to an invalid chair. I was taken to different places for medical treatment and baths, but without any good result. About two years ago, they were taking me to New York to a hospital when I heard of Christian Science and was speedily helped. A copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, was loaned to me and I began to study it at once, but did not take treatment until later. At last I took Christian Science treatment from a practitioner, and I have been healed of all the ailments referred to, with many more that space and time will not permit me to mention. I was brought back from the grave, as it were, by Christian Science treatment and by reading Science and Health. I can now do my own work, and go to church, walking to the car and from it, when for three years I had not walked at all. After receiving Christian Science treatment, I began to improve at once and grew stronger each day. I could never tell what Christian Science has done for me, but would say I am truly thankful every day to God, and to Mrs. Eddy for this blessed truth that makes us free. I indeed suffered many things of many physicians.

MRS. CORA E. WALKER, Youngwood, Pa.

I am very glad to have the opportunity to tell of my healing through the truth. About nine years ago I was taken very ill, though for a year or more life had been a burden. Our family physician said that I had an internal growth which must be operated upon, and he insisted that I should be taken to a hospital for this purpose. Another physician was called for consultation, who agreed with the first as to the correctness of his diagnosis, and said the sooner the operation could be performed the better. Arrangements were made to take me to Baltimore, to the city hospital. I had to be carried to the depot on a stretcher, as I was not able to sit up. There was a lady traveling at the same time who claimed to have been healed by Christian Science. She told me something about it and advised that I take Christian Science treatment; but not knowing anything about it, I paid very little attention to what she said. I told her that as all the arrangements had been made for me at the hospital, I would have to go there.

She left her address with my husband and said if we did decide to take Christian Science treatment that she would gladly assist him in finding a practitioner. After going to the hospital the head physician made an examination, consulted with the one who had accompanied us from home, and said that an operation would be of no permanent benefit to me, even if I were able to stand it. Then our physician said, "I do not know anything else you can do, unless it be to try Christian Science." My husband went to see a practitioner, who took the case and began treatment on Tuesday evening. I had been moved to a hotel near by, and she came to see me twice a day. The first time she came she brought some Christian Science literature for me to read. By Thursday I had improved so that I could walk. My husband had to leave for home, and I asked the practitioner if she thought I was able to go with him. She said yes, and asked me to get a copy of the text-book, that I might learn from it how to keep well. We arrived home Friday evening, and not being expected there was no one to meet us; so we walked home, a distance of several blocks. It was a great suprise to all our people and friends, for there was no one that expected me back alive. In three weeks I was perfectly well and have been ever since.

When we began the perusal of "Science and Health with Key to the Scriptures," we found it all that was claimed for it. During more than eight years we have found its spiritual interpretation of the Bible to be sufficient to meet our every need, in sickness as well as health. Of the former we have had but very little since we learned of Christian Science. I am very grateful to God for this blessed healing and saving truth, and to Mrs. Eddy, our dear Leader, for revealing it to us.

MRS. MAGGIE A. PHILLIPS, Washington, N. C.

For over forty years, up to the year 1900, when I was healed by the reading and study of "Science and Health with Key to the Scriptures" by Mrs. Eddy, I had been a sufferer from severe stomach and kidney trouble, etc., which had become chronic, although I was continually using medicines and was frequently in bed under medical treatment for weeks at a time. In 1897 I had a bad attack of insomnia, for which morphine was prescribed. When I discontinued its use the attacks became more frequent and violent, until in 1900 I feared I would become insane, and this fear drove me to seek aid in Christian Science. A kind friend placed a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, in my hands, with the request that I should read it; and although I did not at first understand it, and found many things contrary to my long-established opinions, I persevered in the study of that wonderful book until the day dawned and the day star arose in my heart.

Within six weeks from that memorable day every vestige of the ailments was destroyed, and I have had no return of any since. My sight, which was very poor at the time, is now perfectly restored. Since then I have had a few slight ailments to meet, but have always found divine Mind the ever-present remedy. The years spent in the toils of mortal mind, and the money paid out for drugs, I can only guess at,—it is something I wish to forget,—but the blessings that have come into my life and the glorious prospects in Christian Science more than compensate for all.

I wish to express my deep sense of gratitude to our dear Leader for her noble life-work, by which I have been helped on the way to Truth.—R. D. LEWIS, St. John, N. B.

I am prompted to tell of a demonstration which proved to me that "perfect love casteth out fear." It was six years ago, at the birth of our youngest son. There was only one

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other Scientist here, and as she could not be with us my husband and I were alone. As the time drew near I seemed filled with fear, so I wrote to a practitioner. The fear left me, and in its place the "peace of God, which passeth all understanding," filled my sense. The birth was normal, and I was able to care for the child from the first. We have had many other proofs of God's loving care, in cases of accident and in overcoming the various diseases to which children are supposedly subject. Each time Truth has cast out the error and we have gained in understanding.

We feel very grateful to our dear Leader, who has so faithfully shown us the "true Light, which lighteth every man that cometh into the world."

MRS. B. M. KINSMAN, Rochester, Vt.

It is seven years since I was healed in Christian Science, and it may help some other sufferer to hear that very many afflictions have been overcome for me by the truth. I had been a semi-invalid for about seventeen years, being treated by one doctor after another; using every material remedy I could hear of, and growing worse all the time. After exhausting the skill of several doctors, I was told that there was an abnormal growth, and an operation was suggested, which I greatly dreaded. After some electrical treatment I grew worse, and could not be moved without intense suffering. The doctor could do nothing but give me morphine tablets. A serious condition set in, which baffled the doctor, and he said he could do no more; but contrary to his expectations I lived through it.

All through my sickness a lady who lived near us frequently called to see me, and talked of Christian Science. I could not grasp the meaning of what she said, but often I would think to myself, What if there should be truth in what she has told me of this healing? On the day when the doctors doomed me to the grave, I said to my daughter, who was bewailing my fate, Why not try this new way of healing that our neighbor has been telling us about? My daughter then sought an interview with a practitioner, who told her that all things are possible with God. She came to see me, and after a few moments I grasped the meaning of what she said. I could have shouted for joy! I knew I was going to live. When she asked that the medicine be taken from the room, I felt no fear at seeing my cherished gods banished from my presence. She gave me treatment and I rested that night. O glorious thought, I was going to live! I felt no doubt of it and was happy. In about twenty-four hours after the first treatment, I was better, I felt stronger. I felt "the divine energy of Spirit, bringing us [me] into newness of life" (Science and Health, p. 249). The tenth day after I began treatment I did some baking, and after four weeks' treatment I did what would be called hard work. In these seven years I have never taken any medicine, internally or externally. Truth is my physician. Since I was first healed many physical troubles have come up, but they all vanished into their native nothingness when the searchlight of Truth was thrown upon them. The small pittance which the Scientist charged for the four weeks' treatment was nothing to be compared to the hundred of dollars given for doctors and medicine.

For all these blessings I thank my heavenly Father more than I am capable of expressing. My heart goes out in tender gratitude to our dear Leader for what this knowledge has done for me, the suffering from which it has saved me.—MRS. JOANNA CHILDS, Wichita, Kan.

In November, 1897, I was employed as a compositor on a weekly newspaper in a little town in South Dakota, when I was taken critically ill and had to be sent to my home. This was the second time that I had to quit my work and go home, and I had a feeling that I was going home to die.

The two winters previous I had tried everything possible for my relief, employing three different physicians during this time. The disease was a very severe bowel trouble. When I returned home I was much worse and for nine weeks my physician tried in every way to help me, but gradually I sank until I became helpless. A consultation of doctors was held, and one of them told my father that they did not think I would live an hour.

A friend then asked us to try Christian Science, and I reached out for this last straw. After the first treatment my parents could see a change, but I did not realize it until about the third day, when the "peace which passeth all understanding" came over me and I rested,—something that I had not done for nine long weary weeks. The practitioner told my parents to give me anything I wished to eat, and I ate with a relish the things which the physicians had condemned. About a week afterwards I rose from my bed, dressed, and went for a ride. I am to-day strong and doing all of my own work for a family which includes two small children. I thank God for sending to us in this age our grand and noble Leader, Mrs. Eddy, the Discoverer and Founder of Christian Science, to lighten our burdens and to lift us out of suffering. I am to-day ready to testify to God's goodness to mankind and to the great benefits received through the study of "Science and Health with Key to the Scriptures."

MRS. JESSIE S. HILDERBRANDT, Watertown, S. D.

It is nearly six years since a copy of Science and Health was given me by my dear brother. I did not then know that it was the answer to my prayer for light, but as I studied it I found it did indeed reveal the true meaning of the Scriptures, and I should have loved it had it never healed disease, for the spiritual rest and peace it gave, but at the beginning of my study I had such conclusive proof that Christian Science heals disease that I have never doubted since. Among the first demonstrations was the healing of our baby, then two years old. He had had lung trouble twice before and our fear was very great, for the doctor had said he probably would never outgrow these attacks. This time he seemed to be taken ill very suddenly, and when Christian Science treatment began he had been for three days and nights in a high fever, but in a half hour from that time he was quietly sleeping. In another half hour he was up, dressed, and walking out of doors, and was perfectly well from that time. I felt that we were in the presence of Him who "spake and it was done." I am very grateful for all the blessings Christian Science has brought us, also to dear Mrs. Eddy for her loving, unselfish work.

MRS. EVA S. JERO, Grand Rapids, Wis.

My first knowledge of Christian Science came when I was to pass an examination which was competitive, and the outcome of which was very important. When the day arrived it found me so sick that I could scarcely sit up, and after taking, without relief, everything I knew of and that the doctor could give me, some one suggested Christian Science, and I telephoned a practitioner. Help was received immediately and within fifteen minutes I began my work. The examination lasted all day, and I worked with the freest feeling that I had ever experienced, and was without even a sense of weariness when it was over. This relief was something so new and amazing that my interest in Christian Science was instantly aroused. I have been studying it since that time, and applying it to the many problems that come up each day with the satisfaction that Truth alone can give.

MRS. LILLIAN P. MOKREJS, New York, N. Y.

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FROM OUR EXCHANGES.

The Bishop of Birmingham's sermon was sundered by the whole width of human feeling from the commonplace; it contained neither optimism nor complacency. It was, he himself said, the cry of a permanently troubled conscience. The Church of England is normally anxious about its health, but is not easily moved to a conviction of sin. The bishop's tone, however, was that of a penitent. He took for his subject one of those passages of the Gospel which are commonly relegated to the class of hard sayings, and are then passed over with surprising ease: "How hardly shall they that have riches enter into the kingdom of heaven!" It was to bishops oppressed with fatal opulence, to the parochial clergy encumbered with comfortable residences, and to the members of the House of Laymen generally, that he applied this hard but very plain saying. The Son of God chose for the condition of his incarnate life that of the respectable artisan; and that is precisely the class with which the Church of England has least to do. When all account has been taken of its untiring work for the poor, it remains rather the church of the rich; and so it fails to appeal to that class which the Lord himself made most prominent, it moves in grooves which are precisely those from which Christ warned us off. . . . What is needed is the searching of heart that goes down to the root of evils. The evils which affect the Church will not be cured by a facile and growing conformity to current opinion, whether crystallized in a Representative Church Council or fluid in the press. They will be cured by applying to the problems of contemporary life the hard, uncompromising principles of the Gospel.—*The* (London) *Church Times.*

The need of the world is a recognition of the power of the Spirit, the development of a desire in every human heart to give its influence full sway, to foster it by communion and good works, to lean upon its strength, to become strong in character and possibilities through its power.

Religion for the average man is becoming too real and vital a feeling to admit of any further discussion regarding a hell of fire and brimstone, a heaven of golden streets and harps, predestination, or any of those things that formerly occasioned much waste of mental effort. They are all beside the issue, which is, Shall we live the spiritual life *here and now*, finding within ourselves our greatest reward, or shall we ignore the call of the best within us and punish ourselves by a living unrest? . . .

The religion of the future will be the religion of brotherhood. In the mind of every thoughtful man there stands out as never before the one ideal of this religion, the Man of Sorrows, he who said, "Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself." The full force of his appeal to men has been lessened greatly by theological discussions. He has been made too mysterious, his brotherhood to man has been lost in the surfeit of his divinity. Christ was "the Son of God," as we are all sons of God; only in him the divine Spirit reached its ideal development and makes him the example for all time to those who would lead the spiritual life. He is one of us, a man among men, perfect in his life, his thought, his union with the Spirit, bringing into his living the perfect character of which we each possess the rudimentary beginning.

RALPH P. SWOFFORD.
The Outlook.

The average man has a religion; and we venture to say that in some important respects his conception of the Christian religion more nearly accords with that of the Master than does the conception that has been current in the Church. . . . The Church has been too apt to think that Christ came to prepare men on the earth for a celestial happiness in heaven; it has been too apt to preach a religion that prepared men to die rather than a religion which fitted them to live; it has too often accepted dismal conditions in this life as inevitable, and tried to content men with their present lot by promising them a better lot hereafter. So did not Christ. So did not his immediate disciples. He told them to pray, "Thy kingdom come on earth:" and his disciples looked for a time when the kingdoms of this world would become the kingdom of our Lord and of his Christ.

The average man can teach the Church something concerning what Christ came to accomplish. The Church can teach the average man something concerning Him under whose leadership and by whose aid and co-operation it is to be accomplished.—*The Outlook.*

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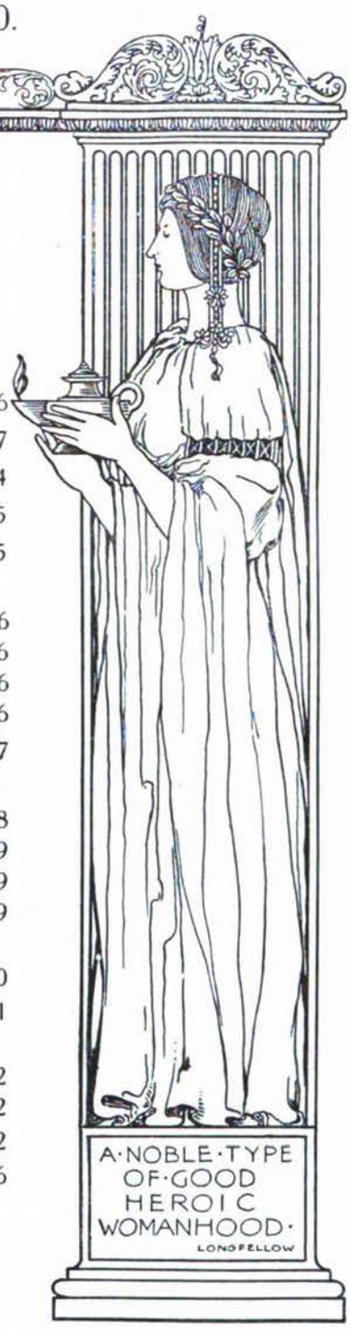
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ITEMS OF INTEREST.

National.

Unexpected good progress is being made by the Mikkelson-Leffingwell polar expedition, which left Victoria, B. C., on May 20 in the schooner Duchess of Bedford to locate a new continent believed to exist in the mysterious Beaufort Sea, westward of Banks Land. Letters dated July 25 state that Point Hope, originally intended as this winter's base, had been reached two months ahead of programme. After wintering at Minto Inlet, the Duchess of Bedford will start in the early spring on the most daring dash of her voyage—skirting Banks Land to its northern end, where it is proposed to spend the second winter, passing on this run between the great ice-packs and the land through less than a mile of free water. The winter will be devoted to scientific research on and about Banks Land. The crucial event of the expedition is due in February, when the party will make westward across the ice packs for the unknown land. If this land be found a new route to the pole will have been attained.

The Postmaster General has issued an order that on and after Nov. 1, inst., letters originating in New Zealand and prepaid by postage stamps at the rate of one penny or two cents for each half ounce, will be delivered to addresses in the United States without sur-charge or the collection of additional postage. The Postmaster General of New Zealand strongly urged this concession in the interest of the people of New Zealand, who now have to pay five cents letter postage on correspondence delivered in the United States, while correspondence carried in the same vessel and transported across the territory of the United States for delivery in Canada and Great Britain, is carried at the rate of one penny or two cents per each half ounce.

In fining the New York Central Railway Company $108,000 (almost the maximum penalty of the law) and its traffic manager $6,000, Judge Holt of the Criminal Branch of the United States Circuit Court, New York City, used the following language: "Such a violation of law is much more heinous than the ordinary common vulgar crimes usually brought before the criminal courts. Those are crimes of sudden passion and temptation. These crimes we are dealing with were committed by men of education, business experience, and standing in the community, and as such they should be expected to set an example of obedience to the law, on the maintenance of which the security of their property depends."

The Department of Agriculture last week promulgated the regulations under which the recently enacted pure-food and drug act will be enforced. The section respecting the labeling of products requires that the ingredients of the package shall be stated, so that the purchaser may know exactly what he is buying. The label on every product must bear the name of the product, the place of manufacture, and must show whether the article is a compound, mixture, or blend; and must designate the ingredients and proportions, in the case of drugs and foods. The use of any false or misleading statement, design, or device on the label is specifically prohibited.

The Office of Public Roads, Department of Agriculture, and the Bureau of the Fourth Assistant Postmaster General, Post Office Department, have been co-operating in a systematic effort toward the improvement of public highways on which rural delivery service has been established. Good results in the way of generally improved road conditions have been obtained in New York, Illinois, Wisconsin, and Missouri through action taken by road officials in those cities on reports submitted by rural letter-carriers.

"I am sure," says Mrs. Robert E. Peary, "that my husband has found the pole, and will soon be on his way home to tell us all about it. Mr. Peary has been gone fifteen months and we have not heard a word from him since the companion ship to the Roosevelt left him at Etah in September, 1905. I do not expect to hear from him until the last of November, and will not be disappointed if I do not hear from him then, but I have an instinctive feeling that he has achieved the ambition of his life."

At a recent meeting in New York, associated interests representing $70,000,000 of invested capital in the musical industries of the country perfected the permanent organization of the American Musical Copyright League, the object of which is to secure a copyright law which will be fair both to the manufacturers and to the consumers. Certain portions of the bill now pending in committee before Congress are considered unfair by the manufacturers.

The State of Arkansas won a victory last week in its anti-trust suits against the packing companies when Judge E. W. Winfield passed upon the motion filed by the State that the answer of the Hammond Packing Company be stricken from the docket and that the State be permitted to take judgment for $10,000 because of the failure of the officers of the company to testify before the commissioner in the recent hearing in Chicago.

Counsel in New York representing the American Sugar Refining Company has filed demurrers to indictments recently found against that company on a charge of accepting rebates on sugar shipments in violation of the Elkins law. The indictments demurred to allege that the American Sugar Refining Company received $20,000 in rebates in the spring of 1903 from the Western Transit Company.

The famous case of Hearst against the anthracite railroad and coal companies, charging violation of the Sherman Law and of the Interstate Commerce Law, will probably be reopened by order of the Interstate Commerce Commission, in order that more testimony may be taken and the case decided under the new rate law.

A remarkable achievement in wireless telegraphy is reported to the Navy Department from the Pensacola station. That plant has been able to keep in constant communication with the United Fruit Company's steamer Preston from the time that vessel left New York until she arrived at Honduras.

After months of work, the fight has been won against the Colorado River. The Southern Pacific engineers corps have checked its flow into the Salton Sink, whence most of it has been flowing for two years, and have turned it back into its channel leading to the Gulf of California.

Countess Rosalind Frances Stanley Carlisle, wife of George James Howard, the Earl of Carlisle, Viscount of Morpeth, Baron Dacre of Gillesland, has been elected president of the World's Woman's Christian Temperance Union.

Postmaster General Cortelyou, in his estimates for the coming fiscal year of the postal service, asks for salaries $1,528,920 and for the maintenance of the postal service $206,662,190.

Secretary Metcalf says there is every indication that the number of immigrants arriving this year will be greater than ever before, and may reach 1,400,000.

Foreign.

The British battleship Dreadnaught, which had her trials at sea recently, not only developed a speed of more than twenty-two knots, but showed remarkable quickness in manœuvring. The announcement is significant because the Dreadnaught is the first large war vessel to be propelled by steam turbines. The success of these trials has led the Admiralty to give orders for the construction without delay of three other such vessels. One is to be built at Portsmouth, one at Devonport, and one in a private dockyard.

The European Petroleum Union, which has been organized in Bremen to fight the Standard Oil Company, has an initial capital of $5,000,000. It is backed by the Rothschild Company and Nobel Brothers, both Russian concerns, the Deutscher Bank, and other petroleum interests. The Union is designated as a selling agency. The existing selling agencies in the various countries of Europe will be amalgamated and recognized as subcompanies of the Union.

The Italian Council of State has approved a proposition to intrust the Krupps of Germany with the construction of artillery to the amount of $1,600,000. This will entitle Italy to make use of the Krupp patents in the construction of artillery in Italy. A total of $6,000,000 will be employed in providing new cannon.

In their recent mountain climbing among the Himalayas of Kashmir, Dr. and Mrs. Workman camped at an elevation of 21,300 feet and Mrs. Workman reached an elevation of 23,264 feet. Among the Andes Herr Helting, the Swiss climber, in January last reached the top of Aconcagua, 22,800 feet.

Iceland is to have its first railroad. It will run out from Reykjavik, the capital, about forty-five miles through a fertile part of the country.

Industrial and Commercial.

Preparations have been completed for cutting about two hundred and forty million feet of lumber on the Penobscot River this season. One hundred million feet of this will probably be used in pulp-paper mills.

Experts in the broom corn district of Central Illinois estimate that the harvest this year in the United States will furnish sufficient material for the making of 42,000,000 brooms, valued at $15,000,000.

During the year 1905 the oil fields of the United States produced 134,717,500 barrels of petroleum, as against 117,080,960 barrels in 1904.

The traffic on the Mexican International Railroad has grown so heavy that it has been decided to double track a portion of the line.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

BASELESS CHARGES REFUTED.

RECENTLY there has appeared in a daily paper an article, based upon an "investigation" by two of its reporters, in which is alleged, among other things, that for several years Mrs. Eddy's health has been such as to render her unable to leave her house, and that during this period she has been impersonated on her daily drive by Mrs. Pamelia J. Leonard, a member of her household. This latter charge was backed by the affidavit of a man who was formerly the janitor of the building in Brooklyn, N. Y., in which Mrs. Leonard and her son have offices. This man made an alleged "identification" of Mrs. Leonard as the occupant of Mrs. Eddy's carriage on Oct. 22.

The utter falsity of this charge is established by the following affidavits:—

MR. FROST'S AFFIDAVIT.

"67 Pleasant Street, Concord, N. H., Oct. 29, 1906.

"I have known Mrs. Mary Baker G. Eddy for over seventeen years, and have known Mrs. Pamelia J. Leonard for four years. I have seen Mrs. Eddy on her drive frequently during that time, as her carriage passes my house twice daily. During the last two weeks I have seen Mrs. Eddy enter her carriage every day, except once, and on that day I met her at the gate. I was engaged in painting the inside of the house. One day, while setting some glass, I saw Mrs. Eddy at her desk writing.

"I have worked at Mrs. Eddy's house more or less ever since she has lived at Pleasant View, and have done all the painting there for the last four years.

"While Mrs. Eddy has been on her drive, Mrs. Leonard has always inspected our work and conversed with myself and my men, and on Oct. 22 I remember seeing her in the house and conversing with her during the time that Mrs. Eddy was on her drive. I have never known Mrs. Leonard to enter Mrs. Eddy's carriage, nor even known her to go to the door when Mrs. Eddy entered her carriage.

"RODOLPH B. FROST."

"State of New Hampshire.

"Merrimack, ss. Oct. 29, 1906.

"Personally appeared before me Rodolph B. Frost, who, being duly sworn, deposes and says that the above statement made and signed by him is true.

"GEORGE H. MOSES.

"[Seal]."

AFFIDAVIT OF MRS. LEONARD.

"I have been in the home of Mrs. Eddy off and on for the last eight years. Since the 19th day of February, 1906, when last I came to Mrs. Eddy's house, I have not been out of sight of it. I have access to all parts of the house, and go about it, and know absolutely that there are no stimulants anywhere in the house.

"The statement that I have impersonated Mrs. Eddy and ridden in her carriage in her place is entirely false, for I have never stepped inside of her carriage, and have never even looked inside of it.

"There has not been in Mrs. Eddy's room, nor anywhere in the house, and is not now, any sort of galvanic battery.

"At the time Mr. Hennessy claimed to identify me as being down town, I was at home at Pleasant View. Had he taken the pains to have come out here to Pleasant View, I would have gladly seen him.

"I deny most emphatically that Mrs. Eddy has any such disease as cancer, or that she has any other disease. As I am and have been in daily contact with Mrs. Eddy, seeing her many times each day, I am in a position to know as to what I am stating. And she has not palsy of the hand. The story that a physician from Boston is attending her is without foundation, as there is no physician from anywhere attending Mrs. Eddy, nor has there been while I have been in her home.

"MRS. PAMELIA J. LEONARD."

"State of New Hampshire.

"Merrimack, ss. Oct. 29, 1906.

"Personally appeared before me Mrs. Pamelia J. Leonard, who, being duly sworn, deposes and says that the above statement made and signed by her is true.

"JOSIAH E. FERNALD.

"[Seal] Notary Public."

The *Boston Herald* reporter who interviewed Mrs. Leonard on Oct. 28 wrote as follows:—

"A single glance at the figure of the woman shows that all resemblance to Mrs. Eddy absolutely ceases with the color of the hair. They are totally unlike in form and feature. Mrs. Eddy is of a slight, delicate type of scarcely one hundred pounds weight, while her face is cast in a decidedly classical mould.

"Mrs. Leonard, on the other hand, weighs nearly one hundred and forty pounds, and there is no facial resemblance between her and her Leader.

"Mrs. Leonard has a much stouter figure, and while her face is perhaps not less intellectual in its features, it is decidedly fuller and rounder. In weight she is thirty or forty pounds heavier than Mrs. Eddy. It was evident to the newspaper men, all of whom have in times past had personal conversation with Mrs. Eddy, that Mrs. Leonard could not successfully impersonate Mrs. Eddy, even if the attempt should be made."

Mr. Strang, who is Associate Secretary for Mrs. Eddy, has made the following statement regarding the interview which the two reporters had with Mrs. Eddy at her residence on Oct. 15.

MR. STRANG'S STATEMENT.

"I first encountered Messrs. Slaght and Lithchild on Saturday, Oct. 13, 1906. Between 1 and 2 P.M. I was returning to Pleasant View from a walk in the direction of St. Paul's school, when I was stopped just to the westward of the Pleasant View cottage by a man who asked if all the property near there belonged to Mrs. Eddy. I told him the extent of Mrs. Eddy's estate. Later I learned that this man was Mr. Slaght.

"Perhaps half an hour later, when I was sitting in my room, which faces Pleasant Street, I saw the man who had spoken with me come from Professor Kent's house opposite with another man, who I afterward learned was

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Mr. Lithchild. They got into a hack and drove toward Concord.

"At noon the next day, Sunday, Oct. 14, two men called at Pleasant View. Mrs. Sargent interviewed them at the door. They asked for Mr. Frye, said they wanted to see him on business, and added that Mr. Fred N. Ladd had sent them. They gave no names. Mr. Frye spoke to them and made an appointment with them for three o'clock that afternoon. After Mr. Frye had showed them out, he called me to look at them, and I saw that they were the same two men whom I had seen the day before.

"Between one and two I drove over to Mr. Ladd's house and found out from him that they were reporters of the *New York World*. Mr. Ladd said that he had talked with them until very late the night before and that they had asked many foolish questions regarding Mrs. Eddy and had refused to credit anything that he said in regard to her being alive.

"At three o'clock Sunday afternoon these men returned, according to their appointment with Mr. Frye, and at Mr. Frye's request I was in the room during the interview. Most of the conversation was carried on by Mr. Slaght, and the story he told was in the main features as follows:—

"Mr. Slaght said that he and his companion, Mr. Lithchild, represented the *New York World*. He said that the *World* had received many letters declaring that Mrs. Eddy was dead; that Mr. Frye was the real head of the Christian Science movement, and that money was being received—in short, that a fraud was being conducted.

"Mr. Slaght continued that these letters had interested Mr. Pulitzer to the extent of sending them here to find out definitely whether or not Mrs. Eddy was alive. They were not after a story. They were here simply to prove conclusively that Mrs. Eddy herself was alive.

"He said it was not Mr. Pulitzer's purpose to use the material they had collected, provided they could satisfy themselves that Mrs. Eddy was alive.

"Mr. Lithchild questioned Mr. Frye in regard to a deed for the Pleasant View property, which Mr. Lithchild claimed Mrs. Eddy had given Mr. Frye. Mr. Frye explained that this was a trust deed, and that Mrs. Eddy had taken it back. Mr. Lithchild said that no such action had been recorded up to June, 1901. Mr. Frye sent for a copy of the record the next day, and the date of the recording of the deed was September, 1901.

"Messrs. Slaght and Lithchild were told by Mr. Fyre and myself that Mrs. Eddy was alive and could be seen driving in her carriage every day. They replied that ours was interested testimony and not satisfactory to them, and that they were informed that the person in the carriage was not Mrs. Eddy, but a dummy.

"Mr. Frye asked them what they would consider satisfactory testimony, and they said that they would be satisfied if Professor Kent, who lived across the way, would identify Mrs. Eddy in their presence. Mr. Frye said that he would bring the matter to Mrs. Eddy's attention and let them know the day following what her decision was. This closed the interview.

"On Monday, Oct. 15, Mr. Frye did not speak to Mrs. Eddy about Messrs. Slaght and Lithchild until after she returned from her drive—about two o'clock. She immediately sent John Salchow, one of the men on the place, to see Professor Kent and arrange with him to identify her. Mr. August Mann, Mrs. Eddy's coachman, was sent to the Eagle Hotel after Messrs. Slaght and Lithchild. They reached Pleasant View about three o'clock. I received them, and while we were waiting for Professor Kent, Mr. Slaght remarked that he was glad that their business was to end in so satisfactory a manner, again emphasizing the point which they desired us to believe, that a positive identification of Mrs. Eddy was all that Mr. Pulitzer and the *World* were after.

"As soon as Professor Kent arrived, the three men and myself went at once upstairs to Mrs. Eddy's office. She arose and stepped to the middle of the floor to meet them. She spoke to Professor Kent, saying that she was sorry he had lost the principalship of the Concord High School and that she hoped he would be re-appointed. I introduced Mr. Slaght first. She shook hands with him, and he said that he was very glad to see her. I then introduced Mr. Lithchild. Mr. Lithchild's name escaped me for a moment, and he was obliged to prompt me. Mrs. Eddy shook hands with him. She explained in a few words that her duties made it impossible for her to receive visitors and that this accounted for her seclusion. She signified that this ended the visit, though I believe that she shook hands again with Professor Kent before he left the room. I know that Messrs. Slaght and Lithchild preceded me out of the room and went downstairs. Mrs. Eddy remained standing during the entire visit, and as the men left, turned and walked back to her desk in the bay window.

"When we were going down the stairs Mr. Lithchild said to me, with apparent conviction: 'She is certainly a well preserved woman for her years.' Mr. Slaght also gave me to understand that he was thoroughly satisfied as to the soundness of Mrs. Eddy's physical and mental condition. They furthermore led Mr. Mann, who drove them back to the hotel, to understand that they purposed leaving town that afternoon, the inference being that they intended to return to New York, thus carrying to the very conclusion of our experience with them the intimation that their sole purpose was the positive identification of Mrs. Eddy."

From this interview with Mrs. Eddy these men wrote a story in which they depicted her as a helpless invalid. This story was published Sunday, Oct. 28, and on that day Mrs. Eddy was visited at her home by Mayor Charles R. Corning of Concord, and General Frank S. Streeter, also of that city. Mayor Corning is also Probate Judge for Merrimack county. General Streeter is a leading lawyer and one of the most prominent men in the State.

These gentlemen, immediately after their call upon Mrs. Eddy, gave the following statements to the press:—

MAYOR CORNING'S STATEMENT.

"I have known Mrs. Eddy by sight for many years and have seen her in her carriage many times, and within the past season Mrs. Eddy has passed up Pleasant Street and down Green Street daily, and I know that the sole occupant of the carriage has been Mrs. Eddy. I had never met Mrs. Eddy face to face at her residence, Pleasant View, until to-day. Mrs. Eddy received me this afternoon in company with Gen. Frank S. Streeter, who is and has been an attorney of Mrs. Eddy for several years.

"As I had heard so much concerning the precarious condition of Mrs. Eddy's health, I feared that there might be some foundation for such reports, but the fact was utterly different. I spoke to Mrs. Eddy, and I listened for nearly half an hour to her conversation. She is keen of intellect and strong in memory. She is a surprising illustration of longevity, with bright eyes and emphatic expression, and of an alertness rarely to be encountered in a person so venerable.

CHARLES R. CORNING,
"Sunday, Oct. 28. Mayor of Concord, N. H."

GENERAL STREETER'S STATEMENT.

"I have been counsel for Mrs. Eddy at various times during the past twelve or fifteen years and have known her well.

"I think the last time I saw her at her home, before to-day, was in June of last year, but have frequently met her while driving, down to a few days ago, always receiving a cordial bow of recognition. My attention was called to the article in the *New York World* of this morning, and I was asked by friends to call on her, and be able to speak

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definitely with reference to her health. The charge that Mrs. Eddy has been physically incapacitated and unable to leave her room, for all or considerable part of three years, and that some one (said to be Mrs. Leonard) was impersonating Mrs. Eddy in the carriage drive, was already, from personal observation, known by me to be false.

"Mayor Charles R. Corning drove out with me to Pleasant View about four o'clock this afternoon. I sent a note to Mrs. Eddy, asking that we be permitted to call on her, and the request was almost immediately granted. She arose and most cordially greeted the mayor and myself, exhibiting no appearance of weakness or decrepitude, but a physical activity not ordinarily to be found in persons many years younger.

"The conversation covered a variety of subjects. She spoke briefly and without bitterness of the false statement being circulated with reference to her health, and even her death, and said that she was in the hands of an infinite God in whom she had perfect trust, and that He would care for her.

"Reference was made to business transactions of some time ago, about which her memory was exact and accurate. She referred to many details of her daily work and her correspondence and study. She also inquired after a certain personal friend, to whom she had recently sent a rare and valuable present, and expressed her warm affection. After a very interesting half hour's talk with Mrs. Eddy, we returned.

"I may emphatically say that Mrs. Eddy is a remarkably well preserved woman for one of her advanced years. Her physical health appears substantially the same as when I last talked with her, something over a year ago. As shown in the talk to-day, her mind is not only unimpaired, but she exhibits the same clearness, strength, alertness, and vigor which have so long distinguished her.

"FRANK S. STREETER."

Later in the day, Mayor Corning, in introducing Professor Hering, who lectured at First Church of Christ, Scientist, in Concord, spoke in part as follows:—

"Thus far I have spoken to you as one who by his official position assumed the right to tell you whether or not Concord owed anything to Christian Science. I now want to say something which a good citizen is bound always to say when the intelligence of Concord people is questioned and ridiculed. I am sure you have heard of the muck-rakers. I wish I might use a better and more euphonious term; but, following the great names of John Bunyan and Theodore Roosevelt, I justify my use of it and speak of muck-raking. More than once I have received letters from many places asking me if I could inform the writers as to whether or not Mrs. Eddy was alive. I have always replied as an honest citizen who wished the truth to be known, but no reply and no assurance seemed to have effect or to satisfy those in search of the sensational and untrue.

"Recently there have been in Concord, representatives of one of the great metropolitan dailies, alleging that Mrs. Eddy was no more. Ladies and gentlemen, this is to me a painful and difficult subject. I have seen Mrs. Eddy, day after day, year after year, riding through our streets, and more recently I have seen the lady riding past my house, and yet strangers come here, foes to this religion, to assert that Concord does not know its own eyes and has lost its own senses. This afternoon, less than four hours ago, for the first time in my life, I stood face to face with Mrs. Eddy for a half hour. I listened to as bright, as vigorous, and as sprightly a conversation as I have ever listened to in my life, and I wish here to bear my testimony to this cruel, bitter falsehood directed against not only you who belong to this church, loving and devoted friends of the lady and Leader, but it is a stigma on Concord which is a sorrow and pain to one of the best and most generous friends the city of Concord has ever had."

On Monday the mayor was questioned by a reporter for the *Boston Herald* regarding his interview with Mrs. Eddy, and answered in part as follows:—

"But I had gone expecting to find a tottering old woman, perhaps incoherent, almost senile. Instead, when she rose to greet me, her carriage was almost erect, her walk that of a woman of forty. I have seen many old ladies, but never one with the vigorous personality of Mrs. Mary Baker G. Eddy. I can think of no more distinguished woman of her years in the world to-day; that was the impression she gave me, and it was the first time I had met her face to face.

"'You have a cosey corner here, I see, Mrs. Eddy,' said General Streeter.

"'Yes, and some people would like to see me in a closer corner,' remarked Mrs. Eddy, quickly.

"I call that good repartee for a woman over eighty," continued Mayor Corning.

"She remembered local incidents and happenings of recent date, talked family matters with General Streeter, and to try her mind he asked her concerning the date of her donation of one thousand dollars annually to the State fair. She remembered within a few days when the agreement was drawn up two years ago. To say that she is mentally vigorous is inside the mark. She is wonderful for an octogenarian. Her face is not full, her figure is slight, but she looks commanding, her eyes are bright, her handclasp is firm. We talked with her for half an hour, and at the end of that time, when she rose to bid us good-by, Mrs. Eddy showed no sign of fatigue. I should certainly say she is capable of attending to her own business. As to whether she does or does not, I cannot give an opinion, any more than I could as to whether the octogenarian president of a bank here manages it directly.

"I went there entirely unbiased. I am not a Christian Scientist."

In response to telegraphic inquiries from several newspapers, Mrs. Eddy's secretaries gave statements to the press, and these statements were embodied later in the following affidavits:—

MR. FRYE'S AFFIDAVIT.

"Pleasant View, Concord, N. H., Oct. 28, 1906.

"The sensational report published in the *New York World* of Sunday, Oct. 28, 1906, to the effect that Mrs. Eddy is physically incapable and mentally incapacitated, that 'for many months she has not left her room,' that she does not drive daily, and that she is impersonated in her carriage by Mrs. Pamelia J. Leonard, or by anybody else, is unqualifiedly false.

"My position in Mrs. Eddy's household is simply that of a paid employe. She conducts her own affairs, financial and otherwise, to-day as she always has, and the statement that Mrs. Eddy is dominated or controlled by any sort of 'cabinet' or combination is positively false—absurdly so to any one who is acquainted with Mrs. Eddy's extraordinary ability as an executive.

"Mrs. Eddy, as she herself wrote to the *Boston Herald* on Oct. 19, 1906, is in her usual good health. She is not slowly dying from cancer, nor has she a cancer or any chronic or organic or functional disease. She has never been visited by a cancer specialist, nor do I or anybody else provide 'old school surgeons and physicians, dentists, and the entire range of pharmacopœia' for attendance upon Mrs. Eddy, as is stated by the *World*.

"Had the reporters of the *World* really desired to learn whether Mrs. Leonard impersonated Mrs. Eddy on Mrs. Eddy's drive, it would have been a very simple matter for these reporters to have called at Pleasant View while Mrs. Eddy was driving and asked for Mrs. Leonard. Had they taken this ready way of verification, they would have had no trouble in seeing Mrs. Leonard herself and talking with her.

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"When the reporters of the *New York World* called to see Mrs. Eddy personally, what they spoke of as stimulants was not in the room at all. There was no galvanic battery, nor any stimulants or medicines in the room or in the house. There was simply a small table on which was a silver ice-pitcher, a silver mug, and small finger-bowl that Mrs. Eddy uses. There was a wood-box in the room, but nothing else except Mrs. Eddy's own literary materials, books, and papers. Mrs. Eddy has never to my knowledge, while I have lived with her, used stimulants of any kind, nor to my knowledge have there ever been any in the house. My service covers a period of twenty-four continuous years.

"CALVIN A. FRYE."

"State of New Hampshire.

"Merrimack, ss. Oct. 29, 1906.

"Personally appeared before me Calvin A. Frye, who, being duly sworn, deposes and says that the above statement made and signed by him is true.

"JOSIAH E. FERNALD.
"[Seal] Notary Public."

AFFIDAVIT OF MR. STRANG.

"I came to Pleasant View on the 29th of January, 1906, and since the middle of March, 1906, one of my duties has been to hand Mrs. Eddy into her carriage daily and adjust the carriage robes about her. Since the middle of March she has not failed but one day personally to go on her drive. She did not go one day on account of the roads breaking up in the early spring.

"I have been in the house with Mrs. Leonard day after day while Mrs. Eddy was on her drive, and know that Mrs. Leonard has never in any way, shape, or manner impersonated nor attempted to impersonate Mrs. Eddy.

"While I have been at Pleasant View, neither Mrs. Eddy nor any one in the house has used any form of stimulant or remedies of a *materia medica* nature. There is no galvanic battery in Mrs. Eddy's room, in the house, nor about the premises, nor has there ever been while I have been here. Mrs. Eddy herself has never used stimulants while I have been here, and she has never used any sort of an electric battery.

"There is no truth in any claim that physicians have been in attendance here or that any specialist of any sort has been called from Boston or elsewhere. Mrs. Eddy is in unusually good health for a woman of her years. She has, as far as my knowledge is concerned (and I have seen her daily, almost hourly during the daytime while I have been at Pleasant View), no chronic, organic, nor functional disease of any sort. Mrs. Eddy is active, about the house more or less daily, goes up and down stairs at least once a day, when she goes to her drive, and generally more—usually twice a day. She usually goes down stairs in the afternoon.

"I was present at the interview with the *New York World* reporters, Messrs. Slaght and Lithchild, and Professor Kent. Professor Kent stood between Mrs. Eddy and myself, so that it would have been impossible for me to have reached my arm about Mrs. Eddy to support her, as alleged by the article in the *New York World*.

"LEWIS C. STRANG."

"State of New Hampshire.

"Merrimack, ss. Oct. 29, 1906.

"Personally appeared before me Lewis C. Strang, who, being duly sworn, deposes and says that the above statement made and signed by him is true.

"JOSIAH E. FERNALD.
"[Seal] Notary Public."

Mr. P. A. Clifford, who has been employed at Pleasant View at various times, also made the following affidavit:—

MR. CLIFFORD'S AFFIDAVIT.

"I, P. A. Clifford of Concord, in the County of Merrimack, and State of New Hampshire, being duly sworn, depose and say that I have known Mrs. Mary Baker G. Eddy since she came to Concord, in 1889. During the past six years I have been employed at Pleasant View at various times as a plumber and steamfitter. I have been in all parts of the house and have conversed with Mrs. Eddy. I saw her at Pleasant View about three weeks ago. I have been at Pleasant View on numerous occasions when Mrs. Eddy entered her carriage for her daily drive and have seen Mrs. Leonard during Mrs. Eddy's absence. Her health is apparently as good as when I first knew her.

"P. A. CLIFFORD."

"State of New Hampshire.

"Merrimack, ss. Concord, N. H., Oct. 29, 1906.

"Subscribed and sworn to before me.

"A. CHESTER CLARK.
"Notary Public."

The following statement was issued by Professor Hering, First Reader of First Church of Christ, Scientist, Concord:

"Concord, N. H., Oct. 28, 1906.

"This is to certify that Mrs. Eddy stopped at my residence, 91 North State Street, this city, shortly after one o'clock to-day and I had several minutes' conversation with her. The carriage door was open and she shook hands with me cordially. I have known Mrs. Eddy for a number of years and know that she is the same person with whom I spoke to-day. She was very evidently in excellent health and strength. I have also known Mrs. Pamelia J. Leonard of Brooklyn for a number of years, and although I have seen Mrs. Eddy's carriage on State Street almost daily I have never seen Mrs. Leonard occupy it. The occupant has always been Mrs. Eddy herself.

"HERMANN S. HERING."

The *Boston Journal* of Oct. 30 contained the following article:—

Mrs. Eddy is not impersonated by a dummy. In her own carriage, apparently in the best of bodily health and vigor, she rode through the streets of Concord yesterday afternoon.

In view of the published stories of her ill-health, that she was dying of an incurable disease, that during her rides and drives and receptions she was impersonated by a dummy, dressed to represent her, and the interest these reports have aroused from one end of the country to the other, wherever Christian Science is known, particularly centering in Boston, the home of The Mother Church, the *Boston Journal* determined upon an especial effort to establish the identity of the woman who appeared in Mrs. Eddy's carriage.

If it was Mrs. Eddy, it would set at rest all rumors of her dying condition. If it was not Mrs. Eddy, then the *Journal* proposed to establish the identity of the person who impersonated her.

For this purpose the services of a well-known lawyer of Concord, N. H., Mrs. Eddy's home town, were enlisted.

He is forty years old. He has known Mrs. Eddy for fifteen years, since the first week she made her home at Pleasant View, in Concord. He has met her personally several times. Less than three years ago, in 1903, he, with a party, was received by her during the "Pilgrimage."

He is not an interested party. He is not a Christian Scientist. He has never had business transactions with Mrs. Eddy or the church. He is a Roman Catholic and has nothing in common with the tenets of the faith.

But he knows Mrs. Eddy and he knows her well. Also, he knows Mrs. Pamelia Leonard of Brooklyn, who, it is charged, has impersonated Mrs. Eddy in her carriage drives.

This lawyer was commissioned by the *Journal* to es-

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tablish the identity of the person riding in Mrs. Eddy's carriage. He was given *carte blanche* as to methods.

He made arrangements with the contractor who laid out the Pleasant View grounds, and with the painter who decorated the buildings, both thoroughly acquainted with Mrs. Eddy's personal appearance.

All three of them took positions along the road down which the carriage must go in reaching Concord. There was no collusion. There was no chance of the opinion of one affecting the decision of another. All three announced emphatically: "It is Mrs. Eddy. It is Mrs. Eddy, apparently in the best of health."

THE DETAILED STORY.

This is the detailed account of the identification by the Concord lawyer:—

"I know Mrs. Eddy well. I was born in Concord and with the exception of the time I was at school and college I have lived here. I first met Mrs. Eddy when she came here to live, either fourteen or fifteen years ago.

"In those days she was not so inaccessible as she is now. She frequently walked about the town. Often she drove down in an open carriage. Her face and features have been familiar to me for years.

"The last time I saw her was about three years ago. That was at the time of the pilgrimage here. I accompanied a party that she received.

"Almost every day I have seen her closed carriage drive through the streets of Concord, and I have known that a woman was inside, but I never paid particular attention to just who it was. I supposed it was Mrs. Eddy and I let it go at that.

"When I was commissioned by the *Journal* to establish the identity of the occupant of the carriage, I was confident that I could tell whether or not it was Mrs. Eddy. I knew that I could not be mistaken if the woman should be Mrs. Pamelia Leonard. I know Mrs. Leonard very well.

"Yet rather than have any question I decided to establish the identity with other people, who know her as well or better than I do, if I could arrange it.

"For that reason I arranged with George W. Chesley, a well-known contractor and landscape artist, to accompany me. Mr. Chesley is a married man, about sixty-five years old. He is not a Christian Scientist, but he has done work for Mrs. Eddy for years. It was Mr. Chesley who laid out the grounds at Pleasant View, and he has kept care of them for years.

"Mr. Chesley tells me that the last time he saw Mrs. Eddy to speak to her was about six months ago. Then he discussed some change in the shrubbery with her. She was apparently in the best of health then, he says.

"Mr. Chesley and I left my office about one o'clock, for a telephone call that I had arranged for came then, that Mrs. Eddy's carriage, supposed to contain her, was just leaving her grounds. We walked up Warren Street to Liberty Street. The street there is rather rough, and we knew the driver would have to go slow. For that reason I decided to wait there.

"It was just ten minutes past one o'clock when the carriage came down the street and turned the corner into Warren Street. As we expected, the torn, rough roadway caused the driver to pull up from the comfortable jog at which he was going, and they went at a slow walk.

"Mr. Chesley had crossed to the right side of the street. I stayed on the left side. As the carriage approached we both started to cross the street. A bicyclist was ahead of it, but he paid no attention to us.

"I walked so slow that I got to the middle of the street just as the front of the carriage was crossing in a line from where I stood. Mr. Chesley had reached a place just across from me a little quicker.

"We stood as close as possible to the carriage as it passed, and we bent forward and deliberately peered into the windows. They were up, and the shades were not drawn, and we could easily see the woman.

"The woman was looking toward Mr. Chesley as I peered into the window, and as soon as she saw him she turned her head. That brought it right up by mine. She was sitting almost in the center of the seat, and as she turned she almost directly faced me.

"There is no doubt about it. There cannot be the slightest question. That woman was Mrs. Eddy. And it was Mrs. Eddy in very good health. She looked but little if any older than she did three years ago when I saw her.

"She is rather thin; so was she three years ago. Her hair is snow white; so it was three years ago. Her hands are 'skinny;' so they were three years ago. But she is not emaciated, she is not a mere skeleton.

"She may be suffering from an incurable disease, but certainly she does not look it.

"She is a remarkably well-preserved looking woman. Her eyes were as bright, the poise of her head as firm, her body as erect, as in any woman I ever saw in my life.

"I should judge that I looked directly at Mrs. Eddy for about ten seconds. I even took a step forward to keep her in view. Then the carriage passed, and I turned to Mr. Chesley.

"'Well?' I asked him.

"'Why, that's Mrs. Eddy. That's Mrs. Eddy just exactly as she has looked for the last ten years. There isn't a possible chance of a mistake.'

"'You're certain of that?' I asked.

"'I'd stake my life on it,' he answered.

"There was no more doubt in his mind than in mine. Mrs. Eddy in her carriage drove down Warren Street to Main Street. We followed it to the corner. There we met C. W. Smith, a painter who has worked on the Eddy home and who knows Mrs. Eddy.

"'Well, I guess that knocks that foolish story,' he said to me as he looked at the carriage.

"'Why?' I asked him.

"'Why, that's Mrs. Eddy. I just looked in to see. I wanted to be sure.' His identification was as complete as either Mr. Chesley's or mine.

"We followed the carriage up Main Street to the State capitol, where it turned around and started back to Pleasant View. I then hurried to my office and telephoned the *Journal* correspondent, who had gone to the home while the carriage was out for the purpose of interviewing Mrs. Leonard.

"Over the telephone he told me that he had just left her; that she was in the house; that he had talked with her."

Last night Alfred Farlow, head of the Christian Science publicity department here, gave out a long series of affidavits and statements which, with three exceptions, merely amplify those printed yesterday in the *Journal* from the inmates of Mrs. Eddy's household, etc.

The *Concord Evening Monitor* of Oct. 29 contained the following letters from representative citizens who are personally acquainted with Mrs. Eddy and are not Christian Scientists. In publishing these letters the *Monitor* commented as follows:—

It will be noted that the statements made by Concord people in refutation of these assertions are not from Christian Scientists, but from Congregationalists, Unitarians, Universalists, and Baptists; and from persons who, by reason of their opportunities to know what takes place in Concord, may be relied upon to state facts.

LETTERS FROM REPRESENTATIVE CITIZENS.

"In reference to conversation had with me last evening in regard to statements made to me Oct. 13 by two representatives of the *New York World*, will say that they stated

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that they were representatives from the *New York Herald*, and hearing persistent reports that Mrs. Eddy was dead, and had long been so, they had come to Boston to ascertain whether they could find any one who could state with certainty that Mrs. Eddy was alive; that they had visited every town and hamlet between Boston and Concord and could not find any one who had ever seen Mrs. Eddy; that they had been unable to find man, woman, or child in Concord who had ever seen Mrs. Eddy to know her, except as I personally stated to them that I had an interview with her in the early part of the summer; that they understood, if Mrs. Eddy were alive, she was so enfeebled and helpless that she was unfit to have any control over her affairs. I made reply to this statement, that if they ever had the honor of meeting Mrs. Eddy, they would at once ascertain that these statements were false. They also stated that they had seen papers showing assignments of all of Mrs. Eddy's property to Calvin A. Frye, her secretary. They said they did not find any one in Concord who believed that Mrs. Eddy was alive. They said that if they did not have an interview with her that they should feel at liberty to print such information as they had received.

"Of course I denied all of these statements and said that they were false, and also stated that my mother had played with Mrs. Eddy as a child and had been associated with her and had been near her for more than forty years; but they were determined not to believe any reasonable statements.

"Perhaps it would be well to state that I am not a member of a Christian Science church, but feel it my duty to contradict such false rumors. I have had the honor of being in the presence of Mrs. Eddy several times a year, and most emphatically say that she is in every way capable of conducting her business affairs. FRED N. LADD,
"Treasurer Loan and Trust Savings Bank."

"I am informed there is a report in circulation, coming from persons outside of Concord, that the person whom I meet every few days driving, and to whom I am always pleased to bow, is not the Rev. Mary Baker Eddy, but some other person.

"Now I have known Mrs. Eddy for a number of years, and have had business relations with her since she came to Concord and made her home at Pleasant View, which relations extend up to the present time. I have also visited her in her home, so that I can state from personal knowledge that it is Mrs. Eddy, and no other person, whom I see riding in her carriage. I will also state that she stands high in this community. I do not find those who speak evil of her in this, her home city, and believe those who come here with evil reports come with malicious intentions.

"I am not a follower of the Christian Science faith, but make this statement as a citizen of Concord who wishes to see the things that are true, the things that are honest, and the things that are just, prevail. J. E. FERNALD,
"President National State Capital Bank."

"I have had the pleasure of knowing Mrs. Eddy for more than ten years, and I have had frequent occasion to correspond with her and to meet her with reference to matters of public importance in this community. These relations with her still continue, and within a very short time I have received from her long letters written from beginning to end in her own handwriting, which from long acquaintance is perfectly familiar to me, and that she is indubitably alive, both physically and mentally, is well attested by these communications.

"Moreover, I see Mrs. Eddy driving in her carriage through our streets almost every day, and I have within a very few days met her carriage and spoken to her as she drove past. That the occupant of the carriage was Mrs. Eddy in *propria persona* is accurate testimony which I am very glad to give, and had any of the newspaper representatives to whom you allude taken the trouble to call upon me during their stay in Concord I would freely have told them as I now write you.

"While it would be futile to assert that Mrs. Eddy is wholly without critics or opponents in Concord, it is entirely within the bounds of accuracy to say that by the vast majority of all our people, and most emphatically by those who by their position in the community are most entitled to represent that intangible spirit which we call public opinion, she is regarded easily as our foremost citizen. Her numerous good works, her constant and consistent charities here, her keen interest in all that makes for the betterment of the community, and her blameless, laborious, and useful life among us, all contribute to make her beloved and respected by the people of Concord, and we all hope that she may live long in her present full possession of physical, mental, and spiritual power to continue her good work among us. GEORGE H. MOSES,
"Editor *Evening Monitor*."

Both the *Monitor* and the *Patriot*—the only daily papers published in Concord—protest against the baseless attack which has been made upon Mrs. Eddy. The following extract is from the *Monitor*:—

"The *World's* story, as we are told, is the result of long investigations in Concord by the *World's* representatives. If this is so, their time here was ill-spent; for no honest investigator could have stayed here even so short a time as a single day without learning from indisputable sources that Mrs. Eddy is alive—and very keenly alive—to all that takes place in the world, and that she is constantly alert and thoughtful to do good to everybody, especially to the city of Concord.

"For more than fifteen years Mrs. Eddy has made her home among us; and she leads a simple and well-ordered life—as befits one who has a daily routine filled with great duties to a great cause. That she fulfils these duties to the last degree is evidenced by the growth and advance of the movement which she heads; and that she finds time for other good works,—for charity, for helpfulness, and for public-spirited co-operation in the affairs of the community where her home is fixed,—thousands of Concord people are ready cheerfully to attest. And they have now come forward with glad alacrity to refute the falsehoods of the *New York World*.

"Some of these refutations we are publishing in our news columns to-day. To them we can add our personal testimony.

"The editor of this paper has enjoyed the privilege of Mrs. Eddy's friendship for more than ten years. During that time he has met her frequently and has corresponded with her almost continuously. Her conversation and her letters—numbering hundreds and written almost entirely with her own pen—are pulsating with but one desire, the desire to do good,—to do good to individuals, to communities, and to the human race. Within a very short time the editor of this paper has seen Mrs. Eddy and with her taken counsel upon public affairs in Concord. She was then in a strength of spirit, mind, and body far beyond what any one would have a right to expect from a woman of her age. Her words were direct and simple, her discernment acute and sympathetic, her manner cordial and unaffected. Since then the writer has met her carriage almost daily upon our streets and its distinguished occupant has never failed to return a smiling greeting of recognition. This has happened within four days, when, in a narrow street where recognition was certain, we met the real Mrs. Eddy, the Mrs. Eddy we have known for years, almost face to face. We knew her and we were known by her.

"We are moved to believe that testimony of this sort, which arises spontaneously on every hand in Concord, is more enduring and worthy than that of any newspaper 'in-

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vestigators,' whose work shows only too clearly that they trust to their own or to somebody else's imagination for their facts. Concord people may buy the *New York World*, but they do not believe what it says. When any one tells Concord that Mrs. Eddy is not one of our busiest, most helpful, and most beloved and respected citizens, in full possession of her illustrious faculties of mind and in bodily strength beyond what her years warrant, Concord has a prompt and impregnable answer:—

"We all know better!"

The following is from the *Patriot*:—

"In substance the story of *The World* is false from beginning to end, and the manner of telling it most vicious.

"The writer, the editor of this paper, talked with Mrs. Eddy in her home three years ago, he talked with her again in her home two years ago, and talked with her again in her private room much less than a year ago. He has seen her in her carriage and bowed to her, and has had his salutations returned many, many times within the last six months, and within as recently as four days ago.

"He knows Mrs. Eddy well; knows her face and form; would pick that face and form in a glance, from among the faces of millions, and he has not been imposed upon in any way by any substitute which, as the *World* claims, has been riding in her carriage.

"At the different times when he has had the pleasure of talking with Mrs. Eddy, there was no marked evidence of failing health or departing faculties, in one of her years, but on the contrary she showed a quick familiarity with current events and a wonderfully vivid recollection of happenings long passed as well as a surpassing skill in foreshadowing the future.

"During the last five years he has had many letters from Mrs. Eddy, some of quite recent date, and there has never been a doubt in his mind as to the personal autograph of the writer, and the letters themselves carry with them no evidence of an enfeebled condition, mental or physical.

"But a few months ago, at her invitation, he visited her in her private room. When he entered, she was standing in the bay window with her back to the door. As soon as she realized his presence, she turned from the desk at which she was standing, walked toward the middle of the room with form as erect as the ordinary woman of forty, and shook hands in a way that indicated anything but feebleness or physical breakdown."

In a personal letter to Mr. Pulitzer, proprietor of the *New York World*, dated Oct. 27, 1906, Mr. M. Meehan, the well-known editor and manager of the *Concord Patriot*, says of Mrs. Eddy:—

"Few, if any women living have done as much to pass their names to posterity as has the Rev. Mary Baker G. Eddy of this city and State, and we of Concord, regardless of religious belief, have a great respect for this woman, and we resent any indignity aimed at her or passed upon her, and every decent man and woman in our city experiences a sense of shame on realizing that a great newspaper like the *World*, through the overzeal of its representatives, would annoy her or cause her discomfort by appealing to low natures or those given to gossip or envy to secure guesses and opinions unworthy of the *World*, unworthy of Mrs. Eddy, and unworthy of the intelligence, integrity, and manhood and womanhood of New Hampshire's capital city.

"I have met and talked with Mrs. Eddy more than once. I know her, she knows me; have been in her home, in her private room, within a few months and discussed with her many things; I have bowed to her in her carriage within forty-eight hours and my salutation has been returned by her.

"If the intent of the *World's* representative to Concord be carried out in its columns, the *World* will say in substance that Mrs. Eddy is dead and that a mummy or a substitute and not she is in the carriage each day when it passes through the main streets of our city and its occupant is greeted by our people, or it will say that Mrs. Eddy is enfeebled and decrepit and that those brilliant faculties that in the past made her wonderful accomplishments possible have departed.

"To every such a statement, or even insinuation, I, as one who knows, say, 'It is not true in whole or in part, but, on the contrary, is unqualifiedly false.'"

Mrs. Eddy Sees Reporters.

On Tuesday, Oct. 30, Mrs. Eddy consented to meet a number of reporters who had assembled in Concord in consequence of the false reports regarding her health which had been circulated of late. The following is the Associated Press report:—

"Concord, N. H., Oct. 30.—A representative of the Associated Press, who interviewed Mrs. Mary Baker G. Eddy, head of the Christian Science Church, ten years ago, went to Pleasant View, Mrs. Eddy's home, to-day, and was granted another interview by the same woman.

"Although Mrs. Eddy, who was born in 1821, shows her advanced age in some respects, her voice to-day was clear and strong and she gave no evidence of decrepitude or of any weakness not to be expected of a woman now in her eighty-sixth year.

"The interview, which was granted to half a score of newspaper representatives who had assembled in this city after the publication of the sensational stories in connection with Mrs. Eddy's health, was arranged early in the day by H. Cornell Wilson, head of the Christian Science publishing committee, at the earnest request of the reporters. In addition to these there were present Hermann S. Hering, First Reader of the local Christian Science church; Edward N. Pearson, Secretary of the State of New Hampshire; Mr. Wilson, and Calvin A. Frye, Mrs. Eddy's secretary.

"When the newspaper representatives assembled at Mrs. Eddy's home, Pleasant View, they were escorted to the double parlors on the east side of the house. A moment or two after they had been seated Mr. Frye announced Mrs. Eddy.

"The Leader of the Christian Science faith walked to the doorway and stood, unassisted, before her interviewers. She did not approach further than the threshold of the door, and when it was seen that she would not enter the room for a prolonged interview, a woman reporter, who had previously interviewed Mrs. Eddy, was delegated to talk to her to-day.

"That Mrs. Eddy was more anxious to demonstrate that she was in good physical condition than she was to answer questions was demonstrated by the abrupt manner in which she left the assembled newspaper representatives. Just three questions had been asked by the interviewer when Mrs. Eddy turned, spoke a word to her secretary, and started for her carriage, with Mr. Frye escorting her on one side and Lewis C. Strang, her publicity agent, on the other. The interviewers were left in the parlors with numberless questions on their lips, but without an opportunity to ask them.

"The brief interview consisted of the following questions and answers:—

"'Are you in perfect physical health, Mrs. Eddy?' was the first question asked after Mrs. Eddy had made her appearance.

"'I am,' was the brief reply, given with distinct enunciation.

"'Have you any other physician than God?'

"'No, indeed,' answered Mrs. Eddy, with emphasis, and then she added slowly and solemnly: 'The everlasting arms are around and above me, which is enough.'

"'Do you take a daily drive?' was the next question

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asked, to which Mrs. Eddy replied as briefly and distinctly as she did to the first question. 'I do,' she said.

"It was at this point in the interview, and as the spokeswoman was about to continue her interrogations, that Mrs. Eddy unexpectedly indicated that the interview was at an end, for she turned without another word and walked to the *porte cochere*, at the front of the house, where her carriage was waiting to convey her on her usual drive about the city. She was assisted into the carriage by Mr. Strang, Mr. Frye in the mean time, garbed in a footman's uniform, having mounted the driver's seat alongside of the coachman. She was then driven away, while the newspaper representatives were escorted through her home, which they inspected with interest.

"There was an abundance of proof that the woman interviewed to-day was the woman who, ten years ago, was at the head of the Christian Science church. Secretary of State Pearson, who has been personally acquainted with Mrs. Eddy for a much longer period, assured the newspaper representatives that the woman who stood before them to-day was the Mrs. Eddy of ten years ago, and the representative of the Associated Press and the woman who conducted the interview, both of whom have talked to Mrs. Eddy on previous occasions, corroborated the statement.

"It was apparent to the most casual observer that the details of the interview had been arranged with the utmost care and with a view to demonstrating in a silent but impressive manner that many of the statements recently published were without foundation.

"The visitors at Pleasant View were not able to see whether Mrs. Eddy walked from her apartments on the floor above to the parlors without assistance, for they had been seated in a portion of the room which made such a view impossible. Their first glimpse of the Leader was when she appeared in the doorway, gowned in a beautiful cloak of ermine, which hung loosely from her shoulders and which nearly touched the ground. She wore also a hat and gloves, and in fact was attired in the manner which is customary with her when she goes for her daily drive.

"As if to dispose of the allegation that a member of her household had on many occasions impersonated her, Mrs. Eddy or some member of her household, caused to be present at the interview Mrs. Pamelia J. Leonard of Brooklyn, N. Y., who, it has been said, has been in the habit of driving in Mrs. Eddy's carriage. The contrast between the two women was so great that it was at once apparent that one could not possibly attempt to pose for the other without detection. There was but one similarity to be noted and that was the abundance of snow-white hair which adorned the heads of both women. At that point the resemblance ceased."

MRS. EDDY RECEIVED.

Granted an Interview to Press Representatives at Noon To-day.

OF MENTAL AND PHYSICAL VIGOR.

"No Physician but God," She Replied to a Question Asked Her.

A representative of the *Concord Evening Monitor* was received by Mrs. Mary Baker Eddy at her home, Pleasant View, this noon. He met her face to face, heard her clear and lucid replies to important questions propounded to her, and was deeply impressed by a degree of mental and physical vigor remarkable in one who was born in our neighboring town of Bow in the year 1821.

The interview was granted in the double parlors on the east side of the ground floor at Pleasant View, the same room in which the same representative of the *Monitor* interviewed Mrs. Eddy, the same Mrs. Eddy, ten years ago. The impression made upon him then by her personality was strong and it was evident to him in a moment to-day, not only that the same woman was speaking that spoke then, but that the passing years had left wonderfully slight traces upon her.

At five minutes before one Mrs. Eddy descended the front stairs from the floor above, on which is her study, and was announced by her secretary, Mr. Calvin A. Frye, to the invited guests, who were grouped in a semi-circle to greet her.

Mrs. Eddy did not enter the room, but stood between the parted portieres in the doorway and smiled and bowed graciously to those before her. She appeared, as thousands of Concord people know from personal observation that she always appears, slight in figure and not tall in stature, but with a queenly bearing.

Her clear complexion, the direct glance from her unusually expressive brown eyes, and the abundance of her snow-white hair were the features of her appearance that at once impressed those who saw her for the first time as well as those who had met her before. She was attired for her drive, wearing bonnet, cloak, and muffler.

By previous arrangement, in order to avoid any confusion, questions in behalf of those present were asked Mrs. Eddy by Mrs. Sibyl Wilbur O'Brien of Boston, a newspaper woman, representing *Ridgeway's Weekly*, who interviewed Mrs. Eddy a few years ago and who knew at once that she was talking to the same gracious lady now as then.

"Are you in perfect health, Mrs. Eddy?" asked Mrs. O'Brien.

"Indeed I am," replied Mrs. Eddy promptly and clearly.

"Have you any other physician than God?" continued the questioner.

"No physician but God," said Mrs. Eddy reverently. And then, voicing the sweet solemnity of her thought, she continued slowly and with impressive feeling, "His everlasting arms are around about me. That is enough."

"Do you drive daily?" was the third question asked.

"Yes," was the simple reply, and Mrs. Eddy indicated that the interview was at an end by turning toward the door that leads from the hall into the open air.

There her carriage was in waiting for her customary drive, with her faithful coachman, August Mann, upon the box. Mr. Lewis C. Strang, associate secretary to Mrs. Eddy, handed her to her carriage and tucked the robes about her and closed the door, Mrs. Eddy nodding an adieu to those who were watching her from the windows and from the doorway. Mr. Frye took his usual place beside Mr. Mann on the box and the carriage started away over its accustomed route.

The guests left behind accepted a cordial invitation to view the house and grounds during Mrs. Eddy's absence.

Among those in the group which gathered for the interview was Mrs. Pamelia J. Leonard of Brooklyn, N. Y., the lady who it has been said impersonated Mrs. Eddy on occasion. Mrs. Leonard is of fine appearance, with an abundance of white hair like Mrs. Eddy's. There the resemblance ceases, for Mrs. Leonard is taller and heavier than Mrs. Eddy and her features are of different mould. No one who saw the two ladies in the room together could conceive of any substitution of one for the other being successfully made.

Another person present, at the request both of the representatives of the press and of the Christian Science Publication Committee, which arranged the interview, was Hon. Edward N. Pearson, Secretary of State, who has known Mrs. Eddy for a long time. After the interview he said.—

"I was present by invitation at Pleasant View to-day with the representatives of eleven newspapers. I stood near Rev. Mary Baker Eddy, whom I have known personally for some fifteen years; I distinctly heard her answer to the questions asked her; I saw her leave the room in which the interview was given and walk to the door of her carriage, and I saw the carriage driven towards the city. Mrs.

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Eddy's voice was clear and strong and her appearance was that of a woman in full possession of her faculties. I am not a Christian Scientist and I am without bias or prejudice in this matter."

In addition to Mrs. Eddy, Mr. Frye, Mr. Strang, Mrs. O'Brien, Mrs. Leonard, and Mr. Pearson, those in the room at the time of the reception and interview were H. Cornell Wilson of New York, of the Christian Science Publication Committee, Prof. Hermann S. Hering, First Reader of First Church of Christ, Scientist, in Concord, Miss Eleanor Ames of Hearst's *Boston American*, Miss Viola Rodgers of the *New York American*, H. A. Vivian of the *New York Times*, Edwin J. Park of the *Boston Globe*, P. Patello of the *Boston Herald*, George E. Witham of the *Boston Post*, W. H. Haggett, stenographer, C. E. Clifford of the *Boston Journal*, Howard Noble of the *Boston Traveler*, John Nevin of the Publishers' Press, and the city editor of the *Monitor*, who is also the Concord representative of the Associated Press.

The interview was arranged by Mr. Wilson, whose efforts to give to the press of the country every opportunity to fully refute the sensational misstatements of one journal are highly appreciated by those benefited.—*Concord Monitor.*

MRS. EDDY INTERVIEWED.

About a dozen of the visiting newspaper men went out to Pleasant View at noon and were accorded a brief interview by Mrs. Eddy.

Mrs. Sibyl Wilbur O'Brien of *Ridgway's Weekly* acted as spokeswoman for the party, and the questions propounded by her and the replies of Mrs. Eddy were:—

"Are you in perfect bodily health, Mrs. Eddy?"

"Indeed I am."

"Have you any other physician than God?"

"No physician but God. His everlasting arms are around about me. That is enough."

"Do you drive daily?"

"Yes." *The Daily Patriot.*

EDITORIAL COMMENT.

The old rumor that has been started so many times about Mrs. Eddy being ill, being represented by a substitute, being out of her mind,—in short, a lot of nonsense,—has been taken so seriously this time that Scientists have been greatly disturbed and have taken committees of prominent people in Concord to call on her and the alleged substitute. These all unite in saying that Mrs. Eddy is well and keen of mind and manages her own affairs, the last being respectfully suggested as a course that her calumniators ought to emulate. There is nothing gained by such baseless rumors. It is a method that does not commend itself to any creed or any following, for the time that is wasted in decrying others inevitably takes away from our own achievements. No matter what the physical and bodily state of Mrs. Eddy, it is the concern of her followers; and if every allegation were true, it ought to be a matter of regret to the community.

This country, this age, permits all degrees of religious freedom. Any man has at any time a right to set up anything that he believes is satisfactory to himself, provided he does not insist on its being satisfactory to his neighbor by compulsion. It is not Christianity to be criticising others' beliefs. So live that they will feel impelled to follow yours if they can.

Again, by their fruits shall ye know them. The Christian Scientists in every community have come to be more than a debatable factor. They are a force for the betterment of the material good, certainly, whether we agree with them spiritually or not. They erect handsome houses, fine edifices that are educational in their beauties of line and ornament; they are friends to culture and refinement and charity of thought and deed. And spiritually a creed that believes in being bright, cheerful, in refusing to consider evil triumphant, and that exemplifies its teachings in its lives, should be regarded by all other creeds as having a right to place, not persecution.—*New London* (Conn.) *Globe.*

The testimony from Concord, N. H., that it's Mrs. Mary Baker G. Eddy herself—and not a masquerading impostor—who goes about in her carriage, and bows to her bowing townsmen, is abundant and convincing. Evidently the *New York World* has been victimized by sensation-mongers.

Monday evening the editor of the *Concord Monitor* told the public that he has enjoyed Mrs. Eddy's friendship for ten years and more, meeting her frequently and corresponding with her "almost continuously." Recently he had occasion to consult her on public affairs; "her words were direct and simple, her discernment acute and sympathetic, her manner cordial and unaffected." One day last week, in a narrow street, he met her carriage; the real Mrs. Eddy, whom he has known all these years, was in it. Very well, then:—

"When any one tells Concord that Mrs. Eddy is not one of our busiest, most helpful, and most beloved and respected citizens, in full possession of her illustrious faculties of mind and in bodily strength beyond what her years warrant, Concord has a prompt and impregnable answer:—

"We all know better!"

That seems to settle it.—*Hartford* (Conn.) *Courant.*

The *New York World* can hardly be congratulated on having been brilliantly successful in its effort to establish the belief that Mrs. Mary Baker Eddy, the head of Christian Science, is fatally ill with cancer at her home in Concord, N. H., and that other persons are personating her and acting for her in various ways. The allegations published in its Sunday issue are met with the most positive denials, not only by the members of her household but by the mayor of Concord, the editors of the two daily papers published there, and other persons.—*Hartford* (Conn.) *Times.*

One does not need to be a Christian Scientist to have a feeling of indignation over the recent treatment of the venerable Leader of that cult.

There is an element of impertinence, indeed of cruelty, in the episode, that does not accord with the sense of ordinary courtesy. To force a woman in her eighty-sixth year to make a public exhibition of herself in order to prove her own existence, to subject her to a formal catechism, to criticise her because she does not evince the lively vitality often absent in persons thirty years younger, is not a pleasant spectacle. The episode does not reflect credit upon the critics of Mrs. Eddy.—*The Boston Post.*

The charge against Mrs. Eddy appears to be that at eighty-five she is not as young as she once was; that she maintains a degree of privacy which is not yet a crime in any lady, and that she has not made public accounting of the earnings of her pen. Her fellow-townsmen repel the attack recently made upon her, and fellow-religionists seem still capable of retaining their characteristic serenity and of holding fast to their sustaining faith.—*Boston Herald.*

The facts established at the interview with Mrs. Mary Baker G. Eddy, head of the Christian Science Church, as reported by the Associated Press on Tuesday, should set at rest all stories to the effect that Mrs. Eddy is even slightly ill. For a woman of her age Mrs. Eddy appears to be remarkably strong, physically and mentally.

New London (Conn.) *Day.*

On the whole, the disciples of Mrs. Eddy have no good reason to complain of the outcome of the latest attack on her. It's a boomerang.—*Boston Herald.*

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book does not consult nor read letters on disease. Writing to Mrs. Eddy *is not* prohibited. Take no notice of startling reports about Mrs. Eddy. Our Committee on Publication will be reliable on this subject. *Beware of counterfeit letters.*

AN AMENDED BY-LAW.

ARTICLE XXXV.

NO LECTURES BY READERS.—SECT. 5. No lectures shall be given by a Reader during his term of readership. The duties alone of a Reader are ample.

MRS. EDDY IN GOOD HEALTH.

WE have given considerable space in this issue to a refutation of the reports concerning Mrs. Eddy which have had recent circulation, and it would seem that the testimony presented, including as it does the evidence of prominent men who are not Christian Scientists, as well as that of the members of Mrs. Eddy's household, is sufficient to disprove these reports. Mrs. Eddy, as General Streeter has stated, exhibits "no appearance of weakness or decrepitude;" on the contrary, she displays "a physical activity not ordinarily to be found in persons many years younger."

Those who have had business relations with Mrs. Eddy testify to her mental vigor and activity, also that she attends personally to all business of importance, even to the smallest detail. She is in fact, as well as in name, the active, alert, vigilant Leader of the Christian Science movement, and its success is entirely due to her labors, which still continue with vigor and effect. The writer has been in continuous correspondence with Mrs. Eddy during more than four years, and has seen and conversed with her a number of times during that period, his last interview with her being on the afternoon of Oct. 30, within two hours after she had seen the reporters who assembled at Pleasant View on that date. Upon this occasion, as on others, she showed no evidence of disease or decrepitude, and her conversation on business and personal matters indicated no lack of the mental and spiritual qualities which make her the foremost woman of her time.

ARCHIBALD MCLELLAN.

"CHASTENING."

THE question is sometimes asked by those who are becoming interested in Christian Science why man should be "chastened" by God who is Love. Such questions show that the teaching of our text-book in relation to the real man—God's likeness or reflection—has not been clearly apprehended. The word chasten is defined by the dictionaries: "To reduce to order or obedience; to correct or purify." This of course implies the need of correction or purification and could not refer to one who is the likeness of God. Mrs. Eddy says in her definition of man, that he "has not a single quality underived from Deity" (Science and Health, p. 475). The spiritual man has therefore no need of correction or chastening, but no one questions that mortals do need correction from a false sense of God, man, and all that exists.

The human sense, blind to its own interests, has ever rebelled against correction, and much of the time has preferred to remain in bondage to error rather than make the strenuous effort needed to get out of it. It will readily be seen that harmony cannot exist in a consciousness which is dominated by error of any sort, hence the necessity that error be eliminated, and our text-book tells us that this must be accomplished either by "suffering or Science" (Science and Health, p. 296).

The writer of the epistle to the Hebrews evidently understood the difference between the punishments inflicted by human beings and the wise discipline of divine Love. In the 12th chapter the purpose of the heavenly Father's "chastening" is set forth in the telling words, "That we might be partakers of his holiness." Can any price be too great for such a consummation as this? Surely not, and yet mortals shrink from the purifying process needed to remove the taint of earthly tendencies, from the correction sometimes required to reach

The one note the great final harmony needs.

While God does not send sickness any more than He sends sin, disease evidences that we cannot remain at ease in a false sense of existence; viz., the belief that man is material and governed by material law. The nearer one approaches Truth, the more will he be disturbed by this false belief and its consequences, and he may be led to think that God sends suffering upon him as a human parent punishes a disobedient child, a supposition which is wholly incorrect. Even when we are being "chastened," corrected, purified, divine Love is sustaining us, and the writer in Hebrews says, "Wherefore lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed." It should never be forgotten that all divine discipline tends to heal. Our revered Leader says, "Through the wholesome chastisements of Love, we are helped onward in the march towards righteousness, peace, and purity" (Science and Health, p. 323).

At this point we may well note the counsel given in the chapter from Hebrews already quoted, "Consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds." It is this "contradiction" of the truth which ofttimes prolongs the working out of our problem, and leads those who do not understand to doubt the final triumph of Truth; but it is here that we test and prove the supreme value of divine Science which enables us to "endure," to press on, ever remembering the Master's words, "He that endureth to the end shall be saved." When we reach "the end" of error (for Truth has no end), we shall no longer have need of chastening; "we shall be like" Him who is perfect. To reach this goal, however, we must "lay aside every weight," and keep in view the joy that is set before us. Thus we shall pass through our earthly experiences as gold that is tried and purified.

ANNIE M. KNOTT.

A UNIVERSAL PRIESTHOOD.

IT is the very genius of Christianity that its redemptive truths are to be possessed by every believer; that he is to become a king and priest unto God, be "endued with power," whereby he may prove Truth's efficiency in the solution of his life problems.

We are all familiar with the fact that, however extended its ramifications, an electric system remains an absolute unit. Its smallest subdivision is ever at-one with the great generating plant, and therefore clothed with its authority and power. So, too, is every divine idea or child at-one with God, his divine Principle, and in the early Church this fact was abundantly demonstrated. The disciples, for the most part, were crude commoners, without education, rank, or distinction, and yet they were early called to the exercise of the highest spiritual functions, and straightway proceeded to fulfil them. Theoretically this idea has survived in the assertion of individual privilege and responsibility, but practically it was discarded centuries ago.

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To-day not only is there no thought that the rank and file of Christian believers may possess the healing and redemptive power of Truth, but even the clergy lay little claim to its possession. In creedal statement every believer is said to be related to God, but the healing phenomena of this relation are not anticipated, much less realized, in Christian experience. That the Church has been remiss and that it has suffered a corresponding loss of spiritual power, is being recognized to-day by many Christian people of all denominations.

A prominent church periodical has recently said that those outside of the church who perform physical cures by spiritual means, "have obtained their foothold because the Anglican churches have been false to their own traditions in permitting that sacrament to fall into disuse. . . . The bishop's authority to administer the *charismata* of the church is explicitly recognized, while the commission to a priest at his institution into the rectorship of a parish gives him full authority 'to perform every act of sacerdotal function among the people of the same.' . . . When all our priests teach the whole faith, and show themselves ready to obey the Word of God in using the sacrament of holy unction, our people will not be compelled to ally themselves with the followers of Mrs. Eddy . . . who manifest more faith in the power of the Christ than many who profess to be of the true Israel of God."

This is very interesting, both in its acceptance of the fact of physical healing through Christian Science and in its endorsement of the teaching that this healing is an essential part of Christian ministry. It is very noticeable, however, that the above writer refers to this grace as pertaining only to ecclesiastical authorities. It is a rite to be administered by the priest rather than an understanding to be gained and applied by the layman, and in this the teaching of Christian Science presents a distinctive contrast. Instead of counseling the believer to receive an unction at the hands of others, it encourages him to so apply his heart unto wisdom that he may know, and consequently profit, by the truth which makes free. In the one case conformity, obedience to constituted authority, satisfies the demand, and contentment with a perfunctory service is likely to result; in the other, each individual is impelled to become a demonstrator of spiritual truth, and this can but result in that individual adequacy and completeness in Christ which is the very bone and sinew of spiritual manhood. The whole trend of Christian Science teaching and method is toward the attainment of this result.

To illustrate, the provision of the Lesson-Sermon calls for the daily study of the Scriptures, its spiritual interpretation and application to ever-recurring human needs. The student is thus prepared to listen intelligently when the Lesson is read in the impressive quiet of the Sabbath service. Entertainment and emotional or mesmeric appeal have no place or recognition, and a condition is thus presented which favors the reception and assimilation of truth, the realization of individual growth. The practical significance of Truth-knowing, a sense of the inherent relation of spiritual thought to spiritual overcoming, is engendered, and equipment for priestly service is thus gained. The love of the oratorical, the spectacular, and the entertaining may make its appeal, but earnest Christian Scientists invariably witness to a distinct advance in their spiritual life, as the fruitage of this more personal, more serious, and more spiritual touch with the Word of Truth which the wisdom of our Leader has provided.

The practical realization of man's kingship and priesthood, that relation of the individual to Truth which means ever-increasing sovereignty over error and all that error begets,—this is the religious ideal presented in Christian Science, and the marvelous growth of the movement is explained in large part by the stimulus to individual study and demonstration which this ideal has brought to mankind.

JOHN B. WILLIS.

LETTERS TO OUR LEADER.

Boston, Mass., Oct. 29, 1906.

Mrs. Mary Baker G. Eddy, Concord, N. H.

Beloved Leader:—Enclosed please find proofs of the amended By-law, and let me thank you for all you have done and are doing through these By-laws for the good government of your Church and for humanity. Your continued spiritual vision, mental activity, and tireless labors are showing "the pathway of peace" to tired humanity, and we, who know of your good works, are grateful for them, and love you. Lovingly yours,

ARCHIBALD MCLELLAN.

London, England, Sept. 19, 1906.

Dear Mrs. Eddy:—My wife and I returned home ten weeks ago from our first visit to Boston, where it was our privilege to go in order to be present at the dedication of the Extension of The Mother Church, and it is because of the great and growing sense of love and gratitude to you, for all you have done and are doing for the whole of humanity, that I feel impelled to write these few lines, which, however, cannot convey the half of what we feel. As one of that wonderfully organized body of ushers at the six impressive services on that memorable Sunday, I was deeply impressed by the order, good-will, love, and hearty co-operation of that vast multitude, the like of which we had never seen since we first heard the good news given to the world by you in Science and Health. That great gathering seemed indeed to foreshadow the day, "of prophets long foretold," when "nation shall not lift up sword against nation, neither shall they learn war any more," and when the universal brotherhood of man will be established. We are daily realizing more forcibly how grateful we should be that we were able to be present on that memorable occasion, and we feel that the two countries, America and England, are being drawn closer together, united by the bond of brotherly love made possible—I would say inevitable—through Christian Science.

There is much that I would like to tell of how we have been helped by the study of Science and Health and by the endeavor to follow as far as possible the way you have pointed out, whereby one is enabled to help others also; but above all we are grateful for having learned in some measure the true spiritual meaning of much in the Bible, a book which formerly we were unable to read with any degree of understanding. I cannot close this without venturing to thank you for your dedicatory Message, "Choose Ye," that points out so clearly our duty to God and to mankind, which we can to-day fulfil to the extent that we are willing to awaken and free ourselves from the bondage of the belief of life in matter. As superintendent of the Sunday School of First Church of Christ, Scientist, London, it is my privilege to see what great benefits the children derive from the teaching, which is conscientiously done in accordance with the By-laws in the Manual of The Mother Church, whereby they are learning to worship the "only true God," and at the same time are realizing the great debt of gratitude they owe to you, the Discoverer and Founder of Christian Science.

Yours ever sincerely and gratefully,

ALGERNON HERVEY BATHURST.

Kansas City, Mo., Oct. 10, 1906.

Beloved Leader:—I want you to know of the many evidences that I am meeting of the increased interest and good will of the public and many of our foremost citizens towards your beloved Cause. I am told that since the dedication of the Extension to your church in Boston, the calls for healing and good and complete demonstrations are more

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numerous than ever. I am also told that the lectures are being attended by the largest audiences in the history of the movement. In Grand Rapids there were present, it was said, more than fifteen hundred. One of the papers reported the lecture in full and the others gave liberal and kindly reports. In Minneapolis twenty-five hundred were present and the papers gave excellent accounts. In both cities as elsewhere many of the best people in the community were in attendance. How beautiful it is that our leading citizens and eminent public men are coming into a true appreciation of Christian Science and a right understanding of its revered Leader.

In Chicago I had the pleasure of meeting your faithful students and able lecturers, Mrs. Mims and Judge Hanna, and I have just now had a pleasant call upon Miss Brookins, who was passing through Kansas City. All these lecturers give excellent accounts of the interest manifested in Christian Science and the attendance at the lectures. I hear good reports of the Cause in Kansas City. The churches are growing and First Church is so filled that they expect soon that it will be necessary to send off a new congregation. How good it is to see our Cause grow through multiplication. The lecture last night at Second Church was largely attended by many of the leading citizens of Kansas City.

With sincere love and gratitude, I am

Lovingly,

IRVING C. TOMLINSON.

San Francisco, Cal., Aug. 26, 1906.

My Loved Leader:—Just nine years ago to-day I was instantly healed of lung trouble by reading one paragraph from your dear book, Science and Health, beginning on page 406, line 19. I love the book, I love the paragraph, and most of all I love the one who wrote the words. My work has been almost alone, for I have never been with Christian Scientists very much until I came here, about two years ago. I had class instruction from one of your dear students, and shortly after was in her office, until our city was disturbed and we all had to change our offices. This letter you may never see, my good and loving friend, for you are indeed a friend, but I felt impelled to write a few words, though words fail me when I try to express thanks to you for giving to me and to the world so great a gift.

God bless you, our faithful, obedient Leader, and may I help you in being obedient and ready to work for the dear Father. In loving and tender gratitude for all you have done for me,

MAME A. BREYMAN.

London, England, Sept. 22, 1906.

Beloved Leader:—I want to thank you for the new By-law relating to "Testimonials" and to tell you of an experience which I had. A few days ago I was relating a demonstration to a beginner, and began to enter into details of the suffering connected with the disease that had been overcome, when suddenly and clearly the new By-law came before me, and the description of error was left unfinished. I got a wonderful glimpse, and prayed that I might more constantly and fully obey those words, "Glorify God in your body, and in your spirit, which are God's." I saw that this means another great step forward,—it will help us to "let the dead bury their dead," and to prove "that our conversation is in heaven;" so that "discord of every name and nature be heard no more" (Science and Health, p. 355).

A great sense of love and gratitude went out to you. I occasionally see dimly what your life is and has been, and I do thank God for it,—for you.

Whether you get this or not will be decided by Truth, so I happily leave it there, and with love beg to remain

Your humble follower,

JESSIE LUMSDEN.

FROM OUR CONTRIBUTORS.

THE LAW OF THE CHURCH.

LEWIS R. WORKS.

OUR Leader has said, "Love fulfils the law in Christian Science" (Science and Health, p. 572), and every Scientist endeavors, as his part in the fulfilment, so to regulate his life as to be a faithful mirror of that Love which is the only possible guide for his individual conduct. But there are rules of action to be considered in Christian Science, at least for the present, in addition to the laws for individual guidance, which are necessarily objects of the fulfilment referred to by our Leader. So long as it is necessary for us to have a Church externalized by outward structures and characterized in its worship by a certain amount of form and ceremony, just so long will it be necessary to have Church law laid down for us through the instrumentality of types, ink, and paper; just so long shall we be bound to observe, in addition to the laws for our individual guidance, this law of the Church.

Where is the law of the Church to be found? It is necessary that all law, to be effective, shall be so promulgated as to come to the knowledge of all to whom it is to apply, and that rule, standing as it does for common justice, is peculiarly applicable to the laws which govern our Church. In order that the rule may be observed and the law reach members of the Church in the remotest parts of the world, as well as near at hand, the Manual of The Mother Church has been prepared as the instrumentality through which its promulgation is made.

In saying that the law of the Church is set forth in the Manual, we should always remember that we cannot become or remain members of the Church unless we daily adhere to and practise the teachings of Christianity as set forth in the Bible and in Mrs. Eddy's inspired writings, "Science and Health with Key to the Scriptures" and her other works. (Manual of The Mother Church, Art. VII., Sect. 1; Art. XXVI., Sect. 1.) The Bible and Science and Health are also ordained Pastor over the Church (Manual Art. XIII., Sect. 1). In other words, the study of the Bible and Mrs. Eddy's writings should keep the individual in such moral and spiritual condition as will make him, together with his associates, amenable and obedient to Church discipline under and according to the law of the Church promulgated in the Manual.

In addition to her other writings, we are occasionally the happy recipients of admonitory messages from Mrs. Eddy, her grand and lucid utterance on "Personal Contagion" being a recent sample. These are designed to serve as expositions of the Church law, or as admonitions or remonstrances to prevent its infraction, and are not, strictly speaking, parts of the law itself. For instance, the inspiration which we know under the name of "Personal Contagion" tends to produce a more perfect obedience to Sections 2 and 3 of Article XXII. and Section 15 of Article XXVI. of the Manual and of other portions of it. Such evidences of Mrs. Eddy's loving care are helpful and elevating, and will always be gratefully, reverently, and submissively received by all of us. With the utmost confidence do we look to our beloved Leader for the tender guidance she so uniformly vouchsafes us.

We should always remember, however, that until the time comes when we are able to comprehend the "new tongue,"—the language of Spirit,—Mrs. Eddy's messages, whether they be through the Manual, Science and Health, or her many other writings, can only come to us in human language. When these messages do come we should apply our common sense as well as our Christian Science to their interpretation. Mrs. Eddy has given evidence that she has a masterful command of the English tongue. To her unusual aptness in this direction, —her power to express spiritual ideas through human lan-

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guage,—thousands of us owe our moral, mental, and physical salvation. Let us, therefore, not look for the hidden in her utterances. We may be sure that she will always endeavor to frame her ideas in terms which we can comprehend. If we are ever at a loss, we should understand that it is her ideas and not her words which are beyond us; then we should resort to that work which, if done aright, will result in demonstration, and the ideas will become plain to us. Where the language is already plain, let us not imagine difficulties out of which we are compelled to work in order to discover that which was already apparent. Let us apply to her statements our ordinary rules of interpretation. A right construction of language is demonstration, is scientific; and Christian Science adequately expressed is right in everything.

IMPEDIMENTS TO PROGRESS.

FRANK H. SPRAGUE.

CERTAIN particulars in the story of Bartimæus, as narrated in the Gospel of Mark, suggest by analogy some of the experiences frequently encountered by those who turn to Christian Science for relief from distress. Recognizing the presence of the healing, saving truth, the blind beggar cried out for help; but the bystanders, offended at his boldness, rebuked him, and counseled him to hold his peace. Undaunted by their protests, however, he cried the more importunately, until his appeal was answered. Casting away his garments, relinquishing every impediment to progress, he bent all his energies toward the achievement of his one great desire,—deliverance from the bondage of a false belief.

In like manner the diligent, open-hearted student, seeking help in Christian Science, heeds not the protests of sense-evidence—material beliefs which challenge every step truthward, subtle arguments that would deter him from the pursuit of spiritual ends,—but, casting aside time-worn opinions, prejudices, personal predilections, pride, carnal desires, and every consideration which proves an obstacle to spiritual advance, he seeks access to Truth unburdened by such encumbrances. In obedience to the call of Christian Science, he endeavors, as fast as practicable, to come out and be separate from all associations and interests which are not calculated to further spiritual growth. Our Leader says: "Gladness to leave the dark landmarks, and joy to see them disappear,—this disposition helps to precipitate the ultimate harmony" (Science and Health, p. 324).

Physical as well as moral healing may be retarded because of the patient's unwillingness to sacrifice some cherished indulgence, uncharitable thought, or unworthy ambition. The writer of the epistle to the Hebrews says: "Let us lay aside every weight, and the sin which doth so easily beset us." Earnestness and persistency in invoking the aid of Truth need to be supplemented by a willingness to forsake everything that interferes with its regenerating work, in order that success may be assured; and only as all these conditions are complied with, is a satisfactory demonstration possible.

PRAISE YE THE LORD.

ELIZABETH E. SOUZA.

Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men.—PSALMS.

THUS sang the inspired shepherd poet. Is mortal man, then, the only object of creation who does not voluntarily praise God, since he is the only one thus exhorted? Let us examine: Beginning with the tiny blade of grass, does not its perfection of outline, color, utility, and beauty sing a loud song of praise to God? and does it not teach a beautiful lesson in humility and usefulness, since it may be crushed and trampled upon, yet takes new root, springing into new life, perhaps stronger than before. Does not the violet praise God in its modesty, fragrance, and dainty beauty, and can we not learn the lesson of self-immolation and modesty from this little flower which seemingly hides itself in the profusion of its own foliage? Should not we likewise hide personality in the foliage of good works, kind words, gentle deeds, and thereby sing a sweet strain of praise to the most High?

The lily praises God, and gives us a lesson in purity of purpose, its perfume of gratitude creating a sweet atmosphere in its beautiful presence. The beech, the hickory, the walnut, and the oak trees all unite in one glorious song of praise, wafted on high in the graceful undulations of their branches, in their shade cool and restful, in their sturdy strength resisting "the vapid fury of mortal mind" (Science and Health, p. 293), bending gracefully and graciously until its fury is passed, rising again in greater strength to meet the next wind when it blows. The birds praise God in their sweet songs, each expressing its own individuality of praise, either in the loud glad song reaching high heaven in perfect abandon of praise and joyousness, or in "a low sweet prelude."

We may learn a lesson of how to love and praise God from every object and every experience, and we may indeed learn to praise Him in perfectness by following our Leader's teachings,—"Hold thought steadfastly to the enduring, the good, and the true, and you will bring these into your experience proportionably to their occupancy of your thoughts" (Science and Health, p. 261). Shall we not meekly and humbly strive to express the highest form of praise, in obedience to the command, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself," and by demonstrating the power of Truth and Love to heal the sick and cast out devils (evils)?

[Written for the *Sentinel*.]

TO THEE.

BEN. HAWORTH-BOOTH.

MIGHT I be seen from Thy pure citadel
A child again, and filled with gentle grace;
A holy shrine, where truth and mercy dwell,
For Thy white Christ a fair white dwelling-place,
A temple meet to know the brightness of Thy face.

Would I had faith as he who walked the wave,
And strength as he who bade the tempter fly,
Who conquered death and broke the guarded grave—
For Love beheld and heard earth's bitter cry—
Would I might hold Thy hand and know Thy help is nigh.

In Thee my strength is strong, to Thee I turn
To lift my load, to help my helplessness;
Lest I should lose Thy light, my chief concern
Shall be to have Thee in my heart's recess:
Life of my life, confrol, sustain, uplift, and bless!

O Love divine, I would be staunch and true
And stedfast as the needle to the north,
Stedfast as star in heaven's eternal blue,—
Aloft, alone, aflame to beacon forth
Thy bright reflected beams over the darkened earth.

Still may I look, from out a mist of tears,
To Thee, alone to Thee, to save, to bless?
Beyond the void of heaven, the rolling spheres,
Beyond the wondrous starry wilderness
Soundeth the still, small voice of power that answers,
"Yes."

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SELECTED ARTICLES.

CHRISTIAN SCIENCE IN LONDON.

One would have supposed that the stoniest of places on which could fall the seeds of such a creed as Christian Science would be the West End of London. The belief that in religious faith is to be found the only cure for physical suffering has been ridiculed by most people, but chief among the scoffers, surely, one would expect to be the aristocracy and wealthy classes of this land, who combine with religious skepticism the power to pay the heaviest of doctor's bills or to take the costliest of cures.

Strange, therefore, is it to record that it is in "society" that Mrs. Eddy's curious faith has made the most substantial progress on this side of the Atlantic, and not amongst the supposedly ignorant and superstitious proletariat. Society has taken to Christian Science, not because of arguments launched in its favor, but because society has seen with its own eyes its miraculous achievements; it has witnessed cures, not of stage invalids and circus-tent weaklings at the hands of clowning charlatans, but of members of its own sets, people actually known to it, by the simple efficacy of faith and prayer.

Christian Science came among us in 1895, when some ten or twelve people met together in a little flat near Baker Street—in the heart of West-End residence-land. When they had increased to about sixteen, the seating capacity of the room was strained to its uttermost, and the services were transferred to the small hall in the Portman Rooms. Another large increase, and it became necessary to take possession of the old Jewish synagogue in Bryanston Street, remodeled into a Christian Science church.

For six years this church remained the center of the faith in London, and later other churches were formed in Manchester, Edinburgh, and Dublin. So crowded became the congregations, that the aisles and staircases were blocked, and it was necessary to make another move—this time to a site in Wilbraham Street, Sloane Square, which has since remained the headquarters, though there has been added another church in London—at Richmond—making three in all. The Wilbraham Street church has about four hundred and fifty members but can now hold six hundred, and is expected to be able to accommodate sixteen hundred when the extensions are completed.

This extraordinary progress of the Christian Science movement in London is not, as may be superficially supposed, the result of an increasing curiosity, such as would attract people, perhaps, to a Moslem mosque or Buddhist temple if opened to the public. The members of the Christian Science churches are actual *believers*. Until they are convinced by practical demonstration, they do not enter the church. When, however, they are converted, their sincerity for the Cause and energy in its propagation surpasses that of any known sect; for side by side with religious belief marches the knowledge of the actual power to alleviate physical suffering.

In many cases, of course, the faith has only been adopted by people otherwise found "incurable." There was, for instance, the case of one of the best-known society women. For years, said doctors, she was suffering from some internal trouble, and in an operation lay her only chance of a cure. She went home to feed up for the ordeal, and while doing so, a friend recommended her to try Christian Science. She did this, although all arrangements for her operation went on and a house in London was taken. Three weeks or so later she came up to town, and during those few weeks she had been reading Science and Health and had been treated at a distance by a healer. When the surgeon (one of the foremost of the day and well known to you) saw her preparatory to the operation, he found there was nothing to operate on and that she was absolutely cured; since then she has been a firm Scientist.

Conversion to a belief in religion in the despairing panic of the last moment is better than no conversion at all; still, among the society adherents to the faith are not only actual weaklings, but those in perfect health, who have been influenced to a belief in its preventive virtues, and, hearing of cure after cure, men and women have been so astounded that they have flocked to the Wednesday evening public services in the Portman Rooms or the Æolian Hall, and seen for themselves people healed of chronic ailments. As a result, they have formally enrolled themselves. Amongst the well-known people who have signified their adherence to Christian Science are the Marchioness of Bath, Lady Grey-Egerton, Lady Ashbourne, Lady Mildred Follett, Mrs. Luther Munday, the Earl of Dunmore, and the well-known operatic singer, Mr. David Bispham. It may safely be said that these people have been led to their acceptance of the creed by some actual realization of its beneficial effects, and the effect of so wholesale an acceptance of Mrs. Eddy's doctrines cannot be underestimated by those who watch great social and religious movements.

Proudest among all must be that courageous woman herself. A New Englander, descended from the Scottish Covenanters, she had all her life pondered over the saying of the Saviour, "Whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk?" For twenty years she strove to trace all physical effects to a mental cause. At last, her own immediate recovery from the effects of an injury which ordinary medical methods had failed to heal, revealed to her how the truth which had helped her might help the world. To-day there is probably not a country in which there is not some little band of Christian Scientists working patiently and silently to demonstrate that perfect love which, in casting out fear, heals the sick. For ten years, with nothing but the Bible to guide her, Mrs. Eddy worked on. Then, in 1875, she published the first edition of Science and Health, the text-book of Christian Science, which has since reached its 418th [October, 1906] edition.

It is out of the effort to put into practice the teachings of this book that the Christian Science Church has grown. Mrs. Eddy began by teaching one student. A little later, in the year 1876, she and six students organized the first Christian Scientist Association. That was thirty years ago. To-day, with upwards of eight hundred churches, with a great number of organized societies, with innumerable Sunday meetings, and with hundreds of thousands of adherents, the movement is growing gradually, steadily, irresistibly.—*The Bystander* (London, England).

[We find that there are four Christian Science churches in London, including the one at Richmond.—EDITOR.]

David said, "I shall be satisfied, when I awake, with thy likeness;" indicating his belief that the true man is the likeness and image of God. Christian Science is teaching that mortals need to be awakened from the false dream of life into the consciousness of the reality of being, which constitutes one's true and real individuality. Science does not teach that man has a dual consciousness. It teaches that the only real consciousness is the spiritual; that the mortal consciousness, or mortal mind, is a falsity or illusion; that it is no more an entity than darkness.

Darkness appears to be real to those who are in it, but no one will contend that it is an entity. David said, "The darkness and the light are both alike to thee," which is equivalent to saying, "To Thee all is light and there is no darkness." Now which is deceived, mortal man, who beholds the darkness, or God, to whom there is no darkness? The only answer is, that if to supreme intelligence darkness has no existence, then it has no existence in fact.

ALFRED FARLOW.
Boston Times.

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AMONG THE CHURCHES.

EATON, O.

For several years the Scientists of Eaton, O., have been holding services, and Oct. 5, 1906, papers were filed with the Secretary of State for the incorporation of First Church of Christ, Scientist. To-day we stand a chartered body with fourteen members. We are proving each day that God is our supply. We have had many splendid cases of healing here, for which our hearts are overflowing with gratitude to God, and to our dear Leader who has taught us the way.—*Correspondence.*

NEW LONDON, CONN.

First Church of Christ, Scientist, is making plans to secure a permanent house of worship for itself by the first of the next year. The transfer of the Lippitt homestead at the corner of Hempstead and Granite Streets a few days ago to Edward S. Root was in fact a sale to the church, for whom Mr. Root was acting in the matter.

It is proposed to tear out the interior partitions of the house and to fit it up as an auditorium capable of seating two hundred persons. The work will be advanced as rapidly as possible and it is the hope of the congregation to get into its new home by Jan. 1.—*New London Day.*

NEWBURYPORT, MASS.

First Church of Christ, Scientist, Newburyport, Mass., with a membership of less than thirty, and an average attendance of not more than forty, contributed six hundred and fifteen dollars to the Mother Church Building Fund, fifty dollars of which was given by the Sunday School, a contribution which represented much loving sacrifice.

Our numerical gain has been small, but we feel there has been much individual growth in our ranks within the last few years, and that a good foundation is being laid for the true Church, "the structure of Truth and Love" (Science and Health, p. 583).

It would gladden the heart of our dear Leader if she could hear the expressions of gratitude coming from the lips of her loving followers at our Wednesday night meeting,—gratitude to God, and to her through whose consecrated life all that we know of this truth has come.

Correspondence.

GRAND RAPIDS, MICH.

The dedicatory services of First Church of Christ, Scientist, which took place at their new building, Washington and Lafayette Streets, yesterday morning [Oct. 14], attracted a congregation that filled the large auditorium at both morning and evening services. The First Reader said in part,—

First Church of Christ, Scientist, of Grand Rapids, had its origin in the cases of physical healing performed in this city in the year 1885 by students of Rev. Mary Baker G. Eddy, the Discoverer and Founder of Christian Science. As a result of this healing a class of students, in December of that year, received instruction in Christian Science. Subsequent classes were taught, and the outgrowth of this instruction was the establishment of a society, which began its religious services in 1889.

The church was legally incorporated in October, 1893, with eight charter members. In January, 1901, a building site was purchased at a cost of eight thousand dollars, the entire amount being paid in that year. July 20, 1902, it was decided to build. The corner-stone was laid June, 1903, and the edifice was completed at a cost, including furnishings, of $63,404.00, and formally opened for service on Feb. 12, 1905.

We are gathered here to-day to dedicate this edifice to the service of God: to reverently and prayerfully consecrate it to sacred uses. We look lovingly on its walls and rejoice that they afford an opportunity for this band of worshipers to unite in prayer to the all-wise, all-loving, and all-knowing God; to gain a more exalted, true, and demonstrable knowledge of the irresistible Christ; to extend a welcome to the weary and heavy-laden and sorrowful, and to lovingly lead them to the Christ, who is now as vital, willing, and efficacious to save from human sorrows, as when Jesus was accomplishing his mighty works in Galilee.

Ever since the seeming estrangement of man from God, there has existed a necessity for the Church, and in every human consciousness, stirred into rightful activity by desires for higher and holier living, and by the hope of salvation, there will be found—unseen to human eye—"the structure of Truth and Love" (Science and Health, p. 583), "whose builder and maker is God." This structure, proceeding from and having its basis in God, the divine Principle or source of all true existence, must, by reason of its divine origin, continue to unfold until human consciousness shall become a sanctuary. The Christly activity which anoints every member of the universal Church, making him a preacher of the gospel, brings its own reward in that every recipient of the healing truth in turn becomes an evangelist, gratefully following the example of the great Master, the Founder of Christianity.

It is this "church of the living God" which Christian Scientists are striving to demonstrate. Christian Scientists recognize that membership with this eternal Church in Mind is not gained through conformity to creeds, rites, ritual, ceremonies, or externals of any nature, but by the assurance of the "still, small voice" within, which answers affirmatively these questions: "Am I surely gaining a victory over evil?" "Am I rising superior to the pleasure of sense and thus conquering sin and disease?" "Am I loving God and man better?" "Am I finding my greatest pleasure in doing and thinking good?" "Is the Christ with me to heal and save myself and others?"

This new-old Church is from heaven, and connection with it is dependent on being born of Spirit. Its members are those who, throughout all ages, both previous to and after the Christian era, have perceived God as Spirit, have loved Him supremely, and have acknowledged the efficacy of Christ, Truth.

The material senses shut out spiritual truth, but the Holy Ghost, or Divine Science, ushers the thinker into the holy of holies, the inner sanctuary where God reveals himself, into which sanctuary the thought that denies revelation is forbidden entrance. We dedicate this temple to the ever living God, as a testimonial of our gratitude to Him for every message and every messenger of His love, from the beginning of time to the present century, when the re-discovery of the laws of God taught by Jesus has been given to a needy world, through His faithful Messenger, the Rev. Mary Baker Eddy, who has given us Christian Science and its healing ministry. Our constant prayer, as expressed in one of our tenets, is that we may have the Mind of Christ; that we may "love one another, and be meek, merciful, just, and pure" (Science and Health, p. 497).—*Grand Rapids Herald.*

PICTURE OF THE MOTHER CHURCH.

The picture of The Mother Church and its Extension which The Christian Science Publishing Society now has for sale is a half-tone reproduction, 12 x 15 inches in size, of a view giving the St. Paul Street frontage and Falmouth Street side.

The picture is mounted on a white mat, 21 x 25 inches, and will be sent to any address in a mailing-tube for fifty cents a copy. A dozen copies will be sent to one address for $4.50. Souvenir postals of the same design as the large picture are for sale at twenty-five cents per dozen.

Address all orders to The Christian Science Publishing Society, 250 Huntington Avenue, Boston, Mass.

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THE LECTURES.

OKLAHOMA CITY, OKLA.

Sunday afternoon [Oct. 14] Rev. Irving C. Tomlinson of Concord, N. H., delivered a lecture on Christian Science. In introducing Rev. Mr. Tomlinson to the audience, Mr. S. C. Heyman said in part,—

The expounders of Christian Science are not men and women who have made failures in the other walks of life, but on the contrary are among our most cultured, progressive, and best educated people. They have builded their temple on the foundation of faith, hope, charity, honesty, and brotherly love, and they have builded well, and they should command the respect of every law-abiding and loyal citizen in the universe.

This is an age of science; science dominates, science is knowledge, knowledge that is capable of demonstration. The so-called conflict between science and religion is a thing that has long ago been outlived, and exists only in the minds of the unthinking. I am firmly and conscientiously of the belief that Christian Science has done more than its share towards the betterment of mankind, and it is for this that I respect it and its adherents.

Oklahoma City Times-Journal.

FITCHBURG, MASS.

At City Hall, Friday evening [Oct. 19], Judge Septimus J. Hanna lectured on Christian Science. He was introduced by Rev. G. A. Kratzer, First Reader of the local Christian Science church, who said in part,—

Many of you are Christian workers and are putting forth great endeavors to gain salvation for yourselves and for your fellow-men. In your efforts I think most of you tacitly assume that the salvation promised and to be gained through the gospel of Jesus Christ is a salvation from sin only; and even at that, a salvation not to be gained very fully by anybody in this world, and with doubts as to whether it will be attained by many, even in the world to come.

It has been known by Christian workers that sin is the most prolific cause of sickness and chronic invalidism that there is operating, but these workers have implicitly assumed that if they succeed in reforming the sinner, this is all they can hope for, and consequently it is all that most Christian workers attempt. They have felt that, though sin is repented of and destroyed, yet the sinner must, to a large extent, carry around in his body the marks and sufferings produced by his former transgressions for the remainder of his earthly days. It has not seemed to occur to them that the salvation offered by a loving and omnipotent God ought, in the very nature of that God, to be large enough to include salvation from the consequences of sin, as well as from sin itself, and they seem to have lost sight of the fact that this full salvation from both sin and sickness is repeatedly promised in the Scriptures and was repeatedly demonstrated by the prophets, by Jesus, and by his disciples, and that there are positive commands by Christ to his disciples in all ages to heal the sick as well as to preach the gospel.

I have repeatedly seen it demonstrated that, no matter what the record of the past, through the Science of God which Christ taught, and which men may learn and apply here and now, a man may become not only as holy, but also as healthy and as happy and as prosperous as though he had never been in sin.—*Fitchburg Sentinel.*

LECTURES AT OTHER PLACES.

Burns, Ill.—Bicknell Young, Sept. 7.
Chicago, Ill. (Fifth Church).—Bliss Knapp, Oct. 8 and 9.
Eugene, Ore.—Judge William G. Ewing, Oct. 9.

TESTIMONIES OF HEALING.

Gratitude prompts me to tell how Christian Science came to me in the midst of what seemed a great mental struggle. A number of years before, as the result of a certain line of reading and reasoning, I had arrived at the conclusion that matter is not necessarily a reality. I saw clearly that there was no more proof of the reality of the material universe, including the so-called material man, than there is of the reality of the images of a dream. I felt that I could not even be sure of my own identity. Lacking any conception of the reality of the spiritual universe and spiritual man, I had absolutely nothing, and this mental condition of extreme agnosticism, though I had no name for it at the time, became unendurable. I seemed to feel that I was a mere atom, adrift on an unknown expanse and not sure even that the atom was there. The pagan with faith in mere wood and stone seemed better off than I. At last, with the intensity of despair, I knelt and prayed that, if there was a God, He would hear my prayer and give me faith in something,—anything. The hungering heart is never turned away empty, and in response to my earnest desire came a sincere childlike faith. With joy I made Job's vow my own,—"Though he slay me, yet will I trust in him."

I soon took an active interest in church work, more especially, however, along the lines of the Sunday School, and this gradually led me to an earnest study of the Bible. Then trouble began anew. I felt more and more that if Jesus meant anything he said, he meant *all* that he said; yet turn where I would I could find no satisfactory answer to the questions that kept arising; no solution to the problems that kept presenting themselves. My blind faith was inadequate—it had given me but a temporary sense of peace, that was all.

It did not once enter my consciousness that I, on my own account, might try to live as I was sure Jesus taught, and so prove to myself the truth of his teachings—that I might wrest my answer from the inspired Word itself by practical demonstration. I seemed to stand still, again almost in despair, knowing no way to go on and not daring to go back to the former void. I felt slain, and yet not able to trust. Like Job I was longing to understand God—good. My friends, like his, failed to grasp my meaning, so I learned to say less and less. In this mental condition the light of Christian Science shone upon the darkness and was comprehended. I did not as before cry aloud, but my whole being longed to know, and the hungering heart was again fed, the earnest desire was answered. "The Light, which lighteth every man that cometh into the world," began to shine for me, and still continues its beneficent work in my consciousness, dispelling the dreams of sense and revealing the things of Truth.

A friend of my sister came to our house at this time, to read the week's Lesson from the *Christian Science Quarterly* with her, hoping thereby to interest her so that she might be healed of her diseases. I was invited to join them. Every word of that Lesson was a revelation to my questioning thought. It seemed to me then to be not merely the dawn of spiritual understanding, but the full-orbed radiance of the Truth of being. This friend stayed until late, answering as best she could my numerous questions, and on going home left me her copy of Science and Health to read. I seemed literally to devour this bread of Life for which I had so long been hungering, and when I felt I must return her book I bought one of my own. From that time on I have found in it and in the Bible, read in the light of Christian Science, all that I desired to know. As in mathematics, the knowledge gained, when correctly applied, becomes a logical demonstration of an infallible Principle. I found that now I could "prove all things" and hold fast the good.

This was to me blessing enough, but, as if my cup of joy

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should be filled to overflowing, I suddenly realized that I was free from an ailment affecting the head and throat, from which I had suffered for years and which had assumed an aggravated form that winter. I had made no conscious effort for this healing and do not remember that I ever thought of the disease after beginning to read Science and Health. I only remember that one evening, on my way home after the usual day's teaching, I suddenly became aware that I was free, that I could breathe naturally, and that I had not been troubled for some time. The entrance of Truth had cast out the morbid condition.

How can we be other than grateful to our dear Leader for enabling us to see the truth which indeed makes us free, mentally and physically! We have always been told to obey God's laws and to follow Jesus' teachings, but she alone has made plain to our understanding *how* to do this —how we can be obedient and merit the promised blessings. I am indeed grateful to God, the giver of all good, to Jesus, the great demonstrator of God's laws, who made possible the coming of the Comforter, and to Mrs. Eddy through whom Christian Science, the Comforter, has come, —"the Spirit of truth" that guides "into all truth."

LAURA C. MOES, Minneapolis, Minn.

In 1890 Christian Science was but little known in the West, and less understood. In July, 1900, I had heard of one case of Christian Science healing, but I do not remember that it produced any impression on me. A year before I had graduated from college and was pretty well committed to physical science, so called, and particularly to the physiological basis of health,—fresh air, dieting, and exercise,—yet I had suffered from stomach trouble for years and was in general poor health. I believed in God and prayed that I might have health to do my work in the world, but I was unable to work more than a few hours a day. My prayer was answered when one day I saw a book on the library table at home which some one had borrowed but had not been sufficiently interested to read. The book was "Science and Health with Key to the Scriptures" by Mrs. Eddy. The title attracted me. Science I liked, and I was certainly interested in health. I took it up and from the first I accepted every statement without demurring, but I then had no interest in any of the chapters beyond "Science of Being." My health returned and in a few weeks I was stronger than I had been in five years. I have never since paid any attention to exercise or dieting as a means of getting or retaining health, and I was permanently rid of the stomach trouble. The book had, however, overturned the fundamental concept of life which I had held and which all whom I knew held to be true. I was therefore afraid to talk about my new-found treasure, and as I believed I no longer needed the book for health, it was returned to its owner.

Two or three years went by and I finally found that I again had need of the "little book," so I purchased a copy. It never failed to help me when I read it, but the healing came more slowly than it did on the previous occasion. I wanted nothing to do with the spiritual teaching; it was the healing of physical sickness that I was looking for, and that alone. I finally sought out the little meeting of Christian Scientists which was noticed in the local papers, and thus became acquainted gradually with the thought of those who knew more of the subject, and I was proportionately helped, physically as well as mentally. I learned something of the infinite mental and spiritual possibilities of this Science. It must solve all our problems; we cannot "limit, in any direction of thought, the omnipresence and omnipotence of God" (Science and Health, p. 445).

M. P. RICHARDSON, Janesville, Wis.

Several years ago, when I first caught a glimpse of Christian Science, it found me a hopeless invalid, in a new western country, with an infant boy and no particular means, our little store having previously been exhausted in a vain endeavor to get relief for both myself and child through the medical profession. To mortal sense I was suffering from a complication of diseases; with a general breakdown. Worst of all, I had lost hope,—despair had settled upon me,—and I prayed for death to relieve me and end it all. In this state of mind and body my husband asked me if I would try Christian Science, as he had read some lectures on that subject, when younger, and had heard of some cases of healing, but had never investigated the subject thoroughly. I replied that I was ready to do anything that possibly might free me from continual suffering and sorrow. I shall never forget the next evening, when he brought home a large bundle of *Journals* and laid them on the table before me. I began reading at once, and continued to read, for several days, until I had finished every one. Shortly after this, I read "Science and Health with Key to the Scriptures" by Mrs. Eddy, and was not only healed, but experienced a great spiritual uplift which through all these years has never left me. Although at first my footsteps seemed faltering, and at times I have been sorely tempted and tried, yet the little understanding I have gained of Christian Science has at all times and under all conditions truly been my "shield and buckler." I have also had many recent helpful experiences and demonstrations of physical healing. Although I have not the privilege of attending Christian Science services here, I love to read the periodicals and study the Lessons, and in the daily perusal of our dear Leader's works my heart goes out in love and reverence to her who has labored so faithfully and unselfishly to point out to us the way to health and happiness.

MRS. CORA A. MAHURAN, Summerfield, Kan.

It is with overflowing gratitude to the giver of every good and perfect gift that I send this long-delayed acknowledgment of what Truth has done for me. Nearly twenty-one years ago I first heard of Christian Science, and was helped out of a long period of invalidism that had blighted my girlhood. The practitioner was far away, and treatment was given without my knowledge, but chills ceased which physicians had pronounced chronic; other serious ailments were relieved so that I was able to resume school work and do four years' work in three, after being out of school for several years. For three years I was loyal to Christian Science, though I hardly understood its rudiments, but I was practically alone in the thought and did not know how to meet the bitter opposition it engendered. I finally determined that it was too sacred to trifle with, and if I could not be true to its teaching I would give it up. I did so, and the years that followed were full of sorrows and mistakes.

Finally the stone was again rolled away, and Christian Science came to me like an angel, offering me a resurrection from the doom of a life of helplessness and dependence on others. My recovery was very slow, and I had treatment for months. It seemed hard for me to grasp the truth and learn to apply it. I think, however, that I have greater patience with others than I would have had if my own healing had been less prolonged. I feel now that I must give as freely as I have received. Sometimes ailments present themselves, but I am able to help myself and feel the joy of strength renewed and abundant life; mental work is easier, and the absolute knowledge that in Truth "there is no death, no inaction, diseased action, overaction, nor reaction" (Science and Health, p. 428), makes it possible to work more quickly and effectually.

Among the many serious troubles healed were sunstroke and prostration, also eye trouble for which oculists said I must always wear glasses. I hardly knew when I quit using them, but soon after I began treatment I laid them

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aside, although several times, when it seemed unavoidable, I sewed all night.

I wish to express my love and gratitude to our Leader for the years of unselfish labor she has given to us. The lessons in the *Quarterly* are a great help to me. I desire to use whatever talent divine Love has bestowed on me to help others to attain their freedom.

I. S. GLAZE, Constantine, Mich.

About ten years ago one of my ankles suddenly became stiff, and serious complications set in. For about two years I could not walk without crutches, and was much of the time in a wheel-chair. I improved considerably but the foot was turned out, the ankle joint stiff, and one limb a little shorter than the other. I was then treated for a short time by a specialist in New York City, who placed a shoe with a thick sole on my foot and said I would always have to wear it. With this I could walk, but with difficulty.

After a little treatment in Christian Science and six months' study of the text-book, the limb began to grow longer and the joint more limber, so that I was soon able to leave off the thick-soled shoe and walk without limping. I have always lived in Poughkeepsie and now attend Vassar College, where I take the same exercise as the other girls. I am in excellent health, and have been ever since my healing in Christian Science.

HELEN M. BARNES, Poughkeepsie, N. Y.

In thinking of the peace which Christian Science has brought me, and with the hope that I may express my thankfulness to God, and to Mrs. Eddy, by a life well lived, I would like to tell others of my healing. I was instantly healed of severe lung and kidney troubles. I was raised from a bed of pain to health, and had as great a change in my mental condition. I had lost all faith in medicine and did not know the God who heals all our diseases. Now I know that as we recognize the power of divine Mind our ills, pains, and sorrows cease. In Christian Science we learn that the Comforter heals us to-day, and that God is All in all.—EDWARD R. WELLS, Wilmore, Kan.

To say that I am grateful for what Christian Science has done for me, is to give faint expression to my thought. I did not come to Christian Science for physical healing, so far as I knew; but was prompted to see what new thing in religion it had to offer. My first visit to a Christian Science church made the sixth time I had been in a church of any kind in thirty-four years. In fact I had grown so far away from God that I doubted if He existed, save in the imagination of worshipers, and I was satisfied that if God really did exist we would be obliged to defer any knowledge of Him until a future state of existence—if there was such a thing.

In this mental condition I had plodded along, year after year, each year getting farther away from the true source of Life, when I was led to a Wednesday evening meeting in a Christian Science church, and then how different it all seemed. From the moment I passed its portals I seemed to feel an atmosphere of peace and quiet, and at the close of the service I was convinced that I had found a people who believed in and tried to demonstrate the whole gospel of Christ Jesus, and under these conditions the testimonies did not seem marvelous to me, but natural. This experience gave me a desire to attend a Sunday service. Here in the Lesson-Sermon I rejoiced to find a universal Pastor, and a consistent application of the truth,—the omnipotence, omniscience, and omnipresence of God. Since that time I have rarely been absent from the services. The Bible, Science and Health, and the *Quarterly* have been my daily companions, and the spiritual uplifting received from their use has been beyond what it is possible to express in words.

A catarrhal trouble had been more or less in evidence for many years, and each time I contracted a cold I would be greatly annoyed by it. I had also been on the verge of nervous prostration, but both of these, together with an extremely violent temper, have disappeared; likewise profanity, which kept company with the temper. Further, I had worn glasses for about ten years, when one morning I suddenly realized that I did not need them, and I have not used them since—something more than three years now. All this was without any other treatment than the reading of Science and Health, and the effort to live according to its teachings. The same year that I parted with my glasses, I awoke one morning with a well-defined attack of illness, but it was instantaneously overcome through my understanding of man's at-one-ment with Mind. At another time a heavy boulder rolled over my right foot, but relief from the pain was instant.

I could tell of many demonstrations of the power of infinite Love, did space permit, and is it surprising that my gratitude should seem beyond the power of expression—gratitude to God for the good He has bestowed in sending us this truth, and to our dear Leader for her life of self-sacrifice and toil in our behalf, that we might be partakers with her in that feast provided by divine Love. My dominant desire is to so live that I may be found worthy to follow her as she follows Christ.

FRANK WESTON, New York, N. Y.

I wish to acknowledge that after eight years of intense suffering I came into Christian Science through a cousin who advised me to try it, as he knew of a case of healing where the conditions were similar to my own. At that time I had little or no faith in Christian Science, as I had had two surgical operations without any relief, and had tried almost everything that came to my knowledge during this time. My husband, who had been very kind during all these years, decided with me to give it a trial, as a last resort. I had absent treatment, and although my healing was not accomplished quickly, after six months I was doing my own housework, and improved steadily from that time on. My family is interested in Science, and we have had beautiful demonstrations.

Words can never express my gratitude to God, and to Mrs. Eddy for this truth.

MRS. B. MATTHEWS, Washington, Ia.

I was brought to Christian Science many years ago through the healing of a friend. I was then using material remedies, but they had become a burden to me and I was glad to discard them. I suffered greatly from a severe pain in my right limb, so that I could not walk. I called a Christian Science practitioner and was relieved at once. I have been healed of many ailments, but the spiritual uplifting is far greater than the physical healing. The Bible and Science and Health are my daily companions. I am truly grateful to God, and to our dear Leader, Mrs. Eddy; I am also thankful for the *Sentinel* and *Journal*.

MRS. HATTIE SWAN, Danville, Ia.

I wish to acknowledge the many benefits received through Christian Science. One day I went into a dark closet and injured my eye severely by coming against a nail. Finding that I could not see with the eye, and that I was unable to realize the truth clearly for myself, I telephoned a Christian Science practitioner to help me. Within a few hours I could see somewhat, and at the close of the week the vision was clear. I have since become a member of The Mother Church, and understand and appreciate the Bible, Science and Health, and our Leader more and more each day.—EMMA KINNEY, Hyde Park, Cincinnati, O.

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I wish to make known to others the many benefits which my family and myself have received from Christian Science. We lived in Wyoming for a number of years, and in 1899 my wife and three children returned to Ohio for a year, as a doctor had told us that our little girl should be taken to a lower altitude on account of ill health. A doctor in Ohio then said she could not live in that climate, but should be taken to a drier one. My wife then told him that she had just come from a dry climate, and he said he could do nothing for her. At this time Christian Science was mentioned by relatives, and a few treatments convinced my wife she had found what she had always wanted. The little girl was soon in good health, and a few attacks which came on later were overcome through my wife's understanding of Science, and some absent treatment.

A few weeks before their return to Wyoming, our three other children and two children where they were staying were taken with an eruptive fever, but with a few Christian Science treatments by a practitioner in Ohio the disease was soon overcome, not even scars remaining. While my wife was away with the little girl, she sent me a *Sentinel* and a letter with a few words of the truth in it. I threw away the material remedies which I had been using for several years, and was healed of bowel trouble. I took medicine only once after this, and it was before I had enough understanding to demonstrate the truth. A very severe ailment that often prevented me from working is now a thing of the past. I am a railroad clerk, and have worked twelve hours a day for fifteen years. Before I understood Science, I had begun to give way to exhaustion and failing eyesight. Now, without taking any vacation, and with hard, steady work, my sight has improved, I have gained health and strength, and have more energy and am more hopeful than I was fifteen years ago. I also work evenings at drawing which requires good sight. This I would not have attempted before reading Science and Health. My hearing is also greatly improved and getting better.

Two years ago my wife had an abnormal growth on her right shoulder which made her entire right side useless, besides being extremely painful. This was overcome by a few treatments. When she was having a severe struggle, she asked me to read to her from our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, which I did, and she was soon relieved. In a few days she was doing her housework. Many other demonstrations of Truth's power could be told, but best of all is the overwhelming desire I have acquired for a life of honesty and purity, and to be fit to show my gratitude in demonstrating the truth for other needy ones.

GEORGE A. WILLIAMS, Salt Lake City, Utah.

It is difficult for me to find words to express my gratitude for the benefit I have received from Christian Science. I was healed of a severe attack of lung trouble, also of abdominal trouble. I have been interested in Christian Science since 1899. Up to that time I hardly knew what it was to feel well; my children were always complaining and a doctor had to be called very often. Since I first accepted this truth neither my children nor myself have ever resorted to material remedies. We have always found in Christian Science the perfect remedy.

On the 7th of December, 1904, I received word that my son, eighteen years of age, had been thrown from a rapidly moving electric car and was seriously hurt. In falling from the car he struck some rocks, and was badly injured. He was carried into a drug store, and when I reached his side he was unconscious. After he had been brought home, two physicians who had helped to bring him there examined him and said that he was very seriously hurt internally. I thanked them for their kindness in helping to bring my son home, but told them that I was a Christian Scientist and would not need their services further. I then telephoned for a practitioner, who remained with us several hours, and left my son more quiet, although appearances were very alarming for several days.

My family were much alarmed and some of them insisted upon my sending for a doctor, but I told them that my son was in the hands of the great Physician, and that He could and would heal him. My brother said the doctors had pronounced the case a most serious one, and that they thought an operation would be necessary. When they learned that I was a Scientist, they said they thought I took desperate chances.

The accident happened on Wednesday night; on Friday he was conscious at intervals, and from that on he improved rapidly. In one week's time from the day he was hurt there was not a scar, bruise, or discoloration of any kind, except a tiny mark on the ear where the cartilage had been cut through. In two weeks from the day of the accident he was entirely well and returned to work. No material remedies were applied or used; Christ, Truth, healed my son.

I can no longer place human knowledge before divine understanding and I am striving to gain more and more of that understanding which makes free. I feel a deep sense of gratitude to God, and to our Leader, Mrs. Eddy, who has been faithful in showing to suffering humanity this blessed truth which leads them out of darkness into the perfect day.—MRS. LAURA G. C. WILSON, Kansas City, Mo.

I have long felt a desire to express my gratitude to God for the many blessings that have come to us through the realization and understanding of the ever-presence and omnipotence of divine Love. It is over seven years since a neighbor, who is a Scientist, brought Christian Science to our home. I have had many beautiful demonstrations in physical healing. I wish to give thanks for all it has done for me, physically, financially, and spiritually, also for the Christian Science literature, which is so helpful and comforting. I feel deeply grateful to Mrs. Eddy for this revelation of Truth.—MARY L. MCCANN, Ottawa, Ontario.

I am glad to add my testimony to those of many others made happy by Christian Science. I was always considered very delicate and my father paid large doctor's bills for me during my childhood. As I grew to womanhood I did not improve. In 1890 I commenced to grow worse, and in 1898 I moved to a town where I could have the care of a skilful physician. He treated me almost three years, and it seemed as if I grew worse all the time. I asked him one day if I could not be cured, and said I was not afraid to die, as I had suffered so much. He told me that he could not cure me, that all he could do was to relieve me when I was suffering. In 1901 I first heard of Christian Science, and I was benefited so much in my first treatment that I could walk a mile,—something I had not done in several years, and the benefits continue to increase each day. I am thankful to God for giving us this truth. I am thankful to dear Mrs. Eddy for her sanctified life, and her wonderful love for the sick and the sinning. If it had not been for Christian Science as taught in "Science and Health with Key to the Scriptures," I would not be here to-day. It is indeed a wonderful book; and it does unlock the Bible.

I am thankful for my health, but I am more thankful for the spiritual help, for the love that I have for God and for everything that is good. I now have no sickness, and I have no hate. I am so thankful to our dear Leader for the understanding of Love.

MRS. HENRY IDA MALLONEY, Bond, Miss.

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FROM OUR EXCHANGES.

The Christian ideal has suffered much from a certain proprietary spirit on the part of those who held it. It would be difficult to say how much the personal salvation schemes attaching to this ideal have insensibly promoted the spirit of selfishness. Up to a very recent time—and it is so even now—the Christian gospel has been applauded and pressed on men's attention from the single point of view of the personal security it was supposed to offer. Natural and even justifiable as this may be, still it places the value of that gospel more on its beneficial relation to the believer than on its absolute merits. This mercenary view is fast passing away; it commands little respect from intelligent minds. Yet never was Christianity better understood or more highly prized for its real merits than in the present age of so-called religious doubt and distrust. While the old belief in its supernatural origin and character grows colder and feebler, appreciation of its true historic worth and beauty and moral necessity grows daily. The new ideal is not always recognized by name, and is sometimes pointedly denied. It is content to lose its identity as such rather than seem to violate the principle of universal brotherhood. Like Christ in the legend, it will strip itself of every recognizable sign, and disguise itself beyond all recognition, if thus it may the more quickly reach and stir the instinct of human compassion; and Longfellow, in "The Legend Beautiful," teaches that true worship is no mere rapt contemplation of the beautiful, but can tear itself away from spiritual delights at the command of conscience, and take up the homely duties of the day.

The (London) *Christian Life.*

Oh! how different would be the position of the Church if we clergy would sacrifice everything to concentrate ourselves upon really bringing out the social meaning of our Sacraments, upon really understanding and giving voice to the spirit of Christian brotherhood, upon really making ourselves the organs for expressing social justice and uttering effectively the Divine wrath upon all that degrades and crushes the weak and ignorant and poor. Oh! how different would be our moral appeal if Christ's claim upon wealth —Christ's claim for great sacrifices, great abandonments, as the normal exhibitions of a converted heart—were really once again the claim of the actual Church upon clergy and laity.

But all this is only to ask that we should, in penitence and prayer, give ourselves to teaching the faith and practice of Christendom as it is in the Bible. How, then, would many of the questions which now bulk biggest as Church questions take a very subordinate place!

The Right Rev. Charles Gore, D.D., Lord Bishop of Birmingham.

The (London) *Church Times.*

The amazing thing is that in these latter reforms the great preaching has not been done from the pulpit. And this in face of the fact that they are each and all primarily and essentially the work of the ministry. They are wars waged in behalf of righteousness. Yet the pulpit has had no message, on any of these subjects, that stands out as a clear call in the name of organized Christianity. Christianity has indeed been preached, whether by the social or political reformer or by the daily press and magazine, but the pulpit has signally failed and the churches in their conventions and synods have failed to name the sins and the sinners that menace society and the nation. Need we wonder, then, that men rebel against the pulpit, while they hear and obey the preaching of the social reformer and the statesman which meets a definite issue in a definite and live way?—*The Churchman.*

Our daily problem is essentially this: to reduce the margin of difference between our Christian profession and Christian practice. We do not live for ourselves. The life we live counts for others. Shall it be for or against their faith? If it is true, if our deeds match our creeds, then those who are struggling for assurance and confidence will find in us their towers of refuge, and we shall be "cups of strength" to them in the critical moments of their lives.

Zion's Herald.

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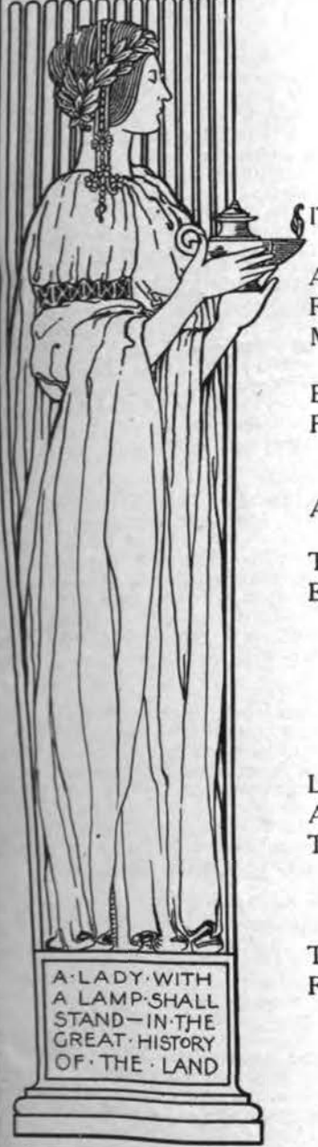
"WHAT I SAY UNTO YOU, I SAY UNTO ALL—*WATCH*" JESUS

Vol. IX. No. 11.

BOSTON, NOVEMBER 10, 1906

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ITEMS OF INTEREST.

National.

The Government is feeling the effect of the new interstate law enacted by the last Congress. The Great Northern Railroad and Steamship Company has notified the Insular Department that it can no longer transport Government employes at contract prices east of Tacoma. The Government's contract with all the railroad and steamship lines provides for the transportation of officers and Government employes from Manila to San Francisco at the rate of $125 each, to Denver, $145; to Chicago, $165, and to the Atlantic coast for $175. The Great Northern now quotes a rate of $155 from Manila to Tacoma, and full railroad rates east from there.

The Japanese Government is pleased with the action of the Washington authorities, and believes that a satisfactory result may be confidently expected from Secretary Metcalf's mission to San Francisco in connection with the exclusion of Japanese children from schools attended by white children. It is believed that the acute stage in the matter has passed, and that no anti-American feeling exists in any form in Tokio. The action of the San Francisco school authorities is deemed to be a violation of the treaty between Japan and the United States.

The pressure from bankers and others for larger and more regular supply of small denominations of currency continues unabated. The Treasury is without resources for the issue of small bills to comply with their urgent requests, until Congress enacts legislation that it has under consideration, which will bring full relief from existing conditions.

The withdrawal of all but two of the force of American warships which have been patroling Dominican waters since last June, has been decided upon by the Department of State.

The net result of the ordinary revenues and expenditures for the fiscal year 1906 was a surplus of $25,669,322, as compared with a deficit of $23,004,228 for the preceding year.

Foreign.

The first vote in committee of the House of Lords on the Education Bill was taken last week and resulted in the defeat of the Government by a majority of two hundred. The vote came on an amendment to the first clause in the bill. The amendment, which was offered by Lord Heneage, Liberal, makes religious instruction compulsory during a part of the daily school hours in all public elementary schools. Among the majority were the Archbishop of Canterbury, twenty bishops, and the Duke of Devonshire. The galleries of the House were thronged with peeresses and members of the House of Commons anxious to watch the progress of the measure.

The House of Lords continues to make radical changes in the various clauses of the bill. There is a distinct atmosphere of tension in the upper house. It has apparently been determined that the Ministry will not tamely submit to the Lords. "It was absolutely intolerable," said Mr. Lloyd-George, President of the Board of Trade, speaking at Spalding, "that the House of Lords should override the decision of the people at the last election, and the Government was determined to persevere with the bill."

Sir Robert Hart, director general of Chinese imperial customs, has issued a circular to the foreign colony at Shanghai, saying that he has received assurances that his status with regard to Chinese customs will not be changed, and that he is satisfied there will be no undue interference with foreign control of the customs. An imperial edict last May appointed Tieh Liang to be superintendent of customs affairs, and it was believed by the foreign legations that this would affect the status of Sir Robert Hart, as all foreigners and Chinese employed in the service were placed under the control of the new head.

Surveys have been begun and the construction will be commenced early in 1907 of a railroad to join the Trans-Baikal and Ussuri branch railroads, thereby providing a northern outlet for the Trans-Siberian trunk line to Nikolaievsk, at the mouth of the Amur. The railroad will tap the rich gold and coal areas of the upper Amur. The project is identical with the original plans sanctioned by Alexander III., who intended to form this northern branch, but which was abandoned after the acquisition of Port Arthur in favor of the southern route.

The president of the Hankow-Canton Railway, a Chinese, has resigned. In the speech in which he tendered his resignation he said that the Chinese engineers in charge of the work were incapable of building the line, and urged the engagement of English, American, or Japanese engineers. The speech was applauded, and it is the general opinion in Hong Kong that the advice of the retiring president will be followed.

The final list of rewards for the rank and file of the Japanese forces engaged in the war with Russia is now gazetted. The recipients number in all 516,426, of whom 439,926 receive decorations and all pecuniary awards. The officers have not yet been gazetted. The list shows incidentally that there were nine Japanese armies in the field, including the garrison of Korea.

Industrial and Commercial.

The *Iron Age* reports: "The effect of the strain for larger outputs in October is more pronounced in steel-making lines. In some cases ore and coke supplies have not been sufficient for record-breaking operations. The Steel Corporation finishes the month with a general breaking of its previous high records of March, this year. Up to Oct. 27 its ingot production had reached 1,120,000,000 tons. In the same time the finished material output was 825,000 tons, as against 770,000 tons in an equal period in March. The Edgar Thomson rail mill had reached on Oct. 27 the remarkable record of 70,000 tons. Export business has kept up well. After several months of inability to take on new rail business for export the mills are again booking orders. In the past week 30,000 tons was closed for the Guayaquil and Quito, the well-known Ecuador line, for shipment in the latter half of 1907 and the early months of 1908. The domestic rail business which is pending amounts to over 200,000 tons, including a large block for trolley lines."

Some figures have been prepared by officials of the Santa Fé Railroad on the corn crop of the year, which are attracting much attention. The year's crop is estimated at 2,730,000,000 bushels. If weighed it would amount to nearly 80,000,000 tons. If shelled and sent to elevators, it would tax to the utmost the full capacity of forty-six centres of distribution, each as great as Chicago. If put into cars, each containing 1,000 bushels, the corn would require 89,000 trains of thirty cars each to carry it to market. There is enough of this corn to supply every living person in the world with two bushels. Even after this country's own vast consumption has been fully provided for there will be enough left to give every person is Russia's vast empire one bushel. At present market prices this crop would be worth $1,310,400,000.

The immense tracts of cacti-covered lands of the Southwest may become a source of enormous profits to their owners if the claim which has been made by chemical experts who have been examining the cactus plant is well founded. A series of experiments have been made of distilling wood alcohol from the leaves of this plant, as a result of which it is stated that there is hardly an acre of wild land in this section that will not produce $100 worth of wood alcohol from cactus. It is said that a ton of cactus leaves will yield nearly half their weight in wood alcohol. Much of the land upon which the cactus grows in profusion has heretofore been considered practically worthless.

A transaction in coal lands, consisting of the holdings of the Northern Coal and Coke Company of Eastern Kentucky, in the great Elkhorn coal fields, was closed in Chicago a few days ago. The property, which was acquired by a Western syndicate, consists of 355,000 acres of coal land, and it is said that $20,000,000 is involved. The tract is located in Pike County, Kentucky, and the vast sums of money being expended by the railroads to reach that section are pointed to as an indication of the value of the mining possibilities.

The Standard Steel Car Company of Butler, Pa., will make important improvements at New Castle, among which will be the building of a plant for the manufacture of steel street cars, thus further extending the uses of steel. A steel car wheel press, costing $50,000, the largest in the world, will be installed. Car wheels and steel passenger coaches will also be made in the big new plant.

In last week's issue the *Manufacturers' Record* estimates that the true value of real and personal property in the fourteen Southern States is at least $18,000,000,000, which is nearly $2,000,000,000 more than the true value of the property in the whole country in 1860, with the South's population at present four or five million less that the total population of the country in 1860.

The representative of a large English syndicate and some Eastern capitalists have purchased property in Chattanooga, Tenn., where a big cotton mill will be erected. The new mill will absorb about a million dollars in its construction and equipment, and will give employment to many hundred people.

Sugar imports from Cuba fell in September to 93,000,000 pounds against 230,000,000 pounds in the month preceding and 172,000,000 in September of last year. This temporary check to the movement of sugar from Cuba was due apparently to the unsettled conditions in the island during that month.

The eight-hour-day open shop has been adopted by the Methodist Book Concerns, East and West, and became operative Nov. 1.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

AT PLEASANT VIEW.

EDITOR OF THE PATRIOT AND ASSOCIATED PRESS REPORTER INVITED TO THE HOME OF REV. MARY BAKER G. EDDY TO CORRECT ERRORS RESULTING FROM INTERVIEW GIVEN PRESS REPORTERS LAST TUESDAY.

ON last Tuesday afternoon a dozen or so representatives of Boston and New York papers were invited to Pleasant View to see and interview Mrs. Eddy.

In commenting upon what took place at that time, all regretted that owing to the drawing of the portieres in the doorway leading from the hall to the parlor where they were, they were unable to see Mrs. Eddy descend the stairs.

In the report to their papers some of them said they did not believe Mrs. Eddy came down the stairway at all; others hinted that because they were not allowed to see, she must have been carried down; while others told the story just as it was, leaving each reader to draw his own conclusion.

At one o'clock to-day [Nov. 1] Harlan C. Pearson, local representative of the Associated Press, and the editor of the *Patriot*, by invitation of Mr. Frye, Mrs. Eddy's private secretary, were in the hallway in Pleasant View when Mrs. Eddy came down stairs for her daily drive.

They were standing at one side and to the rear of the stairway, but in such a place that they could see Mrs. Eddy from the time she put her foot on the first step until she reached the bottom. There was no other person on the stair when she came down. She received no aid in coming down from any one. She descended the steps without hesitation, her right hand gliding along the banister and her left touching the wall.

Mr. Frye stood immediately in front of the stairway on the ground floor, and when she reached him he removed a pair of mittens that she uses in coming down stairs as protection to her gloves, and then she walked to her carriage, which was in waiting at the front door, leaning very lightly on the arm of Mr. Strang, who handed her into the carriage.

When in the hallway she joked with Mr. Frye, and when in the carriage kept up a conversation with Mr. Strang, who was wrapping the robes about her feet.

Just prior to the closing of the carriage door, a lady member of the household approached and adjusted a cushion, and as she withdrew, Mrs. Eddy said to her and Mr. Strang, in a voice sufficiently clear to be heard through a closed door of the house by us who stood inside, "It is a little colder than yesterday, but still pleasant," and with a smile she indicated that the carriage door be closed.

Mr. Frye told us that Mrs. Eddy did not know that we were in the house, and that the way in which she came down stairs and entered her carriage and had her wants attended to had been as they were every day she went out to drive.

Notwithstanding whatever may have been said by outside reporters touching the physical condition of Mrs. Eddy, the *Patriot* wishes to repeat that Mrs. Eddy came downstairs absolutely unaided by any one, and came as rapidly as any woman of mature years would be likely to come when not hurried; that she stood erect in the hall and walked to her carriage practically unaided beyond that which courtesy would suggest; that in so doing she showed no feebleness nor frailty nor tendency to collapse.

The Associated Press correspondent who was present, on looking out of the window said to the editor of the *Patriot*, "Mrs. Eddy looks twenty-five per cent better than she did when all the reporters were out here," and Mr. Strang remarked that doubtless this was due to the excitement under which she labored at the time; that she was usually more or less embarrassed by strangers.

Concord Patriot.

REPORTERS AT PLEASANT VIEW.

LOCAL EDITORS SEE MRS. EDDY WITHOUT HER KNOWLEDGE.

THE city editor of the *Monitor* visited Pleasant View again at noon to-day [Nov. 1], without the knowledge of Mrs. Mary Baker Eddy but upon the invitation of members of her household.

He was accompanied by M. Meehan, editor of the *Daily Patriot*, and the two newspaper men stood in the hallway where they could see very plainly Mrs. Eddy as she descended the stairs from the first floor to the front door, preparatory to taking her daily drive, but where she could not see them and was unaware of their presence.

At the usual time, a few minutes before one o'clock, Mrs. Eddy came down the long flight of eighteen stairs. She was unaccompanied and unaided in any way during the descent. The ladies of the household remained on the first floor, and Mr. Frye and Mr. Strang, her secretary and assistant secretary, stood at the bottom of the stairs.

Mrs. Eddy passed through the opened door and was assisted into the carriage and the robes tucked in by Mr. Strang. The newspaper men had by this time advanced to the windows on either side of the door and looked out at Mrs. Eddy, who was still unaware of their presence.

Mrs. Eddy talked vivaciously with Mr. Frye and Mr. Strang and smiled and bowed a good-by to those of the household left behind as her carriage drove away.

The impression made upon the *Monitor* representative to-day by Mrs. Eddy's appearance was even deeper as to her strength, health, and complete possession of all her faculties than on Tuesday.—*Concord Monitor.*

MRS. EDDY GIVES PROOF OF HER MENTAL VIGOR.

SINCE Pleasant View, where eleven reporters had an interview with Mrs. Mary Baker Eddy on last Tuesday, has been closed to newspaper representatives forever, the few words which the Leader of Christian Science spoke on that occasion, and the opportunity to have seen her and to have observed her at close range, are made doubly significant and interesting.

Many have declared that Mrs. Eddy is without a vestige of mentality left; that she is bereft of her senses and is an absolute physical wreck.

Knowing the currency of such reports, I took occasion the more closely to scrutinize the remarkable woman, and

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I stepped up near the door where she stood during the interview, to see if such conditions really existed.

When one considers her eighty-five years of activity, her manner, her physical condition, the careful and exquisite regard for her personal adornment and appearance, are nothing short of remarkable.

She was dressed in a fashion of no distinctive period—neither old nor yet modish, neither garish nor prim. It was a style that was distinctly a part of the woman's very personality—it was a garb eminently suitable to a woman whose life has been unique.

Her face pale, with absolutely no application of rouge (which also has been ascribed to her), was fuller and more round than I had expected to see it. Her cheeks were not shriveled in the least, but were unusually smooth for a woman so far past her prime. Whether her white hair was a wig, I could not tell. If so, the fact was marvelously well concealed. It was parted and waved becomingly about her forehead.

Her eyes were large and seemed to show signs of age in that they were without sparkle, but during the interview she looked up appealingly to heaven and clasped her hands together as she said with great fervor: "God is my physician; His everlasting arms are round about me."

That the interview was short indicated in no way that it was due to Mrs. Eddy's infirmity, as some have indicated, but rather to the deviation from a habit which she has broken but once or twice in thirty years—that is, her refusal to receive interviewers. She has felt strongly that such a thing was more or less undignified in a woman holding her exalted position in a cult which she has founded, her friends say, and for that reason it was painful to her to accede to the urgent request of her followers and see the reporters in order to prove the falsity of published statements regarding her physical and mental condition.

With such an interpretation of her anxiety to close the interview, her physical inability to continue it, as was suggested by some, had no bearing at all on the incident.

Mrs. Eddy herself declared that she was without bodily ill or pain, and at least three responsible persons among her followers, who were present at the house and who have resided there for months, say that she is in excellent mental condition and proceeds daily as she has done for years with her business.

The day she was interviewed she personally wrote a business letter to one of her editors, which was signed upon her own letterhead, in which she spoke of a number of business arrangements, which showed that she was well informed and cognizant of the details of her business. The letter, which it was my privilege to see in part, was the most convincing evidence to me of her mental vigor, and I left Concord feeling that the facts about Mrs. Eddy had been distorted by persons who had not had the opportunity which I had at that memorable interview to observe her and judge of her condition.

VIOLA A. RODGERS.

New York American.

City Marshal Rand visited Pleasant View yesterday afternoon [Nov. 1], and was received most cordially by the Rev. Mary Baker G. Eddy. After inquiring as to the condition of the marshal's health following his recent illness, Mrs. Eddy spoke of municipal matters and evinced the liveliest interest in the marshal's presentation. The conversation continued for about ten minutes.

The Concord Daily Patriot.

Mrs. Eddy, head of the Christian Science Church, has now appeared in the flesh to doubting journalistic Thomases, and there would appear to be no further need of sensational statements regarding substitution of one person for another in that connection.—*Burlington* (Vt.) *Free Press.*

EDITORIAL COMMENT.

Disreputable journalism strikes its lowest depths when it attacks an aged woman, and more especially a woman who has grown old gently and gracefully in living and teaching what she and thousands of her followers believe to be the essentials of pure thought, pure speech, and pure acts.

It remained for one of New York's representatives of degenerate journalism to invade the privacy of Mrs. Eddy's home in Concord, to print an alleged interview with her, and to say certain things about her that another New York newspaper—openly opposed to Mrs. Eddy's teachings—has shown to-day to have been unqualifiedly false.

Twelve newspaper representatives were courteously received in Mrs. Eddy's home yesterday. They went there to verify or to disprove, according to the facts, the manifestly biased story of a few days before. What did these twelve reporters discover?

The New York *Sun* prints the result of their visit to-day. The *Sun* is unfriendly to Mrs. Eddy's teachings, yet what it says to-day bears the impress of truth and fairness. Mrs. Eddy stood during the interview, steadying herself by holding on to a portiere; her voice trembled slightly, but was remarkable level and deep; her face was white, her head and hands trembled, her features were thin and pointed; at the close of the interview she walked to her carriage with "stately, languid grace, hardly suggestive of old age." In a word, the visitors discovered that a woman eighty-five years of age had the ordinary appearance of being old.

How many persons of eighty-five could have conducted themselves as Mrs. Eddy did during this trying newspaper inquisition? To attain such an age, to carry it gracefully, to be able to go for a drive daily, to walk with a "stately, languid grace," usually means to have lived a clean and wholesome life.

Such a life unquestionably has been that of Mrs. Eddy. For forty years she has been teaching what she believed to be a doctrine of pure thinking and pure living. Thousands all over the world have thought enough of her teaching to follow her, to revere her, to honor her. The lives of these followers are open to their fellows, and the average of these lives is of a high order.

Now Mrs. Eddy has grown old. Physically she shows the ordinary marks of age; mentally she appears to be as young and as strong as ever. One does not need to subscribe to her teaching to see in her a woman of extraordinary force of character, a woman who has followed her ideal of what life should be, a woman who has earned the respect that all right-minded people pay to old age.

Mrs. Eddy, the woman, is worthy of our regard. Hers has been a life of doing good, of trying to make the world better, according as the light has come to her. One need not believe that her way is the only way, but one cannot be just to oneself and to one's best impulses and not condemn, with all the strength that words can convey, that cowardliness, meanness, uncharitableness, and unmanliness that would seek to cast disrespect and ridicule on this gentle, pure, high-minded, earnest, aged gentlewoman.

Chicago Post.

It would be interesting to know just exactly why the *New York World* thought it necessary to make a bitter and untruthful attack upon Mrs. Mary Baker G. Eddy, the respected Leader of the believers in Christian Science.

The attack was offensive in a threefold manner:—

It was an attack upon a woman.
It was an attack upon old age.
It was an attack upon religious belief.

It is not necessary to share a religious belief in order to respect it.

It is not necessary to be very much of a man to realize

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that a woman who has committed no crime should be left in peace, free from bitter, uncalled-for criticism.

And it doesn't take very much manhood in a newspaper editor to realize that a woman eighty-six years of age is entitled to veneration from every man, especially when her life has been exemplary and when she has done no one any harm.

We are glad that Mrs. Eddy's good health made it possible for her personally to refute the inexplicable, slanderous attack upon her.

And we trust that the *New York World*, as far as it is possible, will see fit to confine its attacks to men, and, if it must attack women, that it will at least exempt those past fourscore.—*New York Evening Journal.*

We hold no brief for Christian Science or its Founder, but we cannot forbear remarking, in passing comment on a newspaper story, that the *New York World's* expose of last week has exposed only the *World*. There were three counts in its allegation—first, that Mrs. Eddy was physically unable to take her daily drive and that a Mrs. Leonard of Brooklyn, made up to resemble her, was masquerading in her stead; that Mrs. Eddy was suffering from a cancer and was being treated by a cancer specialist; and that her immediate attendants were taking advantage of her physical and mental infirmities to their own pecuniary benefit. The first count was answered by the appearance of Mrs. Eddy in her carriage, and by the affidavits of many respectable citizens of Concord, who know her well, that she and not Mrs. Leonard was the occupant of the carriage. The second was disposed of in the same way, for the *World* could not, or at least did not, produce the alleged specialist treating Mrs. Eddy for cancer, and there was no evidence that she was so suffering visible to any of the reporters who interviewed her. And as to the third count, it was based on nothing more substantial than insinuation. If Mrs. Eddy is a charlatan and Christian Science a delusion it will require something more than such a cheap chapter in yellow journalism to prove it.—*Ridgway's.*

Christian Science, as a religion, may or may not appeal to us, and its teachings are properly open to reasonable and rational discussion. As followed by millions of excellent people, as honest, as sincere, and as wholly worthy of esteem as the millions who differ from them, it is entitled to respectful treatment; moreover, the congregations of this church, by their practical works, their devotion, zeal, charity, and generosity, very often offer an example which it would be well if other religious bodies would emulate. It follows that the Founder of this very large and constantly growing denomination should be held as one entirely worthy of fair play and the utmost courtesy.

Setting aside any and all other claims upon the respect and honor of mankind, the fact that Mrs. Mary Baker Eddy, the Founder of Christian Science, is a woman should secure for her immunity from persecution, and the further fact that she is nearly eighty-six years old would, in the estimation of any self-respecting person, be amply sufficient to protect her from personal annoyance of any sort or kind. Such considerations, potent and all-sufficient with any other class of beings on the face of the earth, have been powerless to restrain the press of the United States, be it said to its shame, from invading the privacy of her life, from inventing sensational stories regarding her, and from harassing, or seeking to harass, her with their unwelcome attentions.

What manner of man is it that would deliberately annoy a harmless, quiet, peaceable lady, eighty-six years old, who has done nothing to invite publicity or deserve attack? What sort of a man is it that would invent a preposterous story and put it in print, to the effect that she was in a dying condition but, refusing to admit it, was fraudulently misleading the public by substituting a dummy, rigged out to look like herself, on her daily ride? Has newspaper human nature fallen so low that it would take for its victim a gentle old lady and drag her through the mire of sensational journalism, merely to gratify its lust for news?

The spectacle, as reported in the press despatches, of "half a score of newspaper representatives" assembling in Concord for the purpose of running down this defenseless lady and forcing her to appear before them in order to set at rest the story of her death, is such a shameful exhibition of ruthless impudence and vulgar, inexcusable curiosity that it is a wonder any newspaper would have the courage to describe it.

It has not been claimed that Mrs. Eddy will live forever. We do not understand that she possesses the gift of immortality or that any of her followers expect or demand it of her as a proof of her sincerity or of the truth of her teachings. Having survived fourscore years, and having during the course of her long life been able to point out the way the following of which has undoubtedly brought peace of mind and spiritual content to millions of people, it would seem but fair and decent that she should be suffered to pass the remainder of her days in peace and quiet, free from obnoxious attentions which must be both dangerous and repugnant. Her brief and simple answers to the half-score of inquisitors who had the effrontery to demand from her a demonstration in the flesh of her ability to walk and talk and go riding, were in themselves a rebuke which would have been keenly felt by any save the most thick-skinned.

Well might these representatives of an enlightened press have slunk away, ashamed and disgusted with their unmanly errand. Instead, they rushed to the nearest telegraph office to spread the details of their experience before a public that could not help but feel contempt and scorn for such an exhibition of brutality. Common, ordinary decency demands that this periodical persecution should cease, and Mrs. Eddy be permitted to live as she pleases without further molestation. The press might well find a better vent for its surplus energy than spying upon a harmless woman who is justly entitled to all the privacy with which she can surround her life.

The Bellman (Minneapolis, Minn.).

Religious toleration is one of the basic principles of our republic.

It is one of the fundamental truths of a free government.

In spirit, at least, whosoever practises religious persecution is guilty of treason.

In this land of liberty, every one is free to believe according to the dictates of his own conscience.

He may belong to this church, or to that church, or to no church.

He may be a Christian Scientist, for instance, or he may be uncompromisingly opposed to that doctrine.

In all this, he is acting strictly within his rights. He is still the good American citizen.

Simply because he has not invaded the equal rights of others.

But let him begin to persecute.

Let him begin to slander.

Let him begin to bear false witness, simply because he desires to injure those who agree not with his religious faith.

Then he ceases to be a true American citizen.

Then he has violated the spirit of our fundamental law.

He has invaded the most precious rights of others.

This is what has been done toward Mrs. Eddy, head of the Christian Scientists.

The treatment of this venerable lady by a class of newspapers is a disgrace to American citizenship.

It is an everlasting disgrace to American journalism.

This is an absolutely impartial view.

The *Optic* has not the slightest interest in Christian Science.

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But it has a very deep interest in justice, in fair play.

It has the greatest repugnance toward religious persecution.

And, even as a matter of policy, those who have thus been persecuting Mrs. Eddy make a mistake.

Where is the instance in history of a religious doctrine that was rooted out by persecution?

On the contrary, persecution helps a religious doctrine.

And the reason is on the surface.

Persecution arouses a spirit of defense on the part of those who do not even pretend to have faith in the doctrine, but who have an abiding faith in fair play.

Those who persecute Mrs. Eddy will simply help Christian Science.

That will be one of the inevitable results.

But none the less is the persecution contemptible and un-American.—*Quincy* (Ill.) *Optic.*

To many readers of the Associated Press despatch from Concord, N. H., printed in the *Day*, this week, describing a visit to her home and a brief interview granted to newspaper representatives by Mrs. Mary Baker G. Eddy, the respected Leader of the believers in Christian Science, the thought must have occurred: "Alive or dead, is Mrs. Eddy all there is to this wide-reaching religious movement?" Evidently convinced that Mrs. Eddy was "all," and tricked by a constant, inexorable impulse to pander to morbid sensationalism, a New York paper had printed a "spread" feature story in which it was alleged that Mrs. Eddy was dead and a so-called "dummy" was impersonating her. The interview with Mrs. Eddy was arranged to refute the unwarranted and distressing story—and the outcome was tremendously convincing that the Christian Scientists have absolutely nothing to conceal.

That Mrs. Eddy submitted to the indignity of appearing before a group of strange men and women as proof that she is still in the flesh and possessed of physical and mental power remarkable for a woman in her eighty-sixth year, was nothing short of heroic. How pathetic it must have been can be realized alone by those who feel that "a mother is a mother still, the holiest thing alive." And yet there, in this woman's home, gathered this unsympathetic group, brought together by curiosity and for no other purpose than to confirm or disprove the offensive story of a yellow-newsmonger. For a woman of culture, refinement, sensitiveness to have withstood the natural agitation of such a moment, would seem to prove Mrs. Eddy possesses an extraordinary control of herself and full freedom from bodily and mental ills.

The hearts of freedom-loving, freedom-respecting people of common sense must have been poignantly touched by this embarrassing incident. The miserable story itself was disgraceful enough, without going to the other extreme of proving the cruel attack a falsehood. Never again should the loyal friends and followers of Mrs. Eddy allow sensationalism to becloud one moment of the days that are yet their beloved Leader's.

The motive that may be back of this attack on Mrs. Eddy and the Christian Science movement is not appreciable, nor is there likelihood that it will be discoverable in probing the source from whence it emanated. It would not be surprising were it to be productive of additional strength to the Christian Science Church, for in its very aspect of persecution it arouses sympathetic interest, and when sympathy is aroused the host of protectors ready to march in defense of the persecuted is not far off and only awaiting the call. So, after all, however unfortunate in many ways this inexplicable attack has been, it may yet redound to the glory of Mrs. Eddy and of the Christian Science Church, to say nothing of its broadening influences on religious toleration in these free United States.

New London (Conn.) *Day.*

It is somewhat surprising that Mrs. Eddy, the venerable Founder of the great Christian Science cult, should find it necessary, periodically, to submit to newspaper inquisitions to establish anew, to the curious and dubious world, the fact of her own identity.

Perhaps never in the world's history has a respectable, amiable, and inoffensive person been made the victim of such persistent and malignant newspaper attacks as has Mrs. Eddy. It would seem that now, as she approaches the ninetieth year of her life, her enemies and detractors, in newspaper offices and elsewhere, might be content to let her spend the sunset of life in peace. But for some reason this remarkable woman's advancing age seems but to add new incentive to the assaults that are made upon her. In this most recent instance the offender is one of New York's great newspapers, which attacked her as an impostor so vigorously as not only to challenge the state of her bodily health, but to intimate that she had died and was being impersonated by another impostor.

It is not necessary to subscribe to the tenets of Christian Science to reject as absurd the theory that Mrs. Eddy is an impostor. To intelligent men it has long been apparent that she is one of the world's wonderful women—a woman wonderful through her faith, that quality which most of all illumines and ennobles womanhood; the same quality that made Joan of Arc immortal.

Rather than brand Mrs. Eddy a charlatan, it is easily conceivable that the wiser and more enlightened people of future ages will do her honor as one of the pioneers in the search for truth; one who was among the first to stand knocking at the inner door of the temple of the Great Secret of the universe. This much, at least, the trend of modern science and philosophy might be interpreted to indicate.

Mrs. Eddy has done a great work in the world; she has set great forces in motion; she has done much good, we believe, and little harm. In the days of her advanced old age let her rest in peace.

Omaha (Neb.) *Daily World Herald.*

From the standpoint of a long-distance observer, the interview with the Rev. Mary Baker G. Eddy which was given to eleven newspaper reporters on Tuesday the 30th, was one of the most pathetic affairs which has come under our observation in many years. That a woman who has devoted her entire life to the good of others; who has established a church which at the age of twenty-seven years outnumbers some of the older denominations and owns a magnificent church property aggregated at several millions of dollars; who has written a book which has been so acceptable to the public as to find a circulation of several hundred thousand copies, and whose deeds of charity are known throughout this country, should be literally forced to parade herself before the public in order to prove her very existence, seems to us nothing short of barbarism.

A company, including some of the most favorably known and most substantial and level-headed business men in the State of New Hampshire, visited Mrs. Eddy on Oct. 29, and reported her in excellent health, strong mentally and bodily, and spoke especially of her remarkable memory and the keen grasp which she had upon the affairs of the day. Others, some Scientists and some not Scientists, have corroborated their report. Two days later another interview was held with Mrs. Eddy, after which there seems to be a disagreement as to what was witnessed.

The general outcome of these experiences raises the question, After all, what is accomplished by the interview? That Mrs. Eddy is still alive is proved beyond a doubt. The consensus of opinion establishes the fact, beyond doubt, that Mrs. Eddy is well preserved bodily for a woman of her years, and that mentally she exhibits not even the slightest degree of infirmity, but is unusually keen and alert. That the real Mrs. Eddy is vividly before the public in her

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ethical, scientific, and practical writings, is a fact which does not deal with materiality, and which is not subject to any charge of feebleness and decrepitude.

After all the good that she has accomplished for the general weil being of mankind, why not allow Mrs. Eddy the retirement and peace which her life-work so richly merits?—*Boston Times.*

Whatever may be one's opinion of the tenets of the Christian Science faith, one cannot fail to feel a thorough respect for the manner in which the believers in those teachings conduct themselves when their Cause is made the subject of unjust and brutal attack.

Such an experience has just come to that organization, and the country at large is afforded another opportunity to learn how these people bear the onslaughts of those who would destroy the Christian Science influence in the world.

No bitter replies have been made to the charge that the head of the church is a fraud, and has been imposing on her followers.

No counter-charges, no threat of libel suits. The Church simply points to proof of the falsity of the declarations and goes its way quietly and uncomplainingly.

There may be other religious organizations which would practise equal forbearance under similarly aggravating circumstances, but we do not recall any similar instance anywhere else.—*Maryville* (Mo.) *Tribune.*

We are bound to say that the sensational stories of our esteemed contemporary, the *New York World,* regarding Mrs. Eddy's condition and surroundings, seem to have fallen to the ground completely. Judging by the publications of to-day, she has adopted the wisest possible policy. The *World* asserted that she was in the last stages of decrepitude and illness from cancer and was being represented by a dummy made up to resemble and impersonate her. Mrs. Eddy yesterday appeared in person before fifteen or twenty reputable newspaper reporters, including an agent of the Associated Press, established her identity, and granted an interview. This settles the whole question and removes all doubt.

The News Leader (Richmond and Manchester, Va.).

Every time a metropolitan paper wants a sensational story, they either publish the death or sickness of Mrs. Eddy, the Discoverer and Founder of Christian Science. The *New York World* is the latest to spring this old story, and it has been necessary for the mayor of Concord, who knows her well, and for the leading attorney of the State of New Hampshire, General Streeter, her counsel, to visit her personally, and then certify to the fact that she is alive and well. These sensational stories must be annoying, and they are growing decidedly uninteresting because of the fact that each one shows how little basis there was for it. According to the gentlemen named, several of the bank officials, and other leading citizens of Concord, who are not Christian Scientists, Mrs. Eddy is not only alive, but in remarkably good health for one of her advanced years.—*Westfield* (Mass.) *Times.*

The sensational story, to the effect that Mrs. Mary Baker G. Eddy, the Founder and present head of the Christian Science Church, was being impersonated by another in order that the true physical condition of the head of the Church might be kept from the public, is not borne out by the facts.

She was seen yesterday at her home in Concord, New Hampshire, by representatives of different newspapers, one of whom interviewed her ten years ago, and while she shows her advanced age, her voice was clear and strong and she gave no evidence of decrepitude or of any weakness not to be expected of a woman in her eighty-sixth year.

Hartford (Conn.) *Post.*

The Associated Press yesterday sent a capable representative to Mrs. Mary Baker Glover Eddy at Concord and certifies that Mrs. Eddy is not dying, and is not represented by an understudy. General Manager Stone did exactly what the *News* suggested he might do with advantage to the press of the country and to the millions of Scientists who look to the newspapers with eager interest for authentic reports of the welfare of the remarkable Leader of their faith at Concord.

The interest is not confined to Christian Scientists. Mrs. Eddy looms large among the great leaders of the time.

Buffalo (N. Y.) *Evening News.*

Not to be unduly critical, it is still permissible to inquire why the sensational newspapers in Boston and New York are so wrought up over the disposition and whereabouts of Mrs. Eddy's fortune. What business is it of theirs where Mrs. Eddy's money is or to whom she may have given it? Are the yellow editors perchance legatees expectant, that they take such an interest in the matter? Are not the resources and emoluments of yellow journalism sufficient unto themselves? The whole Eddy sensation is a piece of preposterous insolence quite in keeping with the keyhole and camera work of scavenger newspapers.

Chicago Chronicle.

Periodically the slanderers of Christian Science rage into print, declaring that the Leader of Christian Science, Mrs. Eddy, who resides at Concord, N. H., is suffering an incurable disease; does not appear in public, and in other ways is imposing on her followers. Mrs. Eddy has dispelled all these absurdities by granting an interview to representatives of the press; by proceeding on her customary drive, and by her dignity putting to shame the would-be calumniators.—*The Mystic* (Conn.) *Times.*

It is a very foolish and unwarranted sensation which some of the papers have stirred up over Mrs. Mary Baker G. Eddy, head of the Christian Science Church, who is alive and in good health for a person of her age. There has been a disgraceful effort to represent her as at the point of death and trying to fool the people with a "dummy."

North Adams (Mass.) *Transcript.*

In view of the overwhelming testimony from reputable citizens of Concord to the effect that Mrs. Eddy still retains her normal vigor and has full control of her faculties, it would appear that the *New York World* had perpetrated a cruel and baseless fake. And the *New York World* is not generally classed as yellow, either.

Lowell (Mass.) *Daily Mail.*

The damaging story started by a New York newspaper, affecting Mrs. Mary Baker G. Eddy, head of the Christian Scientists, seems to be a gross falsehood worked up for sensational purposes.—*Champaign* (Ill.) *Gazette.*

The preponderance of evidence is that Mrs. Eddy is reasonably active and enjoying good health.

Lawrence (Mass.) *Eagle.*

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FROM OUR CONTRIBUTORS.

LOVE OR WAGE?

LOUISE DELISLE RADZINSKI.

THE significance of the parable of the laborers hired to work in a vineyard, some of them early in the day, others later, at different hours, even so late as the eleventh, and yet all paid the same wage, has come to me with singular force. The first laborers hired agreed with the owner of the vineyard upon a price for their day's work; we have every reason to believe they were satisfied that it was a fair price, a just reward for their labor; it was agreed upon, and they knew precisely what to expect at the day's end. This thought of a fixed wage is a very comforting one to mortal mind; it gives a sense of safety that for a while obscures the fact that it is a limit to one's resources, in fact, a fetter; but to the laborer who looks no farther than the end of his day's work, when he may receive his day's wage, eat and rest, this is quite enough and he is satisfied.

The master of the vineyard went forth again and again to hire men whom he found in the market-place waiting for some one to hire them. He did not fix a price with these, as he had done with the first ones, but told them he would give them whatsoever was right; and they, trusting him, went without dispute, and labored in his vineyard. Then, when evening had come, the lord of the vineyard told his steward to call the laborers and to give them their hire, beginning from the last to the first; and when they came that were hired about the eleventh hour, they were paid, every man a penny.

When those who were hired first came to be paid, and received no more than those who had not borne the burden and the heat of the day, they were discontented and they murmured against the lord of the vineyard. But he reminded them of the bargain they had made together, and that although he had paid the last ones hired the wage he paid them, they were not wronged, they received all they had a right to expect; he, the master of the vineyard, had the right to do as he would with his own.

This parable is often quoted by those who believe themselves antagonistic to the Bible and its teachings, as an example of arbitrary action that verges upon injustice, not understanding that what Love demands of us is not just so many hours of toil, manual or mental, but that attitude of readiness to respond to the call, and of confidence in the justice of Love, which is manifested by prompt obedience in the service of the Master. No matter at what hour the call comes, those whose hearts have been waiting for it, longing for it, and who are willing to leave all to follow the Master's voice, to do whatever his service demands and leave the wage to him, these are blessed with a sure and full reward.

But this is not what strikes me most in this lesson of the laborers; it is the fact that the first laborers agreed with the master for a certain wage, thereby *limiting* themselves, putting themselves in bonds; and this thought brought forth questions we all need to consider and answer to ourselves, that we may understand upon what foundation we stand, so we may work aright in the vineyard of Love, not merely for hire and wage, but in love and faith, knowing that the Master holds all good things in His hands or power, that He is not only just, but merciful, and that He faileth no man.

The market-place in Eastern cities, and in the older European towns and villages, is a large, open space where men gather to hear the news and discuss affairs, and where servants and laboring men and women (each with some tool or implement that denotes the work he is ready to do) come and stand, waiting to be hired; the reapers together, the vintagers together, and each group distinct, so there is no time wasted in looking for the laborers wanted; and none stand there who do not look for work, their being there indicating that they are ready to be called.

Are we standing in that place, maintaining that spiritual attitude in which we are available when the Master has need for us? He alone has power and right to call and to determine our wage; are we ready and waiting to follow Him at once, or would we parley and bargain with Him, letting worldly prudence and wisdom be our light and guide? Are we counting that so many hours of toil shall bring such or such a reward? Are we measuring and weighing what we must give of service or devotion to the Cause of Christian Science, in order to receive an equivalent in the demonstration of Love's healing power and other good? Will we give so much to receive so much in return?

If this sense is abroad, it will sweep like a pestilential wind all the empty spaces that should be filled with love, truth, devotion, and obedience, and we know that the only protection against the tempter's ill is to keep the house of thought filled with the knowledge of God as All in all; our Father-Mother, for whom alone we labor,—labor for Love in love, and trusting that divine Love which "always has met, and always will meet, every human need" (Science and Health, p. 468).

With this sign or evidence of ready, loving obedience, we shall conquer, not only adverse material conditions, as the Roman emperor conquered his pagan opponents with the token of the cross, but we shall overcome the bonds of human weakness, the fears and limitations which handicap aspiration, and render our service an exchange for wage instead of that offering of love which is wholly acceptable unto God and which He will reward with every needed good.

WATCHFULNESS.

ADA B. HOSTETLER.

To comprehend fully the significance of this word, we must close the door upon the world and enter the inner consciousness where is found sweet communion with Soul. Deep in the secret sanctuary of fervent desire to be more Christlike, there we may watch with the Master,—watch and pray that the same Mind may be in us that was also in Christ Jesus. Does it sometimes happen, however, that the hour is not half spent before the door of the sanctuary swings ajar and the watcher, becoming weary of his holy vigil, forgets his duty and wanders into the realm of mortal illusion? Can we not watch one hour,—one brief hour from the unreal pleasures of earth to listen to the voice of him who said, "Lo, I am with you alway, even unto the end of the world"?

We are apt to forget that it is only he who digs deep into the hidden recesses of the earth that brings to light the beautiful gems which lie hidden there; only he who dives far from the sight of mortal eyes into the deep and quiet seas of thought that finds the precious pearl.

Heavy-hearted and disappointed by the faithlessness of his disciples, the blessed Master kept his lonely vigil, and received that unspeakable peace which passeth the understanding of them who grow weary in watching. "Could ye not watch with me one hour?" The words come down through the centuries, and are being spoken to-day to each of us as truly as to the three who slept in Gethsemane. Are we sleeping to-day? Are we turning deaf ears and blind eyes to the things of Spirit revealed by Christian Science? Are we chasing the phantasmagoria of false pleasures along the winding labyrinths of sense perception? Can we not watch one hour for the glorious dawn of Truth?

The voice of Truth is still calling. Let us listen to it, nor turn aside to sleep in the delusions of material sense; for the resurrection from error draws near, and if we are faithful we shall rise with Christ, Truth, into "newness of life."

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A WEDNESDAY EVENING TESTIMONY.

SOME years ago, at the annual banquet of the Medico-Legal Society of the city of New York, being invited to speak, I made use of the opportunity afforded to flippantly deride Christian Science and ridicule its Founder, Mrs. Eddy. I have frequently, on various public occasions, denounced Christian Science as a species of self-induced hypnosis and warned my hearers to be on their guard against its insidious encroachments. Whereas I was then woefully blind, I now see, and I desire publicly to retract, and publicly express my profound humility and regret for the statements or misstatements uttered upon various occasions.

Though given many opportunities to come into the light of Truth, I rejected and turned away from each blessed opportunity, because of my unreasoning prejudices against Mrs. Eddy,—prejudices which kept me for many years from coming into the possession of the kingdom. Not until I grew into the unfolded consciousness that led to the uncovering of error, and revealed my prejudices as the manifestations of petty envy and jealousy engendered in the human mind, because of its innate hatred of Truth and Love, did I realize the immeasurable distance between where I stood and the heights of exalted spiritualized consciousness to which Mrs. Eddy had attained and to which I must aspire.

We may be sure that when an individual expresses unkindly criticism of Mrs. Eddy, when he declares that he likes Christian Science, and would be willing to accept it if Mrs. Eddy were not mentioned so frequently, we may be very sure that this individual is far from the kingdom of God, very far from the country toward which we are traveling in the upward journey from sense to Soul. The unjust and unfounded criticisms of our great Leader are nurtured in the miasma of intolerance of the truth,—the deadly atmosphere of envy and jealousy,—and these noxious vapors must be driven out, utterly consumed in the crucible of divine Love, before we can wear the crown that is promised to those who overcome. The positive application of truth can alone disclose the nature and demonstrate the absolute unreality of what is erroneous.

When I remember all that this consecrated woman has done for me, all that she has suffered and uncomplainingly endured that she might bestow upon me, upon all the children of men, the liberty of the "sons of God," I am overwhelmed with shame that I should ever have dared to criticise this blameless life. For the freedom which is ours she has paid a great price. Sneered and jeered at by the enemies of Truth, misrepresented on every hand, the mark of the world's hatred and senseless ridicule, she moved out alone, steadfastly, though with bleeding feet, climbing that upward, lonely road which only the immortals tread. She did not offer us the untried, hasty result of her mental research, but toiled in the Master's vineyard till the shadows of evening fell, that she might gratuitously bestow upon the world the well-ripened, well-tested fruit of the white years of her unblemished life. She returned blessing for malediction, smiles for sarcasm, liberty for slavery, and gave us the positive knowledge of the ever-presence of infinite, divine Love, to drive forever from the hearts of men the horrid specters of fear and superstition,—specters which she has taught us are but the shadows of a false sense of being. She has silenced all the doubts and dogmas of the centuries, driven error into its last hiding-place,—the stronghold of ignorance,—filled the measure of human life with purer purpose, deeper, sweeter meaning, and led us into the realization that there is no love but divine Love, and that God, good, alone can fill the consciousness with peace unsurpassed and joy everlasting. She has so lived; so ordered her every thought and act that, consciously or unconsciously to human sense, she is being borne out upon a current of divine power that moves always toward the great deeps, where the tides that set toward the Almighty are full and strong.

Like the undertow of the great ocean, our beloved Leader, Mrs. Eddy, is carrying civilization with irresistible force toward a higher altitude of spiritualized and ever unfolding divine consciousness. We may well be grateful that we are living in the same day and age with this divinely illuminated woman whom omnipotence has selected as the voice of Truth to an unbelieving generation. Living in the age which her presence has glorified, we feel a new sense of our dignity and importance as children of the most High, and are moved and inspired to consecrate ourselves anew to the fulfilment of the manifold duties which press about us.

Can we do less than render to her the homage of our loyalty and love, the poor tribute of our grateful praise? Can we do less than keep her example before us and clothe ourselves with the white garments of her righteousness? Can we do less than follow the light which she has placed in the window of the twentieth century,—a light which shines far out across a desolate and lonely country to guide the wandering feet of men to their true home? Can we do less than accord merit where merit is due, and associate her name, the name of Mary Baker G. Eddy, indelibly with the great world-movement, the great God-movement of which she is the Discoverer and Founder?

Can we do less than acknowledge—publicly acknowledge—that this Christly woman is lifting humanity, lifting the whole world toward God, and that through her divinely inspired instrumentality the old heavens and the old earth are being rolled away like a scroll, and, behold, "a new heaven and a new earth"?

MRS. MARY ELIZABETH LEASE.
(Lecturer for the Board of Education, New York City.)

THE PRESIDENT'S PROCLAMATION.

THE time of year has come when, in accordance with the wise custom of our forefathers, it becomes my duty to set aside a special day of thanksgiving and praise to the Almighty because of the blessings we have received, and of prayer that these blessings may be continued. Yet another year of widespread well-being has passed. Never before in our history, nor in the history of any other nation, has a people enjoyed more abounding material prosperity than is ours; a prosperity so general that it should arouse in us no spirit of reckless pride, and least of all, a spirit of heedless disregard of our responsibilities, but rather a sober sense of our many blessings, and a resolute purpose, under Providence, not to forfeit them by any action of our own.

Material well-being, indispensable though it is, can never be anything but the foundation of true national greatness and happiness. If we build nothing upon this foundation, then our national life will be as meaningless and empty as a house where only the foundation has been laid. Upon our material well-being must be built a superstructure of individual and national life lived in accordance with the laws of the highest morality, or else our prosperity itself will in the long run turn out a curse instead of a blessing. We should be both reverently thankful for what we have received and earnestly bent upon turning it into a means of grace and not of destruction.

Accordingly, I hereby set apart Thursday, the twenty-ninth day of November, next, as a day of thanksgiving and supplication, on which the people shall meet in their homes or their churches, devoutly acknowledge all that has been given them, and to pray that they may in addition receive the power to use these gifts aright.

In witness whereof, I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the City of Washington, this 22d day of October, in the year of our Lord one thousand nine hundred and six, and of the independence of the United States the one hundred and thirty-first.

[Seal] THEODORE ROOSEVELT.

By the President:
ELIHU ROOT, Secretary of State.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book does not consult nor read letters on disease. Writing to Mrs. Eddy *is not* prohibited. Take no notice of startling reports about Mrs. Eddy. Our Committee on Publication will be reliable on this subject. *Beware of counterfeit letters.*

[From the *Concord Monitor*.]

MRS. EDDY'S DAILY DRIVE.

THE following communication has been received at this office. It is written entire in Mrs. Eddy's own hand, which is unmistakable and characteristic, and which, it may be added, is in clearness and steadiness superior to that of most people who communicate with newspaper editors.

Pleasant View, Concord, N. H.

Dear Editor of the Monitor:—I have changed the hour for going out in my carriage from 2 P.M. to 1 P.M., owing to my business demands.

Cordially yours,

Oct. 30, 1906. MARY BAKER EDDY.

AN AMENDED BY-LAW.

ARTICLE XVII.

COMMITTEE ON BUSINESS.—SECT. 8. The Christian Science Board of Directors shall elect annually a Committee on Business, which shall consist of not less than three loyal members of The Mother Church, who shall transact promptly and efficiently such business as Mrs. Eddy, the Directors, or the Committee on Publication shall commit to it. There shall be a Committee on Business, of one or more members, wherever Mrs. Eddy resides. The members of these Committees shall be paid from the Church fund.

MISREPRESENTATION CONDEMNED.

THE very general protest which has followed the recent publication of false and sensational reports regarding our Leader, Mrs. Eddy, is a hopeful sign of the times, inasmuch as it indicates that a spirit of fair play and decency animates the newspapers of the country, notwithstanding the methods used by some few sensational journals. Under the caption, "Editorial Comment," we are printing in this issue a number of editorials from papers widely distributed throughout the United States, which leave no doubt of the security of Mrs. Eddy's position in public esteem, and the general abhorrence of such means as have been employed in the latest efforts to misrepresent her and her work.

We believe the following excerpt from an editorial in the Pasadena, Cal., *News* to be typical of the way in which such methods of journalism are regarded by newspaper men in general, and from other comment that we have heard there is no doubt that newspaper readers share the same view. The *News* says:—

"In every profession and calling are those who contribute nothing to its credit and those who positively detract from its honor. Newspaper men are no exception. Journalism may well disclaim, if it can, those 'news' purveyors who have persistently hounded Mrs. Eddy and intruded themselves into her private affairs, sending broadcast every now and then false and often malicious reports, even reporting her death on several occasions.

"The fair-minded public has no sympathy with the criticisms of a woman over eighty years of age whose doctrine is centered in charity and love and whose private life is characterized by gentleness. One need not be a follower of Mrs. Eddy to resent this intrusion, although Christian Scientists, who simply claim to be very practical followers of the simplest and purest of lives, of which she also only claims to be a lowly disciple, are men and women who in point of intelligence and Christian character compare favorably with any other class or collection of citizens.

"The reporters, of course, found the stories of Mrs. Eddy baseless, and even then misleading headlines in many cases were made to cover up the force of the facts. This whole matter has reflected no credit on a profession and calling in itself honorable and useful."

We feel sure that fair-minded people without regard to their religious affiliations will heartily indorse the views of the Portland, Oregon, *Journal*, which says editorially:—

"If Mrs. Eddy is well, it is a matter of rejoicing; if she is ill, it is a subject for regret . . . But, sick or in health, Mrs. Eddy should have the kindly, sympathetic regard of the people of this country, as it is not straying beyond the bounds of verity to say that her ideas have brought sunshine and sweetness into the lives of this generation."

As we have said before, Mrs. Eddy is attending to her personal affairs and the affairs of her Church with her customary vigor, and is in the best of health.

ARCHIBALD MCLELLAN.

EXPLORERS AND THEIR ACHIEVEMENTS.

THE recent newspaper notices of Commander Peary's achievements in polar research not only recall the many attempts to reach the North Pole which have been made in the past, but also bring to memory the heroic efforts which led to the discovery of this continent. In both cases the brave navigators had to encounter the distrust and incredulity of the greater number of their fellow-men, and opposition which was based upon the assumption that certain things are impossible and therefore should not be attempted.

In reviewing the history of many who have marked out the way of the world's progress, in any direction, it is easy to see that their greatest hindrances have come from the opposition of those who knew little or nothing of the problems involved, rather than from the inherent difficulties of these problems. The so-called mortal mind tends to go on forever in the narrow orbit of its own limited concept of man's possibilities, and resents the thought that the universe is an open book to him who apprehends God aright. Because the Virgin-mother heard and heeded the angelic assurance, "With God nothing shall be impossible," Christ Jesus came to bless the world not only in his own day, but to time's latest hour, by leading the way to "the new heaven and the new earth" of Spirit's creating.

In scrutinizing the mental conditions of mankind which seem to retard progress, we find indolence and superstition very prominent. It is simply astounding how many there are who seek the easiest way rather than the best way,—the way which is alone worthy of serious consideration,—and yet it becomes more and more apparent that nothing less than constant and strenuous effort in the right direction can perceptibly advance the individual or the race. It should be equally apparent that such efforts develop latent possibilities which are perchance unknown to the one who makes the effort, but which are at length recognized by all as the logical result of intense devotion to a high ideal. Thus is indolence displaced by activity, which in time transforms the individual, until he perceives that nothing is impossible to him who seeks ever the highest and best.

Referring to another foe to progress, our revered Leader says, "When Columbus gave freer breadth to the globe, ignorance and superstition chained the honest limbs of the brave old navigator, and disgrace and starvation stared him in the face; but sterner still had been his fate, if that discovery had undermined the favorite inclinations of a sen-

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suous philosophy" (Science and Health, p. 120). In Christian Science we come to see that any false sense of God is superstition, which necessarily includes a false sense of man and the universe. We also see that the true idea of God replaces superstition with Science and makes possible "painless progress, attended by life and peace" (Science and Health, p. 224).

In our own day the discovery by Mrs. Eddy of the Science of being takes first place because of its vital importance to all mankind, in that it reveals the divine Principle of all being and the way to universal harmony. In this instance, also, Mrs. Eddy had to venture into regions unknown to human sense, and on her way had to pass through the frozen tracts of bigotry, ignorance, and prejudice; but she pressed on, opening the way for the countless thousands who would fain follow Christ and find the realm of Spirit —the kingdom of God—but who knew not how to reach it. Through her efforts the way has been made plain to unnumbered wayfarers, who have found that as the obstacles of mortal sense, the beliefs of sin and suffering, are cleared away the goal does not seem distant and it is ever in sight. In the words of Holy Writ, those who "desire a better country, that is, an heavenly," are shown in Science how to find it here and now; "wherefore God is not ashamed to be called their God: for he hath prepared for them a city."

ANNIE M. KNOTT.

"AS ONE HAVING AUTHORITY."

A NOTED Scotch divine has recently said that "nothing is more apparent than the disappearance of authority from the modern church," and these words immediately relate themselves in thought to any lack of interest in spiritual things, which may be manifested by professing Christians as well as others. Men love to be spoken to with an authority which they respect, and nothing more surely and more speedily enfeebles and defeats any organization than the loss of respect for its constituted sovereignty; surely no army, no commercial enterprise, and no church could possibly succeed under these circumstances. It cannot be questioned that a large proportion of the intellectual and reform leadership of our times is maintained by those who are not identified with organized Christianity. Nevertheless, standing as they do for what they apprehend and affirm to be provable propositions, they are honored by religious people as well as others, and the inference is inevitable that if religious leadership would exert a determinative influence over men, it too must speak with the authority which demonstrable truth alone confers, an authority which proves its right to rule, even as has that which has led the world's commercial and industrial advance.

In the childhood of the race, as in the childhood of the individual, the sense of authority is inevitably connected with personality. Parents and teachers have ruled over us, and for the most part kindly and patiently, and as a result history has been shaped largely by the native willingness of humanity to consent to the continuance of an order to which we have all become conformed in our youth. Jesus came to a people who were yet under this sense of personal authority. The concept of Deity which they venerated was patterned after the kingship of the world. Their fealty continually took counsel of their fear of God as a supreme autocrat, "the King of kings," and therefore Jesus' teaching, that they were to know and honor Him as infinite Love and Truth, seemed to them a new and "strange doctrine." Yet more astonished, however, were they that Jesus himself taught them "as one having authority," and not as the scribes, "for," said they, "even to foul spirits he issues orders, and they obey them" (Ferrar Fenton's Translation). The repose of an exalted command characterized his address, as well as his attitude toward evil,—all sin, disease, and death. As one has said, "He was not a herald, he was a plenipotentiary. He was not a thinker before a problem, he was a doer before a task." More wondrous yet, he taught and commanded his disciples that they too should exercise this authority. When he commended the seventy to their mighty enterprise it was with the words, "Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy." Their sovereignty was to be all-inclusive, supreme. They were to act as possessing plenary powers from Him in whom they lived and for whom they spoke.

The word of the early Church was therefore spoken with the authority of Truth, and it retained this supremacy until the glamour of a world-sense despoiled it of its inheritance. So completely had the individual realization and exercise of this spiritual authority passed, even from the thought of Christian people, that when forty years ago the Discoverer of Christian Science called to humanity, saying, "Rise in the strength of Spirit, to resist all that is unlike God. He has made man capable of this, and nothing can vitiate the ability and power divinely bestowed" (Science and Health, p. 393), her words seemed strange, her thought so unfamiliar, that even the theologically wise were again astonished at this doctrine.

Christian Science is the re-assertion of the teaching and demonstration of Christ Jesus that Spirit is supreme, and that man reflects the might of Mind. It teaches that divine Truth comes to reconstruct human consciousness, to dispel its falsities, to free it from its bondage to sin, sickness, and death, and to mold it after the pattern of the Christ-idea.

It is clear that our effectiveness as Christian Scientists is measured by the completeness and content of our individual reliance upon this dynamic authority of Truth. The relation of Truth to error is necessarily one of autocratic intolerance, its sovereignty is irresistible and immediate, and it is ours to recognize, with an absolute faith, this essential nature of every right idea. We are to know that every least increment of the Christ consciousness reflects the omnipotence of Truth, and as Truth's righteous dominion is thus asserted and demonstrated in us, the Church of God is established, "with power," its authority is honored among men, and God's kingdom is come on earth, "as in heaven."

JOHN B. WILLIS.

THE WORK OF THE AUDUBON SOCIETIES.

[THE following letter to Mrs. Eddy from the President of the National Association of Audubon Societies is self-explanatory. Mrs. Eddy authorizes the statement that the work of this association, as expressed in Mr. Dutcher's letter, meets with her approval, and she is emphatically in favor of the reforms for which it is laboring so disinterestedly.

Christian Scientists are actively in sympathy with every movement of this kind, and they will be glad to see an end put to the cruel, brutal, and inhumane slaughter of birds of plumage which has disgraced recent years.—EDITOR.]

New York, N. Y., Nov. 2, 1906.

Mrs. Mary Baker G. Eddy,
Pleasant View, Concord, N. H.

My Dear Madam:—The Audubon Societies have for a long time been trying by every possible means to stop the sale and curtail the use of the plumes of the White Herons, commonly known by the trade name of "aigrette." In some measure they have been successful, but there is yet much that can be done before the small remnant of these birds still left in the United States will be saved, even with the special care given to them.

I am informed by some of your devoted followers that one of the fundamental principles of the Christian Scientists is kindness to all helpless creatures, especially birds and animals, and I therefore appeal to you as the Leader

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of the Scientists to say to your followers that you disapprove of the use of "aigrettes" for millinery purposes.

If you will give me a letter expressing your disapproval of the use of "aigrettes," or, better still, if you will publish your disapproval in any one of your prominent organs, I believe that you will be the means of preventing the sale of thousands of these plumes, and in some measure help to stop the merciless slaughter of the White Herons that is now going on all over the world.

I send you herewith two of our circulars, one giving the history of the slaughter, and the other statements showing the attitude of President and Mrs. Roosevelt in this country and of Queen Alexandra in England.

Trusting that I may have your favorable co-operation in this matter, I am, with great respect,

Yours very sincerely,

WILLIAM DUTCHER, *President.*

LETTERS TO OUR LEADER.

New York, Nov. 1, 1906.

Mrs. Mary Baker G. Eddy,
Pleasant View, Concord, N. H.

Beloved and Revered Leader:—My students, assembled to-day at the annual meeting of their association, unite with me in conveying to you our loyal love; we re-affirm our instant and constant allegiance. We are individually watching and working with you; realizing that we also rise with you in proportion to our understanding and demonstration of your teaching, by precept and example, of the eternal law which governs and controls all created things; because, in this sacred hour, from your cloistered communion in the secret place of the most High, you are demonstrating the immortality of life manifest in individual man. We look for the appearing of the ideal man, made in God's image and likeness, never to disappear,—reflecting forever the presence, power, and peace of the eternal Mind.

AUGUSTA E. STETSON.
President of the Students' Association of the New York City Christian Science Institute.

Chicago, Ill., Nov. 1, 1906.

Dear Mrs. Eddy, Our Most Beloved Leader and Teacher:—In this hour of cruel and unmerited persecution I am impelled to write a few words to you, expressing gratitude and love for you who have done so much for the whole world, and words cannot express my own indebtedness to you, my dear Teacher. In the year 1889 I called at your home on Commonwealth Avenue, Boston, to see you. You were receiving a caller in your reception room, and I was shown into your parlor, and while waiting for you I could not help hearing the conversation. The gentleman said, "I have watched you from your childhood, and your life has been such that this great revelation of Truth could come to you because of your purity." More than this was said, but this much of the conversation has remained with me. After he was gone you came into the room where I was waiting and said to me, "I am sorry to have kept you waiting, but this friend was a very old gentleman whom I have not seen for a long time. He was my pastor when I was a child." You seemed very happy to have seen him.

One of the blessings from Matthew comes to me so often: "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you." It is a great demonstration to overcome the indignation against personality, which involuntarily arises when we see and hear the untrue, unjust, and unwarranted attacks upon one who has been a blessing and only a blessing to the whole world. There is a satisfaction in feeling a righteous indignation at the error, enough to wipe it out as "neither person, place, nor thing."

With my best love, I am, most devotedly, one of the "twins." The other one joins in love. Your student,

MARY M. W. ADAMS.

Grand Rapids, Mich., Oct. 4, 1906.

Mrs. Mary Baker G. Eddy,
Pleasant View, Concord, N. H.

Beloved Leader:—This church is founded in the healing from sickness and sin, the healing that came to us through your words and works. Those who first brought this truth to us were your own students. The study of your works and the instruction received through your college have enabled us to continue this healing ministry. It is therefore with loving gratitude to God for you, His Messenger, that we ask you to rejoice with us in the dedication of this beautiful temple which your prayers have made possible. It would give you joy to know of the many conquests over evil that have been ours, and of the greater love and unity that is being manifested here. This church was organized nearly thirteen years ago with seven members; to-day we have thirty-one times that number. We realize that only through greater and more loving obedience to your teachings, and more earnest striving to overcome sin in ourselves and others, can we reach the unity and love which Christian Science demands we shall attain. To this end we desire to consecrate ourselves anew, that we may so lift up the Christ, Truth, that all men may be drawn to it. Words are nothing of themselves, but deeds are powerful, and we pray that our fruits may speak for us.

Lovingly and gratefully yours,

CARRIE B. WOLCOTT, *First Reader.*
IDA M. STUDLEY, C.S.B.
Committee for the Church.

New York, Oct. 31, 1906.

Mrs. Mary Baker G. Eddy.

Beloved Leader and Guide:—At this meeting of the Boards of Trustees of Second, Third, Fourth, and Sixth Churches of Christ, Scientist, called for the purpose of fuller co-operation and to unify our interests in the joint maintenance of the Central Christian Science Reading Rooms, we take this opportunity for testifying to the further propagation of the gospel in the healing of the sick and the reclaiming of the sinful,—a proof positive of your foresight and wisdom in suggesting that such Reading Rooms be maintained by the New York churches.

Yours in loving loyalty for the above-named churches,

IONE REVENAUGH, PEGRAM WENTWORTH,
ROBERT BRUCE, BYRON WINSLOW,
Committee.

Braintree, Mass., Sept. 14, 1906.

Beloved Leader:—Your untiring watch and patient love stand out to my spiritual vision this morning as did the snow-crowned summit of Mt. Blanc against the wondrous blue to my material vision, when a schoolgirl in Geneva, Switzerland. How God's celestial sunshine envelops you! I am so happy and thankful for my first, as I believe, truly spiritual glimpse of the spiritual interpretation of the pictures in "Christ and Christmas." I have always known I did not understand the pictures, although I have always loved the poem. It came to me suddenly that the picture "Christian Science Healing" means this: The figure in the background is mortal self,—no longer clamoring, but obeying the injunction, "Be still, and know that I am God." (I used to think it was the man's wife.) The figure in the foreground is the "unselfed better self" portrayed in your last message, "Choose Ye." Oh, how good God is to us! And, dear Leader, what can we do for you?

With deepest love, your student,

HELEN A. NIXON.

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AMONG THE CHURCHES.

COTUIT, MASS.

The pleasant little First Church of Christ, Scientist, Cotuit, Mass., was formally dedicated Sunday, Oct. 7, two services being held. The regular order of service was maintained. At the close of the Lesson-Sermon an address was delivered by Mrs. Caroline A. Parker, a former First Reader of this church.—*The Barnstable* (Mass.) *Patriot.*

SAN BERNARDINO, CAL.

The growth and prosperity of the Christian Science church of this city is shown by their new and attractive Reading Room on the second floor of the Ruffin Block, which was opened to the public yesterday. The increasing interest in the subject made it necessary to remove the Reading Room from its old quarters in the church on E Street to a more central location, within easy reach of strangers who are passing through the city as well as of permanent residents who are followers of Mrs. Eddy.

The Evening Index.

OLEAN, N. Y.

An important real estate transfer was consummated yesterday [Oct. 16], when the Congregational church building and lot, located at the corner of East State and North Barry Streets, was purchased by First Church of Christ, Scientist, of this city. The property was purchased from the Home Missionary Society of New York, the consideration being five thousand dollars. The Scientists will proceed at once to improve and beautify their new church home, and will take possession within a short time. The organization is in a flourishing condition, and is to be congratulated on having secured so desirable a location.—*Olean Times.*

WARSAW, IND.

On Sunday, Oct. 7, First Church of Christ, Scientist, of this city, opened their new place of worship, which was remodeled from the house on the corner of Detroit and Main Streets. The building has undergone such a change that one would hardly recognize the place. A large ten-foot porch was added to the front, the style of which is in keeping with the colonial effect of the house. The inside of the building has been changed to a Reading Room and church auditorium, the latter having a capacity of about one hundred and fifty seats. Nothing seems to have been left undone to make the place cheerful and modestly attractive. Before the Lesson-Sermon the president of the church delivered an address of welcome, in which he said in part,—

The opening of this church is not a triumph that can be measured in wood or stone. It is another link in the chain of progress symbolizing the upbuilding of the brotherhood of man and the acknowledgment of the fatherhood of God. It is to us a manifestation of love, another mark which points to the death of man's inhumanity to man. Christian Science exalts God as infinite Love, always good, kind, merciful, just, and true—a God who does not afflict His children with disease, sorrow, and death, but one who helps us to overcome them.

We believe that the same Christ-power which healed the sick on the shore of the Galilean sea can do so to-day, and it has been demonstrated in hundreds of thousands of cases that this is true. The grateful hearts which join to-day in thanksgiving to God for His many blessings, are also filled with love and reverence for our beloved Leader, Mrs. Eddy, who has labored so faithfully, fearlessly, and persistently in our behalf and for all mankind. May God's choicest blessings rest upon her.—*Warsaw Times.*

ORGANIZATION IN KIRKWOOD, MO.

First Church of Christ, Scientist, in Kirkwood, Mo., held its first service on Sunday, Oct. 7, 1906, with an attendance of about one hundred. There were about the same number present at the second Sunday service and from sixty to eighty at the Wednesday evening service. Kirkwood, Mo., is an incorporated city, with a population of about five thousand. It is situated in the suburbs of St. Louis, Mo., about six miles from its western city limits. The following notice respecting the formation of this new church was read Sunday, Oct. 7, 1906, at First Church of Christ, Scientist, St. Louis:—

Four months ago this church was called upon to part with sixty-nine of its members, on the occasion of the formation of Third Church of Christ, Scientist, in St. Louis. While the initiative in the organization of Third Church was taken by members of this church, all Christian Scientists of recent membership in any Church of Christ, Scientist, residing in the southern part of the city, were invited to participate in the forming of Third Church. The work begun with many such evidences of clear spiritual understanding and broad-minded Christian fellowship has greatly prospered. The attendance at the public services has averaged several hundred during the summer months, and new members to the number of seventeen were received by Third Church on Communion Sunday, July 8. The spirit of church extension is active in our midst and we have again to announce, almost with sorrow, yet with rejoicing, that another band of our faithful members, twenty in number, have withdrawn from this church and have organized First Church of Christ, Scientist, in Kirkwood, Mo. They likewise extend a cordial right hand of fellowship to all who wish to join with them.

Most happily the Kirkwood Church has been able to secure the use of the beautiful and commodious Choral Hall for its Sunday and Wednesday meetings, in every way a fitting place in which to inaugurate its work. The first service of the church is being held this morning, and they cordially invite the public to their regular services.

Before reading the names of these dear friends who have taken their letters from this church in order to spread the gospel of Christian healing, it is proper to say that we know it has been as hard for them to sever this relation as it is for us to give them up. They have been without exception active and faithful in building up this church; several were among the fifty who joined in its organization, several have served the church as officers and one in the reading desk. We feel that the Kirkwood church will have a large share in the spread of Christian Science in "Greater St. Louis;" we know it can be depended upon to work in unity with the other churches in this field, and its progress will be followed by our genuine interest and affectionate regard.—*Correspondence.*

PICTURE OF THE MOTHER CHURCH.

The picture of The Mother Church and its Extension which The Christian Science Publishing Society now has for sale is a half-tone reproduction, 12 x 15 inches in size, of a view giving the St. Paul Street frontage and Falmouth Street side.

The picture is mounted on a white mat, 21 x 25 inches, and will be sent to any address in a mailing-tube for fifty cents a copy. A dozen copies will be sent to one address for $4.50. Souvenir postals of the same design as the large picture are for sale at twenty-five cents per dozen.

Address all orders to The Christian Science Publishing Society, 250 Huntington Avenue, Boston, Mass.

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THE LECTURES.

MARION, IND.

Mayor Field W. Swezey at the Indiana Theatre Sunday afternoon, Oct. 14, introducing Hon. Clarence A. Buskirk, who lectured to a crowded house on Christian Science, said in part,—

In the future, when the student of history turns back the pages of time and comes to this period, one of the things that will stand out in bold relief will be the growth of Christian Science during this period. I am not of this faith, but I most certainly stand for that freedom of thought, that freedom of speech, that freedom of belief which has made this wonderful growth of yours possible. We all of us must and do believe in the influence of mind over matter, the spiritual over the material; and in this age of such marked development also in things material, when even our churches have in some instances been tainted with materialistic notions and ideas, how fortunate it is that the Christian Scientist should come proclaiming with such telling and convincing force the great truth that the spiritual, not the material, is supreme. Certainly that religion which makes men better men, women better women, which softens sorrow, heals the sick, dries the tears, tempers speech, brings peace and comfort to the grief-stricken heart, makes the world better and mankind stronger,—that religion is worthy of consideration and cannot be all wrong.—*Correspondence.*

PROVIDENCE, R. I.

An exposition of the doctrine of Christian Science was given yesterday afternoon [Oct. 14] at the Providence Opera House, under the auspices of First Church of Christ, Scientist, by Bicknell Young of Chicago, before a very large audience. Rev. W. L. Swan, formerly of Westerly, introduced the speaker, saying in part,—

After having preached in the Baptist pulpit for about twenty years, I find myself committed to Christian Science and to Christian Science work. I came by quite definite steps. A near relative, after being pronounced incurable by a large number of specialists, was cured. I decided to investigate and with absolutely fair mind. I said first: "Do the Scientists heal?" And I investigated until I was satisfied beyond a shadow of a doubt that they did what they claimed. Then I said, "How do they do it? I am going to separate the wheat from the chaff." And I began the process of separating. I found it was very easy to write a criticism on Christian Science, but after I became an able critic it was impossible for me to demonstrate it. I said, "I must try again. I do not know much about Christian Science until I can do the work that they do." My experience was that I did better work the nearer I approached the understanding of Christian Science from the viewpoint of the book Science and Health by Mrs. Eddy, and how to work became more clear to me upon my acceptance of the teachings of Christian Science from this viewpoint.

In talking with a leading minister of a denomination other than my own, he asked the privilege of questioning me. And he did so most thoroughly. Then he said, "I believe, certainly, that the church needs to believe all you have said." In the attitude of truth-seekers we must go to one who knows a subject and not pick up information from the street. At first I took my information from the street and I did not believe in Christian Science, and I do not believe to-day in Christian Science as it was presented to me then. If your Christian Science came from the street you do not believe it, nor I either. But I decided that the street was a poor place to pick up information and I went to a prominent Christian Scientist and asked the privilege of questioning him, and after talking with him for about two hours I had much to think about when I went home. I said, "Christian Science is not what I thought it was."—*The Morning Tribune.*

ROCKLAND, ME.

A fine audience at Farwell Opera House last night [Oct. 12] enjoyed the lecture on Christian Science by Edward A. Kimball. Mr. Kimball was introduced to the audience by Rev. Robert Sutcliffe, pastor of the Methodist church, who said in part,—

The most unholy business in which any Christian preacher can be engaged is to attempt to bar the door of the temple against the entrance of reason and truth, and the worst heresy of which a preacher can be guilty is to be afraid of the truth. Knowledge, from whatever quarter she came, has always been a most welcome guest. I have gladly received and entertained her to the best of my ability; therefore, when invited to preside over this gathering I accepted the position, no, the honor, without any hesitation. I can assure the eminent speaker of the hour that I am in a receptive mood. If any bread by him is handed out, I shall certainly partake, even if the wrapping of the loaf is not Methodistic.

The Rockland Courier-Gazette.

MUSKOGEE, IND. TER.

Rev. Irving C. Tomlinson of Concord, N. H., lectured on Christian Science, Oct. 11. He was introduced by Attorney W. T. Huchings, who said in part,—

The nineteenth century was one of education and breaking away from the chains of ignorance and superstition. This naturally developed new views of old problems and fresh, original thoughts of new ones. The wide tendency to materialism and its resulting spiritual paralysis has changed to one of spiritual development—the living of the Christ-life—the making Christ the motive power of the whole life. One of its manifestations is the Christian Science philosophy, whose votaries proclaim that they are not afraid to face a Bible truth and abide its legitimate results; that when the Master said to his followers, Go, preach and heal, he said it because he meant it and because he did not half mean it.

An institution which accentuates and exemplifies the cardinal truth of all great religions—namely, that man, the real entity that is to endure endlessly, is spiritual, the creature and emanation of God; which dares to affirm that the spiritual is greater than and is master of the physical; which in forty years has grown from one person to thousands; which from our personal acquaintance is composed very largely of refined, cultured, and godly men and women, which strives to cement and sanctify the home and family ties, must command our respect and merit our consideration.—*Muskogee Times-Democrat.*

LECTURES AT OTHER PLACES.

Park Ridge and Edison Park, Ill.—Bicknell Young, Sept. 6.

Washington, Ia.—Bicknell Young, Sept. 13.

Anita, Ia.—Bicknell Young, Sept. 18.

Atlantic City, N. J.—Bicknell Young, Oct. 11.

Albert Lea, Minn.—Judge Septimus J. Hanna, Oct. 12.

Joplin, Mo. (First Church).—Rev. Irving C. Tomlinson, Oct. 12.

Norristown, Pa.—Bicknell Young, Oct. 15.

Waterville, Me.—Edward A. Kimball, Oct. 16.

Oxford, Mich.—Hon. Clarence A. Buskirk, Oct. 16.

Harrisburg, Pa.—Bicknell Young, Oct. 16.

Mt. Vernon, N. Y.—Edward A. Kimball, Oct. 19.

Jamestown, N. Y.—Hon. Clarence A. Buskirk, Oct. 21.

Lowell, Mass.—Judge Septimus J. Hanna, Oct. 21.

Syracuse, N. Y.—Bicknell Young, Oct. 21.

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TESTIMONIES OF HEALING.

It is with pleasure and gratitude that I testify to my healing through Christian Science, after ten years of invalidism which rendered all ordinary employment impossible and often kept me in bed for weeks at a time, suffering intense agony. My mortal existence was one weary round of electricity, baths, medicine, and suffering, —and I was always in the hands of some doctor or specialist. In all sixteen physicians were employed, no two ever exactly agreeing as to the nature of the complaint. I was said to have a serious bowel trouble, and could not retain even a spoonful of water. I was taken to a hospital, and at the end of five weeks the visiting specialist at the hospital advised my being taken home, as they could do nothing more for me. Two years of complete invalidism followed; pain and discomfort were constant companions, until another extreme attack made me lose all courage. In bed for six weeks, mostly under the influence of morphine, so weak that I could scarcely lift a finger; the physician's verdict being that he could do nothing more for me—here is where Christian Science found me.

The practitioner came about eleven in the morning, talked to me a little about Jesus and his healing of the sick, gave a treatment, and went down stairs for her luncheon. When she came from the dining-room she asked, "Wouldn't you like something, too?" Aghast at such a proposition, but fully determined to give Christian Science as fair a trial as I had given physicians, whose directions I had followed, whether agreeing with them or not, I asked, "What would it be safe for me to have?" She said, "Why not have just what we have had?" I ate what was brought me, a very substantial meal. I then got up, dressed partly, and sat at the window. Two days after this I walked part of the way to the station to meet her, as she came on her second visit. This was five years ago, during which time I have never been troubled with those ailments from which I had suffered for ten years, have taken no medicine, and people often remark upon my activity and how well I look.

I am thankful to say that I can now demonstrate the truth for myself.——Louise B. Kirby, Bayside, L. I., N. Y.

I have great reason for gratitude for the healing power of God as demonstrated through Christian Science. In October, 1905, while at work on a new building, I stepped on the temporary covering of a stairway opening in the floor, which had been unsafely placed and gave way instantly, letting me drop feet first to the basement floor below, striking my head with great force on the timber surrounding the opening, and rendering me unconscious. I was taken upstairs by my fellow-workmen, one of whom went for a doctor, who took me home, stitched up the cut in the scalp, and pronounced the verdict that I would not live till the next morning, as the injuries were very severe. A Christian Science practitioner was then telephoned to and absent treatment given at once. Before the doctor left the house there was a noticeable change in my condition, so that he qualified his former statement by saying that if I did live, I would always remain in the semi-conscious condition in which I then was. The Scientist came to see me that evening, and also the four following days; I continued to improve, and the rest of the work was done absently. At the end of two weeks I was able to go to her house, and in six weeks I was again at work on the building where I had been hurt, and could have worked sooner if the materials had been ready.

A doctor, an old friend, who saw me ten days after my fall, said that in his opinion I would be unable to work for a year; but I was healed, and thanks be to God for His healing power, and to Mrs. Eddy, His faithful servant, to whom it was revealed and through whom it has been given to the world.

Walter S. Chatfield, Highland Park, Mich.

In the summer of 1894 an old school friend whom I had not seen for over twenty years made me a visit. I had heard she had become a Christian Scientist, but what that meant I did not then know. We had been members of the same church in our school days, and the ministers had preached against Christian Science—that was enough for me. I had been in Florida for years, as all of our family suffered more or less severely from lung trouble. My friend remained but one day. I asked her many hard questions, I thought, but they were answered easily and left nothing for me to say.

When my friend left she gave me a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy. She advised me to lay aside prejudice and read it from the beginning. I promised that I would and in a few days began in earnest. The first sentence and the pages of the preface were a revelation to me. I honestly wanted to know the truth, as my Christian experience seemed very near a failure to me. I kept on reading daily, and when about half through "Footsteps of Truth," the light seemed to overcome my fears and doubts, as my old-time props and stays had been dropping away one by one. I felt sure this was God's eternal truth and I was willing to stand by it. From that time the pains, ills, and weakness of the flesh began to disappear. Two of the severest ailments have never touched me since. I continued to read and study with very great benefit, and felt I had just begun to live,—to know what Life is. From that time till this, with one exception, I have been able to do my own work, and to speak the words of Truth and Love to make others free. The Bible has become a new book when opened by this "Key to the Scriptures," and the study of our beloved Leader's other writings a daily inspiration to "follow and rejoice all the rugged way" (Miscellaneous Writings, p. 398). I rejoice that Christian Science came in my day, and that I was willing to listen and hear the voice that leads into all truth.

Words are poor to express my gratitude and love to the one fitted and prepared to give to the waiting world "Science and Health with Key to the Scriptures."

Ella S. Risley, Chattanooga, Tenn.

I have desired for a long time to add my testimony to those already published in the *Sentinel*. Were I to enumerate the blessings which have come to me since my first knowledge of Christian Science, they would be more than could be told. I first became interested in the beauty of the Christian Science teachings as set forth in the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. A number of ailments have been overcome by the understanding of the truth therein taught. I was brought up to love the Bible, and have always read it with reverence, but seldom with understanding. It is now a new book to me,—a thousand times more beautiful and helpful.

I am only one of the thousands who think of Mrs. Eddy with love and gratitude for making plain to them the Word of God. I am grateful every day for her lovely life and patient labor, and daily am I trying to follow her as she follows Christ.—Mrs. Barbara Ramage, McGregor, Ia.

I first heard of Christian Science in August, 1896. I took treatment for heart trouble and other ailments and was healed. I bought a copy of Science and Health, also the *Quarterly*, and began to study the Bible with them. I began to know what God is, to find Him a present help in every time of need. I had been a church member for over twenty years and tried to live up to its teachings, but I never was satisfied. At that time I could not see one ray of light. I often prayed to God to send some one to show us the true way, and at last I was led to find it. Although I have had trials Truth has prevailed and has rolled away the stone

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from my consciousness. We have had many beautiful demonstrations in our home, over fevers, colds, broken bones, etc. These were healed with the help of a practitioner and the study of "Science and Health with Key to the Scriptures." My husband and myself read the Lesson-Sermon every Sunday, and a part of it every day. We are members of The Mother Church, and take the *Journal* and *Sentinel*. We have also all the works of our Leader, and appreciate them. I am growing stronger in the love of God, good, and in gratitude to Mrs. Eddy for having brought us Christian Science.

MRS. NAOMI L. WATERS, Ladora, Ia.

Words cannot express my gratitude to God for Christian Science. The effects of accidental poisoning were overcome for my wife through the understanding of Truth. One day I received a message that she was dying. When I reached home I found her in a terrible condition. A Christian Science practitioner soon arrived and began treatment, with the result that in a short time the spasms became less violent and farther apart. The Scientist remained an hour and a half, and after her departure my wife went to sleep and rested all night. In a few days she had entirely recovered, and has never felt any ill effects from the poison since.

I give thanks to God, and to Mrs. Eddy for the blessings that have been bestowed on us through the understanding of Christian Science.—W. J. JEWELL, Fitzgerald, Ga.

Almost eight years have passed since I was healed through Christian Science. Prior to that time I was constantly under the doctor's care, and hardly knew what it was to be free from pain. My chief ailments were female weakness and bowel trouble. I had medical treatment all of one summer, at the end of which time we went West. I had not been there long before I had to go through an operation. I was again disappointed in finding that my health was not improved. I then went to a specialist, who treated me all of that summer. He told my husband that I was a very sick woman, and he did not have much hope of curing me, as I had lung trouble. In December we moved again, and it was not long before I was in a deplorable condition, hardly able to walk across the street without help. I really felt as if there was no hope for me.

At this time "Science and Health with Key to the Scriptures" by Mrs. Eddy, was lent to me, and I had not read more than one third of it, which took me about two weeks, when I found myself perfectly well, and I have never had a return of any of those troubles since. I feel I owe all to Christian Science, and am thankful to God for giving us this truth through Mrs. Eddy. I should indeed be grateful when I think of the help it has also been to us financially. My healing through Christian Science did not cost me anything, as I was made well simply by reading Science and Health. When I was under medical care we spent between five and six hundred dollars for my treatment.

My daily desire is to be worthy of this healing, and I feel a great sense of love and gratitude to God and to our dear Leader for this blessed truth.

MRS. K. MUNRO, Winnipeg, Canada.

In June, 1888, while on duty as a locomotive engineer on the Colorado Midland Railroad, my engine was derailed. I was thrown out of the cab window, and was picked up unconscious. I was placed in a coach and taken to Colorado City, being unconscious most of the way. The company's physician examined me and said that I had received very severe injuries. I was in pain most of the time, but in about two months I returned to work in a weakened condition. Within three weeks I was forced to quit work. I remained with the company a year, sometimes working at light work, and was under their physician's care during this time. I was also examined by other physicians, who pronounced me incurable. The company was good to me, giving me a liberal monthly allowance. I became so weak that I was forced to quit work, and my physician advised me to go to a lower altitude. When I left he gave me a certificate stating that I was so badly injured that I could not perform manual labor any more. I returned to Rock Island, and still having hope that I might get well, I consulted a surgeon connected with the railroad. After treating me for several weeks he pronounced me beyond help, and gave me a certificate to that effect. My case was presented to the insurance department of the Brotherhood of Locomotive Engineers, at a convention held in Pittsburg in 1890, and I was allowed part of my insurance on disability.

Before I went to the convention, Christian Science had been mentioned to me. I then thought it might heal a mental condition, but could not see how it could reach a physical injury like mine. Soon after I returned my condition became much worse. I sent for another physician, but received no help. As a last resort I decided to try Christian Science. After four weeks' treatment I seemed no better. I had been given a copy of Mrs. Eddy's book, "People's Idea of God," which gave me new light and hope. I stopped the treatments, purchased a copy of Science and Health, and on the third day, while I was reading the book, a strange feeling came over me. Immediately the pain and trouble left me. Soon after I was healed, I went to work and have worked five years, realizing good health and strength. I am now in the best of health.

ROBERT M. WATTS, Rock Island, Ill.

In June, 1889, I was taken seriously ill and one of the leading physicians was called in. The case dragged along until about the middle of July, when he took me to Minneapolis, Minn. While there I went through a medical examination and was told that my physician had given me the right medicine. During this time and up to the middle of August I had been coughing a great deal. I then changed physicians, but I got worse every day until the latter part of November, when the physician told me that he could not do anything more for me, and that my only chance would be to go to Colorado or Georgia. My wife then decided to take me to Colorado Springs, and we arrived there on the 1st of December. One of the leading physicians there gave me a thorough examination and diagnosed my case as severe lung trouble, and said that if I gained any I could never live away from Colorado. I kept getting worse every day, until I could not even go to the physician's office. He then told my wife that he could do nothing more for me excepting to give me medicine which would ease the pain.

During all this time my wife wanted me to try Christian Science, but I was not ready for it until one day my wife sprained her ankle while coming down stairs. This sprain was healed with one Science treatment, and this case of healing opened my eyes. I thought if my wife could be healed so quickly, why should I not try it myself? On the 1st of January, 1900, I threw away what medicine I had and called in the practitioner who had helped my wife. He treated me about three weeks and I decided to return home. When we arrived I had the practitioner treat me who had taken my wife's case two years before this. Soon after my return home I started a confectionery store, doing most of the work myself, and afterwards I became deputy sheriff of this county. At present I am working in the Government employ as money-order clerk in the Watertown post-office.

To-day I am a living monument of the health and strength due to God's protecting arm, and to Christian

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Science as taught us by our never-tiring and patient Leader. The study of "Science and Health with Key to the Scriptures" by Mrs. Eddy, has proven to me and to my family God's ever-presence in time of distress, and I give thanks to God and to our Leader for this enlightenment.

HENRY J. HILDEBRANDT, Watertown, S. D.

Among the many blessings which have come to me through Christian Science, the greatest is a growing realization that God is a loving Father, an ever-present reality; not an unknown and unknowable being, of whom I avoided thinking and was half afraid. This realization, that God is good, and that He made and keeps man in His image and likeness, has healed me of a moody, unhappy disposition, supposedly inherited, which had produced a discordant physical condition. "The blues," formerly a frequent companion, I have learned in Christian Science to recognize as "selfishness" and "self-pity;" and with that sense of the truth came also, through our text-book, the understanding how to destroy this false condition. By patiently striving to learn more of God and our relation to Him and to each other, I am gaining true joy, peace, and health.

Last year several very painful growths appeared on my hands, and as I failed to help myself, I went to a practitioner. She immediately pointed out a very strong sense of self-righteousness which I was holding, told me how to overcome it, and said that she would help me. After a few treatments the growths disappeared, leaving no scar; and criticism and self-justification gave place to love and humility.

I thank God that we are learning to know the truth which makes us free from sin and sickness; and grateful love goes out to Mrs. Eddy, His Messenger to this age, through whose untiring labors we are able to understand and prove this truth.—MARY KING SUMNER, Washington, D. C.

[Translated from the German.]

With a grateful heart I tell of my experiences in Christian Science, hoping this may help to give new courage to some hopeless heart. For fifteen years I suffered from nervous disease and was often tormented with sciatic trouble, so that it was impossible for me to walk and I had to remain in bed. I suffered from sleeplessness and distressing headaches, so that I was unable to work. For five years I had been obliged to wear glasses to work, and as far back as I remember I suffered every winter from a cough. All these ills, I can truthfully say, have disappeared through the power of God as revealed in Christian Science. I now sleep well; I can work better without glasses than I could formerly with them; the headache has appeared only twice in the two years during which I have been attending the Christian Science meetings, and it has not hindered me in my work. When error presents itself I am able, through the understanding that man is made in the image and likeness of God, to overcome its attacks.

I desire to express my sincere gratitude to our faithful Leader, Mrs. Eddy, who has shown us the way to God.

FRAU WITTMER, Zurich, Switzerland.

[Translated from the German.]

Led by a desire to express my gratitude for all that Christian Science has done for me, I give my testimony. As a result of an operation, and preceding troubles, about eleven years ago I was afflicted with heart trouble and suffered much. At one time I had to undergo a very painful operation, but on account of my condition the physician performed it without giving me anesthetics. In November, 1904, I had a child treated in Christian Science, and thereby came in contact with a practitioner, who explained to me its glorious teaching.

During the first few months after I came into Christian Science my trouble seemed to have entirely disappeared without treatment, and the rheumatic pain likewise. Through yielding to error, the heart trouble came up again, in March, 1905, and seemed worse than before. I was, however, treated in Christian Science and felt the effect immediately. Amidst all the anxiety there came a feeling of rest and peace, and although I seemed at first unable to think aright, within six weeks I was perfectly healed. I was never so well as I have been since this experience.

I am very happy over my freedom from the physical suffering of many years' standing, but much more happy am I over other things which Christian Science has brought to me. When I was but a little child I had a great longing for God and prayed to Him fervently. This seeking and longing never ceased, although I found no satisfaction in my religion and seemed to receive no answer to my prayers. To-day I understand the statement: "Ye ask, and receive not, because ye ask amiss," with many other Bible passages which were formerly clouded. I now know that we cannot reap good where we have not sown it. I used to be most unhappy; life seemed to have nothing but trouble for me; I cried on the slightest provocation, and at times I could not listen to music without bursting into tears. This was all changed at once through Christian Science.

How happy I am to know God as the source of all good,—as the Father-Mother God who always surrounds His children with unchangeable love and sends good only. I had often asked why God should send so much suffering, and although I wanted to love God my fear was usually greater than my love. The struggle with error is not always easy, but every victory brings us a step forward in understanding. I cannot think of existence without Christian Science.

How grateful I am to God for leading me in this way; words cannot express it. We cannot be too grateful to Mrs. Eddy for her pure, unselfish life of love, which enabled her to reveal to humanity the truth that leads us from darkness to light. I am also grateful for our German monthly, *Der Herold der Christian Science;* it is a help in my daily work and has lightened many a struggle.

FRAU HELENE SCHMIDT, Berlin, Germany.

I became interested in Christian Science in 1902. For several years previous to that time I was suffering from stomach trouble, and had been under the care of several prominent physicians, but grew worse until my condition became alarming. I was then advised by a friend to try Christian Science. I purchased a copy of Science and Health and began studying it, and was healed in four weeks. I was also healed of the drink and tobacco habits in that same time. I had been wearing glasses for about twenty years, but was able to lay them aside and am getting along very well without them. I had prayed for health, and besides this I received from divine Love peace and happiness.

Words cannot express my sincere gratitude to God, and to Mrs. Eddy, our noble Leader in Christian Science, for all the blessings I have received. I am daily striving to gain more of this grand truth and to know God.

CHARLES F. FALLER, Buffalo, N. Y.

I am thankful for what Christian Science has done for me. I have had many proofs of Truth's power. Some time ago I had an ailment which was quite severe. I suffered greatly until the fourth day; I could not rest at all. I then had treatment in Christian Science, and in a short time the pain was gone. I have not had any trouble since. I desire to return thanks to God, and to our beloved Leader for bringing us this truth.

ERNST HUEBBE, JR., Watertown, Wis.

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FROM OUR EXCHANGES.

The average man believes in salvation by character and life, and he does not believe that a man's salvation is dependent on the opinions he may hold on doubtful theological points. He will agree with the minister that good works cannot save him, but the faith, *faith* that the pulpit is urging as all-important, seems to him to involve a considerable number of superfluous beliefs on side issues. And he also feels that it would be a good thing for the church if the minister would preach to some of his most affluent supporters the inexorable necessity of a holy and Christlike character if they expect to be saved. Here scientific theology supports completely the average man's contention, and proclaims that a man is saved by what he is and not by what he thinks, or what he says he thinks, or thinks he thinks. "Saving faith," faith in the only Biblical sense, is simply trust in God, confidence in Jesus, and does not, of necessity, involve any intricate speculations as to the inner constitution of the Godhead, or as to the eternal relation of the Man of Nazareth to that Godhead, or as to the precise stipulations and specifications of the "scheme of salvation." These matters are interesting to the religious imagination, but a man can believe and be saved without reference to any of them. HENRY GOODWIN SMITH.
The Outlook.

The conviction prevails that the pulpit has lost its power. The extent of this conviction is a just cause for anxiety even to those who are persuaded that the conviction is not well founded. With many devout Christian people, there is dissatisfaction with, even distrust and undisguised disapproval of, much preaching that men hear when they claim the privileges of worship. Nothing is to be gained by minimizing or evading this fact. Apologies offered for the preacher because of the indifference or antagonism of the age cannot avail. Passionate condemnation of the age by the preacher will not excuse him. He is sent to save the age. Just here, then, we would express the conviction that preaching has not lost its power. No age has been more eager to hear and obey the preacher who really preached, whether it be from pulpit or platform or editorial chair. And in no nation have the effects of preaching been more effective in shaping its destinies than in our own country to-day. Where the preacher has a message and delivers it under the pressure of St. Paul's standard, "Woe is unto me, if I preach not the gospel," he has hearers and he has followers. Men hear and obey.—*The Churchman.*

Jesus had mastered the problem of making the best moments persistent, at least after the wilderness temptation had been fought out to its end. When we study the Great Life to learn how he did this, we discover that his profound trust in the Father lay back of the serenity of his days and was the warrant of his uniformly high level of life. He carried into the seemingly casual and commonplace action the great motives which came to him as in the moments of peculiar vision. It was all the Father's business, and therefore was worthy of his best self.—*Zion's Herald.*

How slowly we learn that, if we cannot find inspiration in what we call the commonplace, we can hardly find it at all. The transmutation of the common life into a precious product of thought and feeling is the real philosopher's stone, as it is the deepest secret of happiness. Change has its special uses and benefits, but it is mainly good because it opens our eyes to what we have always looked upon, but never have really seen.—*The Christian Register.*

All this speculation about what Jesus would do will disappear when we find one soul that has been so close to and in such constant association with Jesus as to catch his spirit, to be able to look upon the mirror God has let down from heaven and absorb enough of the spirit to transform the life into His image, from glory to glory.
REV. E. V. STEVENS.
The Universalist Leader.

The temperance outlook is favorable as it has not been for many years past. It is not only that a wave of temperance is passing over the country. The wave has, so to speak, come to stay, and the whole question is ripe for action.—*The British Congregationalist.*

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"WHAT I SAY UNTO YOU, I SAY UNTO ALL—*WATCH*" JESUS

Vol. IX. No. 12.

BOSTON, NOVEMBER 17, 1906





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ITEMS OF INTEREST.

National.

Commander Robert E. Peary of the United States Navy has made a record of "farthest north"—87 degrees and 6 minutes. The highest latitude previously reached was that of the Duke of Abruzzi's expedition, 86 degrees 34 minutes. Herbert L. Bridgman, secretary of the Peary Arctic Club, received from Peary this communication:—

Hopedale, Labrador, via Twillingate, Newfoundland, Nov. 2.

Herbert L. Bridgman:—Roosevelt wintered north coast Grant Land, somewhat north Alert winter quarters. Went north with sledges, February, via Hecla and Columbia. Delayed by open water between 84 and 85 degrees. Beyond 85 degrees six days. Gale disrupted ice, destroyed cachés; cut off communication with supporting bodies and drifted due east. Reached 87 degrees 6 minutes north latitude, over ice, drifting steadily eastward. Returning, ate eight dogs. Drifted eastward, delayed by open water, reached north coast Greenland in straitened circumstances. Killed musk ox and returned along Greenland coast to ship. Two supporting parties driven on north coast of Greenland. One rescued by me in starving condition. After one week's recuperation on Roosevelt, sledged west, completing north coast Grant Land, and reached other land, near 100th meridian. Homeward voyage incessant battle with ice, storms, and head winds. Roosevelt magnificent ice fighter and sea boat. No deaths or illness in expedition.

(Signed) Peary.

The Interstate Commerce Commission has decided to investigate all the Harriman railroad enterprises early in the new year. This investigation may prove as important as that made by the Commission into the combination of the Northern Pacific and the Great Northern, which, as the Northern Securities Company, was dissolved by order of the Supreme Court under the anti-trust law. The Harriman system includes the Union Pacific, the Southern Pacific, and the Oregon Short Line, which should be competing roads, in the judgment of the members of the Commissions; and the newly acquired control of the Illinois Central and the Baltimore and Ohio constitutes a big factor in determining transcontinental rates. The investigation of the Harriman interests will be taken under the amendment to the Interstate Commerce Act, which passed Congress in 1891.

President Roosevelt, on board the United States battleship Louisiana, bound for the Isthmus of Panama, passed out to sea through the capes of Virginia at 6.40 o'clock on the morning of the 6th. The Louisiana was followed by the cruisers Tennessee and Washington as convoys. The Louisiana will not leave the coast shore for any great distance and will be in touch by wireless during almost the entire trip. Arriving at Colon Thursday morning, Nov. 15, that and the two following days will be spent in going over the ground of the Canal. He will leave there on the 18th, will touch at San Juan on the 22d, and will be back in Washington on the 27th.

The Government Bureau of Mines declares that this country will soon be producing the bulk of the world's supply of platinum. At $28 an ounce, its present price, the metal is costing considerably more than gold. Nearly the whole of the world's supply of the metal has been derived hitherto from mines in the Ural Mountains. An examination of the so-called "black sands" of the Pacific coast, which were suspected to contain platinum, shows that they may be made to yield rich returns in that metal.

A conference between the troops and the Ute Indians, who have been causing apprehension in Wyoming and Montana, was held on the 3d. The Indians agreed to return with Colonel Rodgers to Fort Meade, S. D., to be cared for there by the Government, while their chiefs, Red Cap and Black Whiskers, go to Washington to see President Roosevelt. Good feeling is said to exist between the troops and the Indians, who number about four hundred.

The superintendent of the Texas penitentiary system, in his report to the Governor, recommends that the State build a cotton mill and binder twine factory at the Rusk Prison. He also recommends that the convict lease system be abolished.

Foreign.

Captain Amundsen, the Arctic explorer, who has just returned from his trip, which especially investigated the magnetic north pole, says: "It will require about three years to compile all my records. When the work is completed we will probably be able to tell all about the magnetic pole, what its extent is and whether it is stationary or variable. I assume that I reached the magnetic pole, judging from my compasses, which ceased to move, the needle becoming as fixed as a stick. I made constant observations, covering a period of two years, and my notes and figures are very bulky."

The international wireless telegraph treaty was signed at Berlin by all the Powers, but Great Britain, Italy, Japan, Mexico, Persia, and Portugal did not join in the special article containing one of the United States' proposals, that inter-communication be obligatory between ship and ship.

The Italian Minister of the Treasury announced last week an appropriation of $100,000,000 for improvements in State railroads and said the budget for the year would show a surplus of $12,000,000.

Industrial and Commercial.

Never in our history as a great producing nation, says the *New York Commercial*, has there been such a demonstrated and increasing inability to supply the demand for cars, and locomotives to draw them, in the handling of the fall transportation on our railroads. It is not that the railroads have failed to foresee the excess demand for cars, for our news columns testify to the enormous orders for cars placed by the various railroads during the past months; it is because the car manufacturers and locomotive builders simply cannot handle all or nearly all the business that has come to them. The congestion of orders for cars among manufacturers is only equaled by the congestion of freight at stations and in storehouses awaiting the cars to transport it. Any exact measure of the car shortage to-day is impossible, but some suggestion of its extent is gleaned from such reports of their needs as come from the New York Central, which says that it could profitably use five thousand more cars in its Chicago district alone. At Pittsburg, where a few days ago all receipts of freight had to be suspended for thirty-six hours in order to relieve the congestion, it is said that thirty thousand more cars could be used at this time.

New kinds of emeralds and sapphires have made their appearance in the market and it is said that the products, while artificial, are the same in composition and properties as the natural stones that are simulated. The so-called emeralds are really aquamarines, a much cheaper stone, to which the characteristic green emerald shade has been imparted by a secret process supposed to include the application of intense heat and strong acid. Jewelers say that if such a process has been discovered it will mean a revolution in the emerald trade. It is expected that testimony will be offered to show that the sapphires are made by the same process as reconstructed rubies. Because of the great skill of the Parisian chemists in imitating the natural stones, prominent dealers express the opinion that this country should have a law similar to one in force in France, as a result of which a reconstructed stone must be sold explicitly as such.

The Pennsylvania Railroad has announced an increase in wages affecting 185,000 men and increasing the annual pay roll about $12,000,000. It is expected that the directors of railroads west of Pittsburg, operated by the Pennsylvania road, will take similar action, involving 60,000 men and adding $4,000,000 to the annual pay roll. The Philadelphia and Reading system announces an increase of ten per cent to all employes receiving less than $200 a month. This affects about 25,000 men. The Standard Oil Company has decided to increase the wages of its 60,000 men. The Amalgamated Copper Company is also to increase the wages of its 15,000 men. The United States Steel Corporation, which advanced the wages of its 175,000 men in March, 1905, is said to be considering another advance.

The Bremen of the North German Lloyd line, one of the first transatlantic steamships to be equipped with the Slaby-Arco system as now perfected—the "Telefunken" system—on a recent voyage got a message from Naum, a station near Berlin, when she was 1,500 miles away, beating the record made during the last voyage westward by 250 miles. When more than 1,600 miles from Poldhu the operator was able to make out distinctly messages which had been flashed from the wireless station at that point, and on the same day messages from Cape Cod were understood.

The aggregate railroad mileage under contract for construction or in immediate prospect in the United States and Canada, says the *Review of Reviews*, is over 22,000 miles. The aggregate of cash to be used in this construction and in the great projects of the American trunk line railways is over $750,000,000. If the entire gold production of the world in the two greatest gold years of history were applied to this construction it would fall far short of meeting it.

The United States Steel Corporation has decided to build two new blast furnaces at the Duquesne Steel Works, costing about $1,500,000, and one at Donora to cost about $800,000, and a fourth will likely be built at Homestead or Braddock.

Laborers for the Panama Canal still continue to arrive at Colon from Spain. Very few are coming from the West Indies, where planters and others employers of labor are doing their best to retain their men.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

MRS. EDDY WROTE HER OWN BOOKS.

If the *World* had been searching among Mrs. Eddy's friends, those who are best informed regarding her affairs, they might have learned that what they assume to be a secret was long ago published by Mrs. Eddy herself, and is well known to all Christian Scientists; namely, that the Rev. J. Henry Wiggin was for some years a literary critic for the Rev. Mary Baker G. Eddy.

He was employed for the purpose of improving her diction, and Mrs. Eddy gratefully acknowledged the fact that he had not disappointed her, but faithfully performed the duties for which he was employed. It should be borne in mind, however, that something besides paragraphing and punctuation, something more than mere grammatical and rhetorical constructions, are needed to constitute such a book as "Science and Health with Key to the Scriptures." One must have ideas, and even the critic quoted in the *New York World* affirms that Mrs. Eddy furnished the substance for the Christian Science text-book, and that she was the last to pass upon it. She alone decided whether or not Mr. Wiggin's suggestions were to be adopted, and she always took care not to let his interlineations or changes affect her meanings.

I have heard Mrs. Eddy speak very highly of Mr. Wiggin and of his work for her. He seemed quick to grasp her ideas and able in the art of making whatever reconstructions were necessary to place them in a condition acceptable to Mrs. Eddy.

Mr. Wiggin himself once published the following statement:—

"Within a few months she has made sacrifices from which most authors would have shrunk, to insure the moral rightness of her book. Day after day flew by, and weeks lengthened into months; from every quarter came importunate missives of inquiry and mercantile reproach; hundred of dollars were sunk in a bottomless sea of correction; yet not till the authoress was satisfied that her duty was wholly done would she allow printer and binder to send forth her book to the world."

In his writings Mr. Wiggin has referred to Mrs. Eddy as the "Founder of Christian Science," and at one time said, "She is the Moses come to lead them through the Red Sea of fear by faith, which they must repose in her teachings, to the land of deliverance—good health and all right opinions."

When conversing with Mrs. Eddy some time ago, she told me that Science and Health was not arranged to suit her, and we assume that she revised it partly for that reason. We cannot emphasize too much the fact that Mr. Wiggin was not employed to change or reconstruct Mrs. Eddy's ideas, nor was he permitted to do this. He was simply her proofreader.

Mrs. Eddy has never posed as a literary prodigy, but even in her childhood she wrote verses which would have done credit to a woman of mature years, and there was a demand for her literary productions during her early years. When about eighteen she wrote for the *Belknap Gazette*, published in New Hampshire, and later for the *New Hampshire Patriot*. When we consider how extensively she has written during the past thirty-eight years, and note that she has ever been highly progressive, we concede that she has acquired literary ability and celebrity. Conpetent judges have placed Mrs. Eddy among the able writers of the age. A few years ago the *National Magazine* named her among the eighteen most able writers of this period.

If Mrs. Eddy's successful career as an authoress has been dependent upon the proofreading of the Rev. Mr. Wiggin, we think we are justified in asking, Did any of the other authors whose manuscript was censored by Mr. Wiggin meet with the same degree of success?

The assertion that Mrs. Eddy inquired of Mr. Wiggin concerning the difference between the meaning of the word "gnostics" and the word "agnostics," and that she told him she thought the two words bore the same meaning, is utterly unreasonable and incredible from any point of view, for even a schoolgirl would know that "gnostics" with the prefix "a" could not have the same meaning as it would have without it. Beside, Mrs. Eddy could have consulted her dictionary or encyclopedia, and thus have reliably informed herself.

Mr. Wiggin is not here to speak for himself, and our readers should take note that Mr. Wright's allegations as to what Mr. Wiggin said to him are not sustained by any evidence beyond Mr. Wright's unsupported testimony. They are alleged quotations from a dead man. Why did Mr. Wright defer the publication of his charges until after the death of Mr. Wiggin?

Mrs. Eddy has written and published much matter that Mr. Wiggin never censored. I have in my possession many letters in Mrs. Eddy's own hand that are excellent literary productions, and no one but myself has ever seen them since they came from her pen.

ALFRED FARLOW.

New York American.

FROM OUR CONTRIBUTORS.

WHERE TO LOOK FOR THE TRUTH.

CLARENCE W. CHADWICK.

THE futile effort of the human mind to find truth where it is not, is graphically depicted in one of Lowell's essays, where he says, "All men who know not where to look for truth, save in the narrow well of self, will find their own image at the bottom, and mistake it for what they are seeking." Because it cannot penetrate the domain of reality, the effort of material sense must ever be to find truth in matter, good in evil, and life in death. Under the domination of corporeal sense, the poor mortal continues to grope in the dark, until suffering compels him to look beyond the confines of mortal knowledge for that first faint glimpse of spiritual light which appeared to the Magi of old. If left to follow his own native instincts, he would drift farther and farther away from a consciousness of the unseen facts of being, and would try to console himself with that false consciousness that is ever learning without attaining to a knowledge of spiritual truth. Unable to discern the thoughts of God, he would look at his own finite, human concepts and call them real and God-created. Reasoning from material and finite standpoints, he would insist upon comparing material thoughts with divine ideas, in

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his vain effort to bring God and His perfect creation down to the level of human perception and comprehension. He would delve into his own storehouse of sense testimony and knowledge for the definition of every new word or expression used to convey an accurate idea of the unseen truth. The result would necessarily be a human misconception of the true idea. This is as far as material sense can go in its search for the truth, and here it must learn to receive divine correction and to surrender its material concepts for spiritual understanding.

Thousands upon thousands of earnest Christian people are reading and studying the Bible in a search for that bread of Life which comes from the heaven of spiritual perception and understanding, without being able to find it. Why this failure, after years of faithful search and Christian profession of faith in Christ as the Saviour of mankind? Simply because they have been seeking the truth where it could not be found, and through the medium of material sense,—the acknowledged channel for all that is finite, evil, and perishable, but of naught that is infinite, good, or enduring; because they have not reached the point where sense testimony has been corrected and reason properly directed into spiritual channels; because they have tried to believe in a God who is Spirit while also believing the evidence of five senses which positively deny the power and presence of Spirit. Unconsciously they have relied upon these senses to define the nature of something of which they know absolutely nothing. When reading the accounts of Jesus' mighty works of healing, they have allowed material sense to tell them that these were simply miracles, inexplicable to this age, and that it is unreasonable to think of their ever being repeated for the benefit of suffering humanity. Like Moses of old, they have put the veil of matter over their faces when reading and attempting to explain the sacred Word of God, which has encouraged the education of the material senses rather than the cultivation of spiritual sense. The divine order has thus been reversed, in belief, and matter has been looked upon as the only natural and available remedy in time of need.

Not until the advent of Christian Science was this veil of material belief taken away, and the power of Spirit made practically available in the healing of disease. Thousands of the world's best people are daily turning away from the veiled theology of the past, and are looking deeply into the Science of being, not for a merely intellectual concept of God and man, but for the divine idea, the image and likeness of Spirit. They are learning the lesson of humility, whereby they can come into practical possession of "the unsearchable riches of Christ."—Truth. They are learning the more practical import of self-abnegation, by which they can leave all for Christ and enter into constant, conscious companionship with good. They are learning to become "rich toward God," which enables them to appreciate the sentiment once expressed by Henry Ward Beecher, "In this world it is not what we *take* up, but what we *give* up that makes us rich." In living for humanity they are learning to lose self,—learning to become scientifically altruistic.

Christian Science is taking humanity "back to the Bible" as the one great Book of books. Never before in the history of the world has it been read so eagerly and so intelligently as it is to-day, and for no other reason than that the veil of the temple has again been rent, whereby the scientifically spiritual meaning of Holy Writ stands out in bold relief to those who are wise enough to prohibit themselves "the childish pleasure of studying Truth through the senses" (Miscellaneous Writings, p. 300). The recognition and practical re-statement of the Principle of Christian healing is the secret of the present unusual interest in the Bible. No other demonstration could lead thought "back to the Bible," back to the divinely practical standard of primitive Christianity, when God was understood to be the great Physician, "who healeth all thy diseases." So long as humanity is content simply to believe in Christ, without understanding the practical import of the Word made manifest in the healing of disease as well as sin, it will fall far short of a just estimate of the Bible.

Christian Science, instead of discarding the Bible, as is ignorantly alleged by some people, travels the entire distance back to its spiritual teaching, and relies upon its sacred promises as being practically operative and available in every hour of mental, moral, and physical need. It has demonstrated beyond cavil that it is the will of God that Christian healing should play just as prominent a part in Christian faith and living to-day as it did in Jesus' time, and it establishes the conviction that the only true or spiritual meaning of the Scriptures will be revealed,—not in proportion to individual belief or possession of faith, but to our obedience to that dual command of the Master, "to preach the kingdom of God, and to heal the sick."

THE LESSON OF THE X-RAY.

ESTELLE B. WINSLOW.

In him was life: and the life was the light of men. . . . That was the true Light, which lighteth every man that cometh into the world.
JOHN. 1: 4, 9.

Spirit is light: and the opposite of Spirit is matter, darkness, even as darkness is the opposite of light.—*Science and Health*, p. 504.

AN experience of my own with the X-ray has helped me in my desire to understand Christian Science. I placed my gloved hand under its light, and only the bones of my fingers and thumb, and a ring on one finger were visible. I then held a small box, just brought from the jeweler's, under the light, between my thumb and finger. I saw a thumb bone, a space, then a bar (of gold), another space, and then my finger bone. Glove, flesh, paper, string, box, cotton, more paper, were gone to mortal vision.

If we go into a darkened room, all the objects are dim and perchance distorted. We may imagine them to be very unlike themselves. When we let in the light, however, it is with the expectation of seeing things as they really are; but it has been proven as above, that a given kind and quantity of light will cause all objects of material sense to disappear, and in this is not light the symbol of enlightenment?

The answer is plain. Mortal mind betrays itself. Its own light proves its own nothingness. Physicists practically agree to-day that the old idea of matter must be given up as altogether erroneous. Says our Leader, "The rays of infinite Truth, when gathered into the focus of ideas, bring light instantaneously; whereas a thousand years of human doctrines, hypotheses, and vague conjectures emit no such effulgence." "All dream-shadows, dark images of mortal thought, . . . will flee before the light" (Science and Health, pp. 504, 418).

[Written for the *Sentinel*.]

REST.

JEANNETTE A. BECKER.

WHEN work is done,
And sleep broods softly o'er
The closing lids of day,
Breathe thou a little prayer
Of loving gratitude
To th' Eternal One
Whose law, forever sure,
Doth keep thee on thy way
With tenderest care;
And make a place
For peace to enter in
Thy waiting heart. Thus blest,
With joy unspeakable,
Thou shalt find rest.

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SELECTED ARTICLES.

IT is worth noting that since the appearance of the editorial in *Outburst* Dr. Adcock's case [in London, England] has been tried and the jury failed to sustain the charge, consequently the prediction that he will have a long term of imprisonment has no opportunity of fulfilment, nor has this case had a tendency to make Christian Science unpopular in England, where the facts were better known than here. On the contrary, there is every reason to believe that there is an augmented interest in this subject now manifest in England. It was brought out at the trial of Dr. Adcock that Major Whyte was a very strong-willed man and managed his own affairs up to the time of his death, so that it is hardly fair to say that he fell into anybody's clutches. Christian Scientists are not going about the country importuning people to take treatment. On the contrary, it is the general custom to insist that prospective patients make their own choice, without outside influence, and choice is usually made, as in the case of Major Whyte, after material remedies have failed to produce results. Dr. Adcock was a licensed physician who had retired from practice. The charge against him was based upon the assumption that he was called to treat the case medically, that as a medical man he knew the needs of the patient and neglected him from a medical standpoint. As a matter of fact, and as the evidence shows, Dr. Adcock was not employed either as a physician or as a Christian Science practitioner, but as a nurse to help Major Whyte's servant dress his wounds. Dr. Adcock professed an interest in Christian Science, but was not a Christian Science practitioner nor a member of a Christian Science church.

The facts show conclusively that Christian Science was not censurable for the part it played in this case. Major Whyte, the patient, was suffering from a broken back, a malady which medical science does not profess to be able to heal. Major Whyte told the first Christian Scientist who visited him in the army hospital at Osborne that the doctors could offer him no hope of improving his condition. In view of this, it seems strange that one of the specialists who testified at the trial, when asked if Major Whyte could have been saved if he had continued to resort to medical treatment, replied with assurance, "Oh, certainly."

Major Whyte had suffered agonies, and so intense was the pain that he had been given frequent injections of morphine and had openly expressed his wish to commit suicide. From the first Christian Science treatment he improved. All pain ceased and he began to sleep peacefully. Of the bed-sores, one healed completely in ten days and the other in six weeks; and the autopsy showed that a new bone had begun to form at the seat of the fracture. He became cheerful and hopeful and withdrew his resignation from the army. He continued to gain and finally thought he could care for himself and dismissed his practitioner. He was subsequently treated for short periods by two other practitioners, but he was not under Christian Science treatment when he died. WILLARD S. MATTOX.

The Orator-Outburst, Spokane, Wash.

The question is being asked again in the State of Ohio, Shall the Christian Scientists be allowed to practise healing among themselves, according to their religious notions, and shall they be allowed to collect a fee for the same?

It seems strange indeed that such questions could be asked in a truly civilized community. The first thing that springs up in the mind of any person who is actuated by any degree of fairness and justice is, Why not let the people alone? They constitute a dignified and sincere religious denomination. They have risen in spite of the taunts and misrepresentations of their enemies. All the churches of Christendom, all the teachers and professors of all colleges, have ridiculed them, have derided them, have called them everything but decent men and women. And yet, in spite of all this, they have steadily grown. Their churches are to be found in every large city, and their believers to be found in every community. . . .

We dare not disturb these people we call Christian Scientists, for the pronunciation of their faith sounds strangely like that primitive Christianity which survived in spite of legal enactments, in spite of personal assaults, in spite of the jeers and contempt of the scholars. We dare not touch these people, lest haply we shall find ourselves fighting against God himself.

For the sake of the many thousand homes that Christian Science has blessed; for the sake of the beautiful temples that Christian Scientists have reared all over our land; for the sake of the multitude of worshipers that assemble every Sunday in all parts of the civilized world, we will let them alone in reverent respect, waiting to see what message they are bringing to the world, waiting to discover what new thing God has to reveal to us through them.—*Medical Talk.*

The foundation upon which Christian Science has its firm basis is God, and the premise of all the conclusions reached in Christian Science is that God is Spirit, All in all; that God made man in His image and likeness; indeed, that God made all that was made, "and, behold, it was very good." In the matter of healing, the basic premise of Christian Science is that Spirit, God, is the healing power. In view of the fact that Christian Science can prove that it has healed all manner of sickness and sin, including many forms of disease pronounced incurable by regular physicians, it is reasonable to conclude that the deductions reached in Christian Science through logical adherence to its premise are correct, since they govern those who study and apply this Science.

As God does not create disease and sin, they must have only a fabulous existence, God having made all that was made. So long as disease and sin are condoned and not overcome, they must be grappled with until destroyed by "the truth," which the Galilean Wayshower said "shall make you free." We all concede that mathematics is flawless, perfect in every instance, notwithstanding the many mistakes made by those who attempt to apply its basic law. This is equally true of God and His creation, and it is upon this ground that it is said in Christian Science that there is in reality no disease; but it is even more fully recognized among Christian Scientists than by others, that it is necessary to uncover and overcome the false and material beliefs which give rise to the inharmonious conditions. To say, as does our critic, that Christian Science is founded on the denial of disease, is to substitute an effect for the cause, and it amounts to a perversion of the teaching of Christian Science. H. CORNELL WILSON.

The New York Sun.

Christian Science does not teach that neither darkness, nor sickness, nor sin, nor sorrow exist in the material sense of things. It agrees that these are about all that are represented by it, including mortal man expressing the carnal mind. But these are not the spiritual realities which Christian Scientists are striving for, and they learn by degrees that they can be put aside for the things of God.

Can our critic mean that the casting out of sin, sickness, and all untoward conditions afflicting mankind, after the manner of Christ Jesus, our Exemplar, is "expurgating common sense"? This Jesus did, and all Christians must agree that he came to destroy the works of the devil, not the realities of God and His creation, and his promise was, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do." MARY HATCH HARRISON.

News and Observer, Raleigh, N. C.

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LETTERS TO OUR LEADER.

New York, N. Y., Oct. 29, 1906.

Beloved Teacher:—Just a word to tell you how full my heart is with love for you. We are all working to know the truth of what you once said to me in a letter: "Error is not Mind, therefore it is nothing." It thinks it is destroying you, when it is only destroying itself. It thinks to weaken and confuse your followers, but it is only knitting us together more closely, and enabling us to present an unbroken front to the seeming foe. I have thought much about you in the past week, of your sincerity, your faithfulness, and your loyalty to Principle. Many a story in prose and verse has come down through the centuries, of leaders who have given up home and kindred for the sake of the cause they loved, but nothing has ever been told of man or woman that begins to equal or compare with what you have done. Our very hearts burn within us when we think how you, for the sake of poor, weak, suffering humanity, stood alone, with every weapon pointed at you; with shot and shell falling around you; because you alone knew how they could be lifted out of their weakness and their suffering. You alone, of all who have called themselves Christian Scientists, have been in the past, and are to-day, absolutely faithful. This letter seems cold, but my heart is so full of tenderness, of loyalty to you and to the Cause, that I do not know how to express it.

Your loving, grateful student,

LAURA LATHROP.

Boston, Mass., Nov. 2, 1906.

Beloved Teacher and Leader:—It was my privilege to lecture in Cambridge, Mass., last evening, and I must tell you what an absolute joy it was to speak, out of an experience covering almost a score of years, for you and your great Cause and work. Never before had I felt so deeply the full force of the fact, as when I told the audience last evening that no one having any adequate conception of your character and history could but be stirred to the depths of his being by the unutterable pathos and the unmeasured majesty of a life lived so near to God.

During one of my recent lectures in the West, three people were healed. One of the cases was of a serious ailment which had been of several weeks' duration. At another of my lectures, two members of a certain family, who had not spoken to each other for twenty years, were present, and before leaving the Opera House they met, shook hands, and were reconciled. When we see such blessings bestowed upon humanity through the operation of divine Truth and Love, as revealed in Christian Science, it makes the whole combined malice of mortal mind appear to be just what you have taught us to name it,—"earth's harmless thunder." It also draws us closer to the sheltering wings of Love, and to you, Love's messenger, for guidance.

It is such a joy and constant blessing to have the privilege of speaking to the people of your great work and place in history, and of the sane and right devotion of your followers. I pray and strive to be more worthy and efficient in the discharge of the task you have assigned me.

With ever-growing love and gratitude,

Truly and lovingly your student,

MARY BROOKINS.

Chestnut Hill, Mass., Nov. 7, 1906.

My Beloved Teacher and Leader:—It is just nineteen years to-day since I first saw you, and entered your class. Words are wholly inadequate to express my gratitude for the untold blessings that have come to me through your teaching and life. I have been saved from sin, sickness, disease, sorrow, and limitation, over and over again, through the truth you have taught me. When I entered your class it was with the thought to benefit myself and family thereby, but before the close I knew I had gained something of which all the world was in need, and I began at once to practise what I had been taught. Through your teaching I have had the great joy of seeing the blind receive their sight, the lame walk, the drunkards reformed, the helpless, hopeless invalid restored to health and happiness. Both acute and chronic diseases, pronounced incurable by M. D.'s, have yielded—many times instantaneously—to the power of Christ, Truth, as revealed through you. No earthly pleasure can be compared with the joy of helping humanity out of the depths of despair through Christian Science.

Oh, how I thank and love you for your self-renunciation, for your willing obedience to every call from heaven! and how deeply I regret that I have not shown my gratitude in ways that would help you more tangibly than do verbal expressions of love and loyalty. May the beautiful richness of infinite Love ever rest upon you, and may the love of those whom you have blessed grow stronger and greater, until persecutions cease and only joy and gladness fill your cup of rejoicing to the brim.

Gratefully your student,

ELLA E. WILLIAMS.

Chicago, Ill., Oct. 28, 1906.

Beloved Leader:—My heart never went out to you in deeper gratitude or more tender love than to-day, nor have I ever more keenly realized and appreciated your consecration to God; your faithfulness in following in the way pointed out by our Saviour, though it be with bleeding footsteps; your unselfed love in bearing the burden of discovery and in restoring to mankind the healing Christ; your great compassion for a suffering world, and above all your loving and gentle patience, and sweet forbearance with those who, in their ignorance, would trample on and endeavor to destroy the "pearl of great price" which you have shown them how to possess and thereby be lifted out of the bondage of sin, suffering, and sorrow. In this hour when the carnal mind is endeavoring to show more strongly its enmity against the things of God, and His messenger, our heavenly Father is with us, and through His Word, in our Lesson-Sermon to-day, "Everlasting Punishment," points out the end of the evil-doer as follows:—

Matthew, 18 : 7: "Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh." And in 2 Thessalonians, 2 : 7, 8: "For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming."

In our text-book, Science and Health, p. 180, we have this correlative passage: "The only power of evil is to destroy itself. It can never destroy one iota of good. Every attempt of evil to do that is a failure, and only aids in peremptorily punishing the evil-doer."

We have the joy of knowing that when God in His infinite wisdom appointed you His messenger of Truth, He also embosomed you in His love, which will comfort, protect, and sustain you every step of the way, unto that perfect day when the full glory of the Lord shall be manifested on earth.

Faithfully and gratefully,

JEANNETTE R. GOODMAN.

San Francisco, Cal., Oct. 23, 1906.

Mrs. Mary Baker Eddy,

Pleasant View, Concord, N. H.

My Dear Mrs. Eddy:—I have been in this western country for something over a month now, and early in the trip had a most charming experience that I intended to write you about.

Your grandsons acted as ushers at the lecture at Lead.

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South Dakota, and your granddaughter seemed to be the executive head of the enterprise. The young people I met several years ago at St. Joseph, Mo., but this was my first meeting with your son; still, I think I should have recognized him almost anywhere, from his striking facial resemblance to you and the wonderful similarity of your voices.

Mr. Glover came to me after the lecture and expressed his pleasure and the profit received from the meeting. I had quite a conversation with him and his children, and was very greatly pleased with his general attitude respecting your great work. One of the ladies of the audience told me that he said to her with a tear in his voice: "I want to have a part in the wealth of love that is going from so many thousands of people to my mother." I feel that you would like to know this, and am sure it will be a great comfort to you to know that your grandchildren are so active in their devotion to the great Cause that you have brought from its hiding and given to the world.

I have been in San Francisco for several days, most charmingly entertained, and have had the satisfaction of donating a lecture to the church here, as a small contribution to their heroic effort at rehabilitation. Their temporary church is by all odds the best lecture hall in the city, and while in one sense primitive, it is a beautiful expression of the most modern and up-to-date common sense. Mr. Knapp has been in this State. Dr. Fluno lectures at Berkeley next Thursday. Mr. Tomlinson has a number of engagements here, and I understand that Mr. Kimball will come a little later, so it is very apparent that the earthquake's rock has not materially disturbed the serene and stately march in quest of the ultimate good.

It is most gratifying to me, as I am sure it will be grateful to you, to find everywhere in my going the devotion and love of your students for their great Leader.

Affectionately your student,
WILLIAM G. EWING.

Grand Rapids, Mich., Nov. 9, 1906.

Mrs. Mary Baker Eddy,
Pleasant View, Concord, N. H.

Beloved Leader:—First Church of Christ, Scientist, Grand Rapids, Mich., sends you greetings and love. We know that defamation and misrepresentation are powerless to harm you or our beloved Cause to-day. Already kindly feeling toward you from those who have thus far been silent is finding expression. We know that you are being sustained and helped in this crucial hour until the victory for Truth is won.

Our church is grateful for the privilege given of sending you this little silver bon-bon dish, for use in your room in First Church of Christ, Scientist, Concord, N. H. May the love, loyalty, and consecration it is intended to convey to you, our beloved Leader, and to the Cause of Christian Science, be each day deepened and increased until only the fruits of the Spirit are borne to you.

Thank you for the matchless culture and boundless health and wealth your book Science and Health is offering to the world. No Leader has been more deeply beloved or more lovingly followed than you are to-day. You would have rejoiced to hear the testimonies in our last Wednesday evening meeting, of love and gratitude to you because of the healing wrought through the reading of Science and Health and the practice of your teachings.

Lovingly yours,
CARRIE B. WOLCOTT,
PERCIVAL B. GARVEY, *Committee.*

Brookline, Mass., Nov. 8, 1906.

Our Revered Leader:—We, the students of Mrs. Annie Louise Robertson, in closing the 1906 meeting of our Students' Association, esteem it a glad privilege that we can make loving acknowledgment of our great debt to you, through whose pure spiritual vision the message and wonderful achievements of Christian Science have been revealed and established. As we better understand your teachings and more largely share their fruitage, we are increasingly grateful for the supreme confidence in God and His Cause which you inspire; for the divine guidance and protection which attend you; for your patient, watchful care, and for your gentle forgiveness of those who oppose because they do not understand your mission. We recognize that our gratitude is a very inconsiderable part of the great volume of love going out to you the world over, but we long to make our love effective by embodying it in that true spiritual living and thinking which heal and redeem.

With loyalty and gratitude,
MARTHA L. STRANG, GEORGE H. MOORE,
ALICE M. WHITING, For the Association.

Kansas City, Mo., Oct. 18, 1906.

Beloved Leader:—My last date arranged for is in Southern California on Dec. 11. In that wonderful new land, Oklahoma, soon to be a State, I found excellent healing, and your Cause growing numerically and spiritually. In Oklahoma City the chairman was president of the Business Men's Club, and a Hebrew. During the lecture I read a short passage from Science and Health. At the close of the lecture he said that he should buy that book at once and attend the Christian Science services. I accepted the privilege of presenting him with a copy. He was delighted and said that he should read it carefully.

How beautiful that in your own day, through your revelation of Truth, "the people that walked in darkness have seen a great light." Lovingly,
IRVING C. TOMLINSON.

Rutland, Vt., Nov. 5, 1906.

Beloved Leader:—At this time, when one is so strongly reminded of the "hill of Calvary," the heavy cross, and the jeering crowd, would it cheer and comfort, even a little bit, your faithful heart, to know that among the thousands who are standing firm and true, with staff in hand, is the little church in Rutland, Vt.? Not only for this church can I speak, but as Publication Committee for the State I am sending you to-day the assurance of love, loyalty, and obedience of the combined churches of our State. God blesses you, dear, patient Leader, and with you, us, your obedient followers.

With tender love,
HELEN S. B. ROSS.

Macon, Ga., Nov. 8, 1906.

Mrs. Mary Baker G. Eddy.

Beloved Helper:—We love you at all times, and love you most when you are most misunderstood. You certainly know the Christ-way of overcoming all evil with good, and your place in the affections of mankind, as well as in the arms of divine Love, is as secure as it is everlasting. I often wonder if you realize how much good you are doing by continuing to live and to labor as you do for the coming of the kingdom of God on earth.

Gratefully and lovingly yours,
J. R. MOSLEY.

Knoxville, Tenn., Nov. 4, 1906.

Mrs. Mary Baker Eddy,
Pleasant View, Concord, N. H.

At the regular meeting of the Board of Directors of First Church of Christ, Scientist, Knoxville, Tenn., held to-day, the members unanimously voted an expression of their increased sense of love, loyalty, faith, and confidence in your wisdom and ability as our Leader.

By order of Board of Directors.

JOHN W. CRUZE, *President.*
NELLIE H. MATTHEWS, *Clerk.*

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book does not consult nor read letters on disease. Writing to Mrs. Eddy *is not* prohibited. Take no notice of startling reports about Mrs. Eddy. Our Committee on Publication will be reliable on this subject. *Beware of counterfeit letters.*

"HONOR TO WHOM HONOR IS DUE."

DURING the past two weeks our Leader, Mrs. Eddy, has received more than the usual number of letters expressing the love and gratitude of those who have become beneficiaries of her labors in Christian Science, and we are pleased to devote more than the usual amount of space in this issue to the publication of a very small portion of these most interesting letters. The writers of these letters are cognizant of Mrs. Eddy's labors. They are living monuments to the efficacy of her work in Christian Science, and they know whereof they speak when they say that they are deeply indebted to her for the knowledge of God and His Christ which has healed them.

We happen to be personally acquainted with several of those whose letters appear this week, and we know that their experience differs only in detail from that of tens of thousands of others. These persons have been redeemed by Christian Science in the truest sense of the word. From hopeless, helpless, despairing, and dying invalids they have been transformed into healthy, hopeful, useful ministers of God, and they are now healing and comforting others as they themselves were healed and comforted. Not one of them, however, was able to do this humanitarian work before mastering in some degree the teachings of Science and Health. Truthfully has the editor of the *Portland* (Ore.) *Journal* written in regard to Mrs. Eddy, "It is not straying beyond the bounds of verity to say that her ideas have brought sunshine and sweetness into the lives of this generation." ARCHIBALD MCLELLAN.

WHOLESOME MENTAL FOOD.

IT is interesting to note that the publication of a certain class of sensational reports is prohibited in France, where the press enjoys so much liberty. A number of years ago an attempt was made in England to prevent by legal means the publication of all reports of criminal trials, this being urged on the ground that the reading of such reports had a pernicious and dangerous tendency upon the young. It does not seem, however, that this attempt at reform has yet met with much success in any country, although it is now generally conceded that mental contagion is more insidious and harmful than the so-called physical. We may therefore rejoice when any effort is made to prevent impurity from entering the channels of human thought, through the press or otherwise.

In Christian Science we learn the vital need of seeking our mental sustenance in that which is pure, good, and strengthening,—a need which is unfortunately overlooked by people at large. Most people are wise enough to reject impure or improper food, because it is admitted that the body would suffer in consequence of partaking of it, but Christian Scientists have learned the greater need of rejecting whatever is impure or unwholesome from their mental fare.

A lady once remarked that she was not afraid to read anything, because she had sufficient mental stamina to reject the evil while she was reading about it. A physician who was present, and who had been studying "Science and Health with Key to the Scriptures," replied thoughtfully, "No; if you take evil into your consciousness at all, you will have to suffer your way out of it, though this may teach you a useful lesson." Through the study of this book he had begun to see that not only is the moral sense affected by any evil thought which is entertained, but that the body also must suffer from it. It is not enough that we live up to the world's standard of good; we must go farther, and at every point refuse to take evil into our consciousness, including the records of sickness and sin.

A clear understanding of the laws of Mind and obedience to them brings physical health and also a mental lucidity which enables one to see clearly how to work out each day's problems and to realize the largest possible measure of harmony and prosperity. The elimination of evil from all literature, including the press, would give larger opportunities and wider scope to that which makes for righteousness and human enlightenment. In place of a morbid appetite for the sensational and unhealthful, we would have a keener interest in all that marks the development of the race; the utilization of nature's limitless resources, and the joy of seeing progress based upon a foundation which cannot be shaken; namely, the understanding of divine Principle, and of the Science of Mind, which includes all science.

Christian Scientists should see to it that their valuable time is not wasted in the contemplation and discussion of evil. Our revered Leader's article, "Improve Your Time" (Miscellaneous Writings, p. 230), cannot be too much studied and heeded if we would rise quickly above the discords and limitations of mortal sense. The Master said, "Every idle word that men shall speak, they shall give account thereof in the day of judgment;" and the same law surely applies to what we read. If we take in only what is good, we shall prove the truth of his words, "A good man out of the good treasure of the heart bringeth forth good things." So doing, we shall be truly rich, and shall also help to enrich all mankind. ANNIE M. KNOTT.

"THE LAW OF THE LORD IS PERFECT."

THE concept of truth and of religious duty presented in the Gospels was manifestly destined and designed to replace the Mosaic order of thought. The teaching of the Master, as a whole, makes this clear; yet it makes equally clear the fact that all the moral requirements of the law were not only to be honored by his followers; they were to be exalted. Instead of being respected in the control of selfish and sensual impulses, they were to be fulfilled by the elimination of these impulses. Love for God and for our fellow-men is to transform and sanctify human character, so that a dominating right sense shall do away with the need of extraneous requirement.

It is to be noted, however, that on many occasions Jesus seemed to inculcate a regard for the literal requirements of the Mosaic law, as though this were advisable during the transitional period of spiritual growth. Think not, said he, that I am come to destroy the law, for "till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." To the ten lepers he said, "Go shew yourselves unto the priests;" and it is added that as they went, in accordance with this Mosaic provision, "they were cleansed." In the instance of another leper, he counseled him to go and show himself to the priests, as Moses had commanded, for a "testimony unto them." All this evidences that, while recognizing that his teaching would ultimate in the passing of the old order, Jesus was careful to impress upon the people that the moral ends of the law were to be preserved intact, and that it were better to err on the side of conformity to the letter of the law than to hazard a lapse, in any degree, from its ethical standards. Christian liberty was never to degenerate into even the semblance of license or selfish indifference. While

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Christianity was to supplant the Mosaic order, it was to revitalize and fulfil its ethical requirements.

Paul's appeal to the Galatians, that they use not their liberty "for an occasion to the flesh:" and to the Corinthians, that they give heed lest their liberty "become a stumblingblock to them that are weak," hints at the extent of the temptation in this line to which the early Christians were subject; and the fact that this temptation still lies in wait for the unwary is clearly indicated in our Leader's uncompromising and suggestive words, "It is Christian Science to do right, and nothing short of right-doing has any claim to the name" (Science and Health, p. 448). Those who stand for the highest spiritual concept of Christian truth are individually called to be, indeed, "the salt of the earth." It is theirs to emphasize every jot and tittle of moral rectitude, by maintaining that purity, humility, and unselfishness of thought which blossoms in an unfailing honesty, kindness, and integrity of conduct. More than this, it is theirs to see that the law is honored at the hands of those for whom they are responsible. To secure the obedience and bring about the right-doing of children in their home and in their school is often a far more serious undertaking than to conform to the law ourselves; and it is here that the weak may be impelled to make God responsible, by endeavoring to condone the offence of their failure to win and maintain that obedience which the moral law and the child's best interests demand. What ought to be done, here, with God's help surely can be done, but there is need of great wisdom, patience, and firmness for God and the right. To bring into demonstration a home in which spiritual understanding and insistent love effect moral orderliness is of supreme importance; it is to accomplish great things for the world's redemption, and we may well deem it an enterprise worthy of profound and prayerful thought, and of the most earnest endeavor.

Illumined men are subject to yet another urgent call today; namely, to give practical exhibition of the spirit of Christian brotherhood. A condition of things may exist which does not touch us, but which is burdening the many. Shall we "mind our own business" and leave the sufferers to their own devices, or shall we strive to think clearly and Christianly regarding the matter, and become, both in right thought and wise deed, our brother's true helper and friend? There is no question that if Christian people were united for the doing away with unfairness and wrong in our social and economic conditions, nothing could withstand the moral force they would exert. Truth reflected in righteous endeavor is sovereign, and in Truth's name every jot and tittle of the law may be fulfilled. This is our inspiration, our strength, and our joy. Flabbiness of moral stamina upon the part of professed Christians, respecting political and economic wrongs, has ever been the bane of democratic institutions. This is largely the result of confusion and indefiniteness as to the right, hence the importance that here, as everywhere, the reign of Christian Science, the dominion of the Christ-idea, be consented to and championed. For all Christian Scientists the law of eternal right is made clear, and it is ours to stand with the sturdy integrity of a John Knox for its present and complete fulfilment in ourselves, in our homes, and in all the world.

JOHN B. WILLIS.

CORRECTIONS.

In printing the telegram signed by Mrs. Stetson, in our issue of last week, we "followed copy," but unfortunately there had been several mistakes in transmission. The correct reading follows:—

New York, N. Y., Nov. 1, 1906.

To the Rev. Mary Baker G. Eddy,
Pleasant View, Concord, N. H.

Beloved and Revered Leader:—My students, assembled to-day at the annual meeting of their association, unite with me in conveying to you our loyal love. We re-affirm our instant, constant allegiance. We are individually watching and working with you, realizing that we also rise with you in proportion to our understanding and demonstration of your teaching, by precept and example, of the eternal law which governs and controls all created things. Because in this sacred hour, from your cloistered communion in the secret place of the most High, you are demonstrating the immortality of Life manifest in individual man, we look for the appearing of the ideal man, made in God's image and likeness, never to disappear,—reflecting forever the presence, power, and peace of the eternal Mind. AUGUSTA E. STETSON.

President of the Students' Association of the New York City Christian Science Institute.

Another mistake in the same issue—also due to following telegraphic copy—was made in the signatures to the other letter from New York printed on the same page. The names should have read: Ione Revenaugh, Robert Bruce Pegram, Wentworth Byron Winslow.

THE LECTURES.

SHAWNEE, OKLA.

A large audience gathered at the Becker Opera House, Oct. 15, to hear a lecture on Christian Science by Rev. Irving C. Tomlinson of Concord, N. H., who was introduced by William A. McClelland, M.D., as follows:—

The world is seeking to-day, as it has always sought, primarily one thing, a solution of the problem of life. From time to time there have been offered solutions of this problem, but the only one that has met the need is that of the Man of Galilee. It seems there can be no doubt of the value of a system which teaches the letter of the Christ law and the daily living of its spirit. Let us receive the message of Christian Science in a spirit of prayer; it may prove the opening of a new life to some of us, the inspiration and hope of a new solution of life's problem for us, as it has for unnumbered others.

I confess that I have seen diseases respond to Christian Science treatment, after having baffled the skill of our best physicians; have seen lives made happy that were miserable; have seen harmony restored to homes, where existed discord; have seen prosperity and plenty replace poverty; have seen envy, jealousy, and selfishness give place to love and charity in the individual. Because of what I have received through a study of Christian Science, and also because of what I have seen come to others through this same source, I cannot express to you the pleasure that is mine, to be able to present to you one who comes with authority to tell you this always new-old truth, in the hope that it may lead you to think of it, learn of it, to the end that it may do for you all that I know it has done for others.

Correspondence.

DE KALB, ILL.

In introducing Judge Septimus J. Hanna, who lectured on Christian Science Oct. 7, Dr. John W. Cook, president of the Northern Illinois State Normal School, said in part,—

The development of Christian Science within the last few years is one of the most interesting of modern social phenomena. As a student of society in certain of its phases, I have been strongly attracted by its sudden and extraordinary growth. It has appealed to an extremely intelligent element of our citizenship. It has taken hold of their lives in a most remarkable way. It has gone back to the Bible and endeavored to entrench itself in what it declares

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to be the abandoned strongholds of the early Church. The enthusiasm of its believers is phenomenal. Money is poured out like water in the erection of superb temples which are not exhibitions of sectarian pride but of gratitude. It declares that Christianity is the saviour of the world in a sense which the modern Church has not dared to assert, for it is able to heal the physical infirmities of men through a renovation of their spiritual natures.—*Correspondence.*

CAMDEN, ME.

The lecture on Christian Science given at the Camden Opera House, Monday evening, Oct. 15, by Edward A. Kimball of Chicago, was listened to by a large and attentive audience. Mr. Kimball was introduced by Rev. C. P. Nash, who said in part,—

You are cordially invited here to listen to a lecture upon a phase of Christianity which is, beyond doubt, occupying the most prominent place, pro and con, in the Christianized and civilized thought of the world to-day. To the Christian Scientist, Christianity and Christian Science are synonymous terms. But Christian propaganda by lectureship is a unique method, and so is Christian Science unique as a modern phase of Christianity. In Springfield, Mass., I recently heard a Christian Scientist say that he had often wondered why diseases were not healed by the Christian Church now, the same as by our Lord and his apostles. Who has not indulged the same wonderment? The Christian Scientist informs us that soul-saving and body-healing not only may but do go hand in hand to-day, as really as in the early Church; of the truth of which they have afforded such proof as has satisfied a number of courts and many investigating committees of State legislatures. The unprecendented growth of the Christian Science Church is *prima facie* evidence of the widespread interest in this most important question, and our presence here to-night testifies of our interest in it. So anxious are we all to know and believe the truth, that I feel sure I may bespeak your most hospitable attitude, with my own, toward and in consideration of the subject-matter of the lecture of the evening.

The Camden Herald.

LECTURES AT OTHER PLACES.

Independence, Ia.—Judge Septimus J. Hanna, Oct. 2.
Clinton, Ia.—Judge Septimus J. Hanna, Oct. 11.
Braintree, Mass.—Edward A. Kimball, Oct. 12.
Youngstown, O.—Judge Septimus J. Hanna, Oct. 14.
Fredonia, N. Y.—Judge Septimus J. Hanna, Oct. 15.
Eureka, Cal.—Judge William G. Ewing, Oct. 15.
Staten Island, N. Y.—Rev. Arthur R. Vosburgh, Oct. 15.
Towanda, Pa.—Bicknell Young, Oct. 18.
Brattleboro, Vt.—Judge Septimus J. Hanna, Oct. 18.
Provo City, Utah,—Edward A. Kimball, Sept. 20.
New Rochelle, N. Y.—Edward A. Kimball, Oct. 21.
Vallejo, Cal.—Judge William G. Ewing, Oct. 21.
Salem, Mass.—Judge Septimus J. Hanna, Oct. 22.

PICTURE OF THE MOTHER CHURCH.

The picture of The Mother Church and its Extension which The Christian Science Publishing Society now has for sale is a half-tone reproduction, 12 x 15 inches in size, of a view giving the St. Paul Street frontage and Falmouth Street side.

The picture is mounted on a white mat, 21 x 25 inches, and will be sent to any address in a mailing-tube for fifty cents a copy. A dozen copies will be sent to one address for $4.50. Souvenir postals of the same design as the large picture are for sale at twenty-five cents per dozen.

Address all orders to The Christian Science Publishing Society, 250 Huntington Avenue, Boston, Mass.

TESTIMONIES OF HEALING.

In the summer of 1900, before I knew much of Christian Science, my two children became very ill and were attended for over eight weeks by physicians, who gave little or no hope of their recovery, and who said that in case they lived they would be mentally and physically impaired. All through those anxious weeks two members of my family, who knew of Christian Science, were declaring the truth for us, and I began to get a little glimpse of the power of that understanding of God which was counteracting the asserted laws of *materia medica* that were voiced daily. I could not at first trust my children entirely to God, but found myself clinging to Him as Life,—as those Scientists were doing,—only without understanding. I had scarcely any rest, so I consented to have Christian Science treatment for myself, and also to eliminate my fear for the children. I did not see the practitioner, as I could not leave home, but I soon felt strength and refreshment, and all the awful fear of the whole situation left me.

It was after this that I felt I must try Christian Science, to see if it could heal them of the physical conditions in which the dread disease had left them, and the work brought marvelous results. They were both healed; the only thing that did not respond quickly being an eruption, which was also overcome in time. It was indeed wonderful to see health, strength, and vigor returning to them.

This was five years ago, and they have been and still are so robust and healthy that people frequently speak of it, and I can honestly tell them that it is wholly due to Christian Science, for since that healing they have not had any medicine, and we have relied entirely on the power of Christ, Truth, to heal every discord that has presented itself, whether sickness or sin. If I had been willing to trust them to God sooner, I need not have gone through so much suffering. The disease was epidemic that summer, and on the same street were a number of similar cases to those of my children, and not one of them lived. It is needless to say that it is not possible to express the gratitude we feel for this wonderful truth, as revealed through our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, but we are endeavoring to live it daily, and thus to express our gratitude in deeds rather than in words.

About three years ago I experienced a great deal of pain in my face and head, which became almost unbearable. After a little I was unable to talk, and had to make known my wants by writing. The suffering was most severe, and my husband telephoned for the help of a practitioner. At first I seemed to get worse, but soon the pain began to lessen, and at the expiration of ten days I was healed. Not only was I free, but I was full of joy, and felt as vigorous as if I had never gone through such an experience. This experience gave me a greater sense of gratitude for the wonderful proof of God's presence and power, as revealed to us through our beloved Leader.

I had another proof of the healing power of Truth a year ago. It was an attack of fever with seeming loss of strength, but I constantly turned to divine Love, knowing that in God was my strength, and I was able to be about so that the friends whom I was visiting did not know what a struggle I was having. When I returned home I deemed it wise to have the help of a practitioner, and it was very lovingly given. For a few days the conditions seemed to be alarming, but after a very dark night of fear the fever broke and I realized that I was indeed free, and from then on the change was marvelous. The healing was beautiful, but it is for the spiritual understanding which came to me through the experience that I feel most grateful, as it has been with me ever since.

I cannot close without expressing a word of gratitude to

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our dear Leader, through whose understanding of God such healing and spiritual unfoldment have become possible.

THEODORA SEWARD BOLLES, East Orange, N. J.

In October, 1904, I was accidentally shot through the arm, the charge badly lacerating the flesh and splintering the bone, indeed a piece of it was gone. We were out in the country at the time, four miles from town. The blood flowed profusely, but through the knowledge of Truth, it was soon stopped. The doctor's verdict was that the hand would have to be amputated, but we objected and it was left a few days. One morning, while dressing the wound, the doctor said that in all his twenty-five years' practice he had never seen such a bad wound heal so fast and with so little inflammation. He added, "I don't understand it." We said nothing, as we were strangers in town, and did not tell him that we were Scientists. One morning he saw Science and Health lying on the table. He began reading it, and seemed absorbed in the little book for a time. He still insisted that the hand must come off, but my grandmother, who was helping me in Science, told him that Truth had healed the wound so wonderfully and it would heal the bone. "Well," he said, "you have more faith than I have, but we will see." He was also an orthodox minister. In less than seven months the bone had filled in entirely, the arm was strong, and I was doing section work on the railroad, and have been ever since. The doctor seems to know it must have been Truth that healed me, but is hardly ready to give up all for Truth, although he tells others of it, and even recommended Christian Science to one we know. We had loaned him a copy of Science and Health.

Words are inadequate to express our thankfulness to our heavenly Father, and to Mrs. Eddy, who has braved the storms to bring this truth to a sin-sick and dying world.

CHARLES V. NORTON, Seymour, Mo.

Three years ago, when on the verge of nervous prostration, with four young children and tied down by lack of means, I turned despairingly to Christian Science. I wrote to a dear friend whom I had not seen for about twelve years, but of whose work in Science I had heard, and said, "If there is anything in Christian Science, help me!" Help came quickly, and in a day or two I was doing my own work, and surrounded, it seemed to me, by a wonderful sense of peace. I felt God's presence very near. Realizing that I had received much, and that there was something I needed, both for myself and my children, I had a long mental struggle, for I knew that the time had come to take a stand, and in accepting this truth old ties and beliefs must be left behind. In the help that was lovingly given me, I was perfectly healed of all the ailments which had seemed so real. I never had another attack, and they had been very severe. I have had good health ever since. My children love Christian Science and we have had many beautiful and happy demonstrations of God's ever-presence and healing power.

During sixteen years of married life we have been held down by the fear that a carpenter is likely to have only four or five months' work in the year, which, with a young family, meant serious lack of means. The winter before last seemed very hard indeed, and when spring opened there was very little promise of any building for the summer months, but by holding fast to the promise that "Divine Love always has met, and always will meet, every human need" (Science and Health, p. 494), and knowing that there is work for every one of God's children, the demonstration was made and my dear husband had work all summer, fall, and winter, and is now engaged for months to come.

Soon after coming into Science I felt more than ever the need of a settled home for our little ones, and felt very sure that Truth could and would help us to obtain it, and the same dear friend who first helped me sent me some cheering words. In the Lesson-Sermon at that time I found this command of Christ Jesus, "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Thus was I bidden to look away from the material into the spiritual, and I strove to obey. For eighteen months after taking up this problem there seemed such a sense of lack that all mention of a home was dropped. A few weeks after the demonstration over lack of work was made, the thought of a home was again taken up, and this time by my husband. Led by the "one Mind, which made and governs man and the universe" (Science and Health, p. 539), he found some desirable lots at a low figure. In a short time these were purchased, a loan obtained, and a comfortable house built.

No words can express my deep gratitude to God for Christian Science; and to Mrs. Eddy for her noble, self-sacrificing life and steadfast love, through which she was enabled to give us the truth. I humbly join the great army of the loving and grateful who are striving to show their thankfulness by living this truth.

EDYTH TYLER, Salt Lake City, Utah.

I was healed in Christian Science of a very severe case of poisoning of my right hand. The pain was almost beyond endurance before I had Christian Science treatment, and the appearance was very alarming. Every organ of the body seemed to be out of order. I telephoned for a practitioner to come, as I seemed in a very critical condition, and as soon as she received the call I was relieved in a measure. She came to me on Wednesday and stayed until Friday afternoon. While my hand was useless for several weeks, my general health was perfect. I slept soundly, and suffered no pain, although it was thought that my age was against my recovery, as I was sixty-five years old. Now, after another year, I am doing all my work on a farm. What a debt of love we owe to God, and to our Leader, Mrs. Eddy, for Science and Health and all the publications of our Publishing Society.

FRANCES J. SWANGER, Weiser, Idaho.

As this month rounds out six years and more of study and work in Christian Science, I am prompted to contrast its fruits with those of a university course of four years and a practice of ten years in medicine and surgery. In medical practice I earned much money and had nothing left. My success in work brought disappointment, ingratitude, hatred, malice, complete loss of health and happiness, etc. Theories of the cause and cure of disease were constantly changing, hence new books, apparatus, and post-graduate courses, each in turn being found futile, and discarded.

Now for my experience in Christian Science. It has given me an acquaintance with God and the realization of all good; work now brings love, joy, peace, understanding, and a real home, where Love reigns. The knowledge of God proves the nothingness of disease. The Bible, Science and Health, and "Miscellaneous Writings" by Mrs. Eddy, as well as her other writings, the *Quarterly*, the Concordance, our Church Manual, Hymnal, and all the Christian Science periodicals, increase in value as they are understood. I cannot enumerate all the healing work that this study has wrought in me, physically, mentally, morally, and financially, but if any doubter wishes proof, or any sufferer seeks encouragement to persevere in this line of thought, I will gladly furnish the data.

With our dear Leader, the loved Watcher on Mount Zion, we rejoice that the ramparts and foundations of error are falling and that the soldiers of the cross are standing steady in Love.

LOUISE ELEANOR CHAPMAN, National Military Home, O.

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Mere words alone can never express all that Christian Science means to me. This glorious understanding of God came to my dark and gloomy thought at a time of great physical suffering. "Science and Health with Key to the Scriptures" by our dear Leader, Mrs. Eddy, was given me to read, and though seven years have passed since that glad day, distinctly do I recall the glorious uplifting that came with this "song of deliverance;" the earth took on a new radiance. I had found the pearl of great price and the way to the Father's house. I received mental and physical healing from reading this great book; the rays of Life, Truth, and Love discerned therein began to scatter the darkness of belief in evil and to establish an understanding of God, good. There have been many trials, struggles, and victories since that glad beginning; but always near, ever at hand, is the good Shepherd, guarding and guiding his own. In the light of Christian Science the Bible is indeed the chart and guide to eternal Life, wherein we find a God of Love, of Life, who is ever ready to supply the human need.

My one desire is to so live the truth that others may, in a measure at least, see the good works of Christian Science, and be led, as I was, to seek and find "that which was lost."—Mrs. Ruth Hatton, Portsmouth, O.

[Translated from the German.]

I had been ill for six years, although I had the best physician available, who did all he could but without helping me. At last he said to me that if an operation were performed I might perhaps get better. I went sadly home, because he could give me no assurance of cure. I grew worse and was in bed all winter. When a physician came from Germany, my husband said that we would try him. He made an examination and said that I could not be freed from the disease, but he gave me medicine and salve, which did not help me at all. After this I wrote to my sister in Sheboygan, telling her how ill I was, and that there seemed to be no help for me. She answered that there were many people in that town who had been healed through prayer to God, and that her own son was one of them. When we heard of the healing of her son, we decided to try it; and my husband said, "Prayer cannot harm you even if it does not help you." We wrote for the address of a practitioner. I was then suffering great agony and was often wishing for death that I might be at rest. My sister sent us the address and said that I should read the 91st Psalm. I myself wrote to the practitioner, and when her answer came it was full of hope, and I wept for joy that I would now get well. I called my husband to my bedside and told him that I felt so well I would try and get up. It was thought that I would not be able to walk, on account of the pain, but to my great joy the pain had disappeared. From that time on I improved daily, and to-day I am well and free from the bondage of disease. My desire to understand Christian Science was very great, and the Scientist wrote me to read my Bible and buy a copy of Science and Health, and thereby I would learn how Christian Science heals the sick. I got the book, but did not at first understand a word, as I could not read English. Later on I learned to read, one word after another, and the more I tried the more help I found. I continued my study every day and have learned that God is almighty and ever-present, and that we should place our full confidence in Him. I have had many fine demonstrations and would like to speak of one of them. One day my husband and I were both of us almost overcome within an hour. It seemed as if we had been poisoned, and that our end had come, but I sat down at the table and opened Science and Health at page 208. Soon we became more calm; my husband went to bed, but I worked on until about four o'clock, when I, too, fell asleep, and awoke with the sun shining on my face. We recognized that God had healed us. Through this and many greater demonstrations have we proven the power of God and His love for man.

We thank God, who in His wonderful wisdom has given us Mrs. Eddy, through whom there has come this wondrous Christ-truth which has healed thousands and will heal many more. I thank God for Christian Science.

Frau Amalie Schmidt, Sheboygan, Wis.

Early in my experience in Christian Science, I had been healed of a chronic ailment, but was always fearful that something might be said at the testimonial meetings which would hurt the Cause or give critics an opportunity to ridicule the Science. One evening a testimony was given wherein it was asserted that a man's arm had been drawn into some machinery and that he had experienced no pain. On our way home my wife and I expressed the opinion that these extreme cases should not be spoken of on Wednesday evening, when some were apt to be present who might scoff. We are now much readier to believe all such statements because of the following experience.

About a year ago I was awakened from sound sleep by a noise which I thought came from the children's room. Half asleep I rushed into the hallway and almost into the arms of a burglar, who met me with a blow on the forehead. This was followed by three more blows before I went down. When consciousness returned my first thought was that life does not depend upon material conditions, and that in God I have perfect strength. I tried to wash away the blood which was flowing, but the confused feeling was so distressing that I decided to go back to bed. I barely succeeded in doing this when I again lost consciousness. A Christian Science practitioner was notified and a physician called to dress the wound. There were very severe injuries and it was a very delicate and difficult undertaking. This occurred at half past three o'clock, Friday morning, and I was out of the house before 11 A.M. of the same day. On the following Monday I was at my desk as usual. I can truthfully say that I felt no pain, that there was no fever, no inflammation, not even a headache.

Words fail to express our gratitude to our Leader, Mrs. Eddy, who has taught us that God is our ever-present help in trouble.—George T. Steen, Chicago, Ill.

I have long desired to tell of my healing through Christian Science. During the latter part of the winter I was attacked with a serious trouble, from which I had suffered many times before, but never before did I have such a healing. I have found Christian Science to be both logical and practical. I now know that God does heal and help all mankind. The spiritual uplifting is what all need in order to do the will of God. I love to study the Bible and Science and Health. Praise God for the gift of His Word, that heals all our diseases. It is impossible for me to express in words my gratitude for this truth. It is indeed the light that shines in darkness.

Mrs. J. A. Willis, Imperial, Neb.

I was brought up an infidel and became interested in Christian Science through the healing of my husband after he had been given up by physicians. I soon learned to love Science and Health, and with it the Bible. No words can express my joy and thankfulness for this truth. In a family of six, we have proof almost daily of what this glorious truth will do for us if sincerely applied. Some time ago a growth showed itself on my face. I began to declare the truth for myself earnestly. The result was that in less than a week's time the growth disappeared. My daily prayer is to be worthy to be called a Christian Scientist.

Mrs. G. A. Walther, Watertown, Wis.

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I wish to express my gratitude for Christian Science. Through the use of what little I understand of Divine Science, I have been able to make a demonstration over the sense of limitation. About three years ago things looked very dark, as I was earning only a small sum weekly wherewith to support myself and mother. We started housekeeping with the determination to make the best use of what means we had, and to leave the future with God. We met our bills promptly and were never without what we needed. In a short time my earnings were increased considerably; I also found a better situation. This is only one of our many blessings. My mother has had many victories in many ways, and we feel that we have proven the words of the psalmist, "There shall no evil befall thee, neither shall any plague come nigh thy dwelling." We wish to express our love and gratitude to Mrs. Eddy for her work, which is a great blessing to all mankind.

L. MARGARET MATTHEWS, Chicago, Ill.

I am writing these lines, hoping that I may express, even in a small way, something of my gratitude for Christian Science and what it has done for me. I came into Science some sixteen years ago, and was then about ten years old. My mother accepted it at that time and I naturally and gladly followed her. Despite my youth and willingness, however, my advance in the truth was slow, and of this I complained until my unfinished demonstrations piled up and I was obliged to work and work hard. Then I was shown that I was too apt to procrastinate, letting my work run along, intending to take it up at a more convenient time, and that the great fault centered in self. But "man's extremity is God's opportunity," and through severe lessons we finally learn that only continual work will advance us in understanding, and that procrastination is indeed a thief to be overcome.

I have been healed of many things. When I was about fourteen, I was riding on a delivery wagon, and a small snaphook suspended from the wagon-top caught into my eye between the eyeball and the eyelid. With the jolting of the wagon it was wonderful that it did not tear my eyelid away, but the idea that God is ever-present and all-powerful flashed through my thought and the hook slipped out easily. Faith the size of a mustard seed will not only remove mountains, but will forestall error, no matter what the conditions may be. My eye was slightly bruised but never caused me any pain.

Several years later I sustained a fracture, while playing ball, but a week sufficed to mend it and enable me to return to my work. I did not have the bone set, but let Truth do the entire work, and it was well done. My progress has been slow in the overcoming of a supposedly hereditary ailment, but I am very glad to say that last year I was not obliged to be absent from my work at all, while other years I had been compelled to stay at home from one to three weeks.

I am very grateful for all the good I have received in Christian Science. What I have told here is merely a small illustration to accompany my expression of thanks. I can only hope to demonstrate my gratitude by following daily the teachings of our dear Leader, Mrs. Eddy, to the fullest conception of my thought.—J. PAUL JONES, Toledo, O.

For twelve years I suffered from what physicians diagnosed as stomach and heart trouble. During this time I was treated by eight of our leading physicians, without receiving permanent benefit; in fact I was constantly getting worse. I also took two weeks' treatment from a so-called mind-curist with no benefit. The last six months before trying Christian Science I was put upon an extremely limited diet. My efforts to find relief cost me many hundreds of dollars without any permanent benefit, and all my friends had given up hope of ever seeing me well again.

When Christian Science was brought to my attention I had little or no faith in it, but consented to take treatment. I was told to eat anything I wished and that it would not hurt me, and this proved to be true. My first treatment helped me so much, I felt like a new man, but I continued to take treatment one week, when I was perfectly healed. The cost was very trifling. I bought "Science and Health with Key to the Scriptures" by Mrs. Eddy, and commenced to study it. My gratitude is unbounded for the benefits I received, both physical and spiritual. I am grateful to God for giving us a Leader who was so spiritually endowed as to demonstrate this great truth for us in Christ's way. It has given me great joy the past four years to be able to help others, through the understanding gained in Christian Science. I will be pleased to answer any inquiries in regard to my case, if they are for the purpose of knowing the truth.—LOUIS C. SCHILLING, Green Bay, Wis.

For over a year I have been urged by an inward feeling to write and acknowledge the benefits received since coming into the Science, over ten years ago. Last winter I had a good demonstration over the fear of contagion, through the realization of the Divine protection and the unreality of contagion. My children were daily with others who had a supposedly contagious disease, and did not take it. I began the study of Christian Science by reading some testimonies which were published in the *Kansas City Times*. They were wonderful to me and gave me great hope. When I finished the reading, I said, "I am going to have that book, Science and Health, but where can I get it?" I then learned that neighbors who lived two miles from us were Christian Science people, and the good lady loaned me her copy of Science and Health for a few days. Glancing from page to page, trying to take it all in at once, an ailment was destroyed. I had the book only a few days when the owner sent for it, but she loaned me some *Journals*, which I read as eagerly as I had the book.

During the following summer many ailments disappeared. Though I was not considered sickly, I had a number of troubles, all of which disappeared and I found myself light-hearted and happy. During the few years I have been studying the Science other ailments have been met and mastered in the family, for with six children there are many troubles to be overcome.

When I was not able to overcome the fear of sickness I would send to a practitioner and she would help us. This blessed truth has given me a peace and contentment, and a faithful trust in God that I find I could not live without. When one is taken out of the bondage of sickness, selfishness, sin, and fear, and shown how to be healthful, happy, and helpful, how can we keep from loving and honoring the one who has shown us the way. I am grateful to Mrs. Eddy for her life-labor, and try to do all that I understand to be right. I find that this truth is very easily taught to children, because of their earnestness and purity. I have attended only one Christian Science service and one Wednesday evening meeting, but I have the Lesson-Sermon, for which I am very thankful, also the *Journal* and *Sentinel* and our Leader's books, which take the place of personal friends. Several of our relatives have accepted Christian Science. My desire is to hold steadfast to that which is good, and to grow in grace and wisdom.

MRS. ALMA L. SHAFFER, Almira, Wash.

I feel it to be a great privilege to express my gratitude for Christian Science. I was healed of a severe ailment and was grateful for it, but the spiritual uplifting enabled me to lead a different life: it led me to know that God is not far off, but ever near. I am very thankful to our dear Leader for that wonderful book, Science and Health. It has taught me to trust in God for my home and family.

MRS. LAURA WAGNER, Russiaville, Ind.

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FROM OUR EXCHANGES.

"An alliance of Christian churches," says Mr. Lloyd-George, "against drink and social injustice would dominate and direct the legislature. No influence, no monopoly could stand against it. Shall it therefore be said, by those who scoff at religion, that the Christian churches only put forth the whole of their strength when they fight each other? Half the enthusiasm and energy spent on both sides over the education controversy would raise myriads of the poor from the mire and of the needy from the dung-hill." We all recognize that this is true, and it is to be feared that we all share the feeling to which Mr. Lloyd-George himself confessed, and are not very hopeful that such an alliance will ever be brought about. Yet we have no right to shrink from an obvious duty because it is difficult, and because the fulfilment of it seems to be a long way off. It may not be so far as we sometimes suppose, and, indeed, there are signs all around us even now that a new spirit is growing up among the churches, and that they are impatient, as they never were before, with that miserable sectarian spirit which ties their hands and prevents them from doing the good that they would.—*The British Congregationalist.*

What, then, is the task of the theologian of to-day? Is it sacredly to preserve the theology of past ages, or to form a theology which shall be for to-day what those theologies were for the ages when they were formed? To see what is wrong both within and without the Church, to meet the failure of the age with Christ's message of redemption, teaching that this world is the footstool of God, where men are to live the life of simplicity and purity which was lived by Christ—this is the duty and the pleasure of the theologian of to-day. Attaining this, ministers, theologians, laymen, will do the work that awaits each as they journey along the path that leads to the light in which Jesus walked, and of which he is both the center and the sun.

The Christian Work and Evangelist.

There are exceptions to the futility of most modern sermons, just as there are splendid exceptions to Bishop Gore's general charge against the Church for social failure. But unquestionably the Church has in large measure lost touch with the plain people. It has not, as a Church, had a vital message for to-day.

What will it do, then? Will it "make life in God the basis of religion, and life for man its evidence, bringing the light and power of the Gospel to bear on all national, intellectual, social, and moral problems; according a glad welcome to all reverent inquiry, and a loving embrace to every kind of truth"? Or will it accept Bishop Diggle's alternative, "shrink into a denomination within the nation"?

The Churchman.

The popular view, for instance, of the clinical function of a minister of religion is that he comes to prepare the sick person for death, and not at all as a therapeutic agent; consequently, the doctors have become increasingly shy of his presence, and enjoin "complete quiet" and no visitors. They are not to be blamed: if a minister brings a death "suggestion," the doctor shows his appreciation of the spiritual factor in healing by refusing him access to the patient. If the clergy regarded sickness as the New Testament writers regarded it, they would be called in by the patient and welcomed by the doctor as a valuable ally.

REV. PERCY DEARMER, M.A.
The Expository Times.

All that is new, that is peculiar to the present condition of religious thought, is the attitude of mind which leads to it, the growing sense of dissatisfaction with a rationalism which is content to appeal only to the "logic-chopping faculty," and which takes no thought of the hunger and thirst of the soul, a dissatisfaction—and here is the point—which is the outgrowth not of "narrow," but of "free," thought.

What, then, is to be said in answer to these things by one who holds that there is no necessary quarrel between "rationalism" and religion? who holds, indeed, that reason offers the only basis for an enduring religion?

ALVERIC S. FRANCIS.
The Christian Register.

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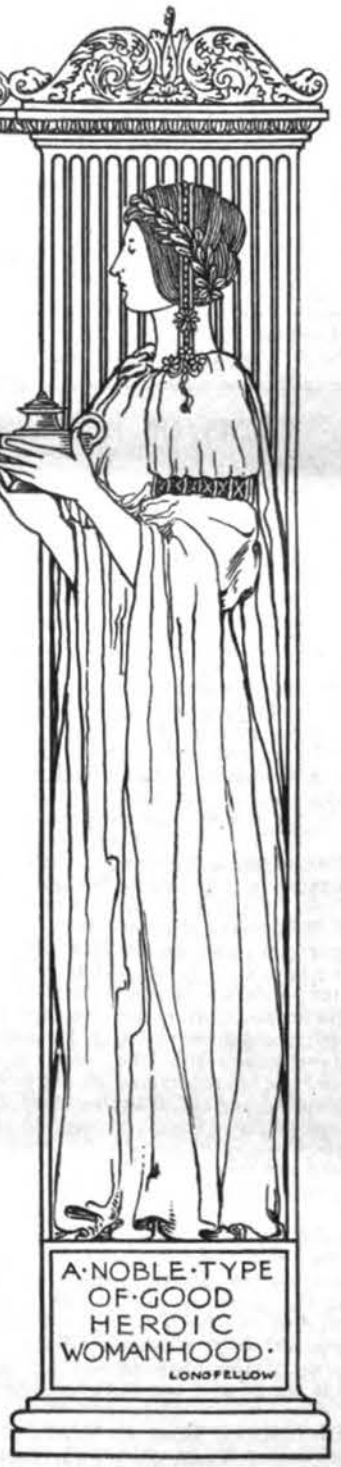
CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL—*WATCH*" JESUS

Vol. IX. No. 13.

BOSTON, NOVEMBER 24, 1906





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ITEMS OF INTEREST.

National.

The committee of Senators appointed at the last session of Congress to investigate and report upon the general conditions in Indian Territory, is now making an extended tour for that purpose. The subjects under consideration are remedial legislation and modifications of existing rules and regulations of the Interior Department that would permit a more general sale and rental of allotted tribal lands, the levying of taxes under statehood, the maintenance of a better public school system, the disposal of the segregated coal and asphalt lands in the Choctaw and Chickasaw Nations and the sale and rental of the surface of these segregated lands for commercial purposes.

One of the regulations issued by the Department of Agriculture for the enforcement of the Pure Foods and Drugs Act reads: "Manufacturers of proprietary foods are only required to state on the label the names and percentages of the materials used, in so far as the Secretary of Agriculture may find this to be necessary to secure freedom from adulteration and misbranding." In cases of drugs and medicines the label will only have to show the percentage of alcohol, or the amount of certain drugs or their derivatives which are specifically referred to in the act, if such are contained in the preparation; it is not necessary to show all ingredients in any case.

Culebra Peak, ten or twelve miles west of Stone Wall, Col., is reported from Trinidad, Col., to be in a state of eruption. The peak is in the great Sangre de Cristo Range and is one of the loftiest in the United States, rising far above the timber line, so that the chance of the phenomenon being a forest fire is considered out of the question.

The cost of living in Manila is twice as much as in Washington and three times as high as in New York. This is largely due to the importation of food products which could be, but are not, raised in the islands.

The United States Census Bureau has estimated the total wealth of the country in 1904 to be $106,881,415,009. This shows an increase in wealth over the estimates for 1900 of nearly twenty-one per cent, and is sixty-four per cent over the estimate for 1890.

General Alexander MacKenzie, Chief of Engineers, has reported to the Secretary of War that $16,052,431 will be required to complete the engineer work upon the fortifications projected by the board convened under the President's order of Jan. 31, 1905.

Scarcity of labor on the Canal Zone is hindering the progress of the work on the canal. Two thousand more men could be used to advantage. The daily average for September, including every department on the entire division, was 2,267 men.

Foreign.

Professor Charles Waldstein, professor of Fine Arts at King's College, Cambridge, England, has gone to Rome for the purpose of perfecting an agreement with the Italian Government concerning the carrying out of his project for the excavation of Herculaneum. The professor's plans to this end have been accepted by the Italian Government on the condition that the participation of foreign countries in the work be only in the form of private contributions, and that there be no foreign official interference.

The highest undergraduate honor in the University of Cambridge is the victory in the final examination in mathematics. The winner is known as the Senior Wrangler, and not a few men famous in scholarship and other fields have figured in this honor roll. This has just now been virtually abolished, the desire to win the honor having led too many young men to leave all other subjects and choose only mathematics.

The French Council of Ministers has announced that France, England, and Spain conjointly refuse to accept the reservations the Sultan desires to make conditional on his acceptance of the decision of the Algeciras Conference. The signature of the Sultan is necessary before the programme of reforms drawn up by the Algeciras Conference and signed by the delegates can be put into effect.

St. Helena, the prison and for a time the tomb of Napoleon, has ceased to be a British military and naval station. The island lies in the South Atlantic, twelve hundred miles from Africa and farther from Brazil. It has an area of forty-five square miles.

Santos-Dumont, after several trials with his aeroplane, the Bird of Prey, last week made his best performance. He sailed seven hundred and five feet against the wind in 21 1-5 seconds. He flew about twelve feet above the ground.

Uruguay reduced her national debt by $1,570,450 during 1905. The total debt on Jan. 1, 1906, was $121,455,757, of which about eighty per cent was external. Uruguay is a prosperous country.

The total shipments of cotton from Egypt for the year ending Sept. 1 aggregated 708,015 bales.

Industrial and Commercial.

Plans have been presented for the construction of a Rapid Transit Railroad on Long Island, to be built upon the Behr mono-rail system. If the plans should be adopted, Greater New York will possess the first mono-rail system to be built and operated in this country. Because of the peculiar construction of the track and cars, including the essential fact that the center of gravity of the cars would be below their point of support, it would be possible to make use of speeds of over one hundred miles an hour between stops. The road is estimated to cost approximately $170,000 per mile, and the estimated cost of the cars, which are of exceptional size, is $45,000 each. The rail is six feet above the roadbed, and on account of the low center of gravity the danger of derailment on curves is eliminated.

The new railroad across the Isthmus of Tehuantepec has been formally opened for traffic by the President of Mexico, and is now prepared to transport steamship freight from the Atlantic to the Pacific. The new road is 170 miles long and saves 1,429 miles of the distance between New York and San Francisco by way of the Panama Canal. The completion of the enterprise has been hastened to secure as much of the transcontinental traffic as possible before the Panama Canal is finished, and it is hoped that a large portion of this trade will be retained after the canal is in operation. It is expected that a considerable portion of the sugar tonnage now carried from Hawaii to the eastern ports of the United States by way of Cape Horn will be transferred at once to the new route.

The management of the Rock Island Railroad has issued orders for new equipment to cost $5,000,000. This is in addition to orders previously given this year aggregating $3,000,000. Included in the new equipments are two thousand forty-ton box cars, two hundred and fifty stock cars, one thousand ballast cars, six hundred and fifty coal cars, three hundred flat cars, twenty-five hundred hopper cars, and nearly one hundred passenger, postal, and baggage cars. All the new passenger cars are to have steel under-frame construction, and the mail cars are to be all steel.

Six hundred steel passenger cars are to be built for the Pennsylvania Railroad in the next year. Space for five hundred and fifty cars has been reserved with the American Car and Foundry Company, and fifty cars will be constructed at the Altoona shops of the road. The total cost is estimated at $6,000,000. The order to the American Car and Foundry Company will be divided so as to include coaches for the baggage, express, and mail cars. The company has also ordered twenty-five new freight engines. These will be built at the company's shops at Altoona.

Over $100,000,000 was sent out of the United States in the fiscal year of 1906 in the purchase of luxuries. This total includes over $40,000,000 worth of diamonds and other precious stones; about $40,000,000 worth of laces, edgings, embroideries, and ribbons; about $7,000,000 worth of feathers, natural and artificial; over $6,000,000 worth of champagne, and the remainder miscellaneous articles. If to this is added the value of tobacco, cigars, and cigarettes imported, the total will reach $125,000,000.

The executive officials of all railway lines west of Chicago have decided to ask the Interstate Commerce Commission to become a board of arbitration for the settlement of all disputes between the employes and the railways. Prominent Eastern railroad men have been consulted on the subject. The question which led to the arbitration scheme is the concerted demand made by the engineers of twenty-seven roads for an increase in wages averaging from twelve to fifteen per cent.

The Cape-to-Cairo line has been built over two thousand miles north from Cape Town and some fifteen hundred miles south from Cairo. With the completion of the four hundred and fifty miles section which is now being built northward to the southern extremity of Lake Tanganyika, there will remain only four hundred and ten miles of railroad to be built in order to give a continuous rail, river, and lake route from Cape Town to the Mediterranean.

An increase of ten per cent in the salaries of employes now receiving less than $200 a month has been announced by the directors of the National Express Company. The wages of employes of the American Express, who are paid less than $200 a month, have also been increased ten per cent. This latter increase affects eight to twelve thousand men and will cost the company about $600,000 to $700,000 a year.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

"CAME TO SCOFF, STAYED TO PRAY."

[THE following expression of gratitude to Mrs. Eddy from one who says of himself, "I, who came to scoff, stayed to pray," is most interesting as proving that the only right concept of Christian Science is to be obtained by the study of its text-book. If all who express themselves in public in regard to this Science would first inform themselves as to its teachings, as did Mr. van Antwerp, many more who come to scoff would stay to pray, and they would receive the same benefit which has accrued to him.—EDITOR.]

City of Mexico, Oct. 29, 1906.

My Very Dear Mrs. Eddy:—No one will ever know—indeed it is hard for me to realize myself—how great a debt of gratitude I owe to you for the wonderful discovery you have given the world. In Science and Health I have found the true "Key to the Scriptures," which until recently have been as a sealed book to me.

I spent seven years of my earlier life in preparing myself for orders in the Episcopal church. After receiving them and having charge of a little church for a brief period, I found that I could not honestly continue in the work. My seven years of study had not prepared me for the ministry, as it had not given me what I was looking for; although I searched the Scriptures, I found not therein eternal life, for I had not the "Key." I drifted away from the early teaching given me by a loving Christian mother and was as "one without hope and without God in the world." Everything seemed so dark and dreary; I was the slave of fear, a prey to appetite and passion. What wonder, then, that this brought sickness and all manner of discord?

About a year and a half ago, in the effort to prove to my sister, a devout Christian Scientist, the error of her belief, I began the reading of Science and Health (fifteenth edition), and then I studied it. I, who came to scoff, stayed to pray. I had found the "Key" at last! The hidden things of God were revealed through the mercy of Him who had given to you the clearness of vision to discern them. I have found that the clearer our conception is of the allness of God the clearer becomes our perception of His immanence. It is this that saves the sinner and heals the sick. As God, immutable good, is All in all, there can be room for nothing else. If sin seems present in this mortal dream, if sickness comes, and at the time they both appear very real, I have come to know that such apparent manifestations of error emanate from mortal mind, which you so well define in "Rudimental Divine Science" as "a false and temporal sense of Truth, Life, and Love." With an increasing consciousness of the truthfulness of Truth has come to me a knowledge of the falseness of error, and the "adamant of error" is being dissolved by the "universal solvent of Love." I have proved your teachings to be "both prophylactic and therapeutic," although it was not for the physical healing that I came to Christian Science, but rather in the hope that a sick soul might be saved. The spiritual uplift that I have experienced, the peace of mind and harmony that have been mine since I have made the Bible, as interpreted by you in Science and Health, my guide, I cannot express in words. My earnest desire is that my life may show forth my thankfulness, for it is only so that I can even faintly evidence my gratitude to you.

Faithfully yours, always,

A. L. VAN ANTWERP.

FROM OUR CONTRIBUTORS.

QUESTIONS HARD TO BE UNDERSTOOD.

SAMUEL GREENWOOD.

THE student approaches the subject of Christian Science somewhat differently from other things that may engage his attention. In acquiring a knowledge of mathematics, music, or any other branch of science, he is seldom hampered by prejudices or antagonistic opinions concerning what he may be taught; while towards Christian Science he stands, as a rule, in the more difficult position of having already, in a manner, been taught regarding the truths it elucidates, and of having formed a concept of God, of His creation and laws, in accord with this education. In entering upon the study or the investigation of Christian Science, it is but natural that he attempts to follow the line of his former beliefs, until he finds that the new and the old will not assimilate, and that this "new wine" threatens to break the "old bottles" into which he fain would pour it. It is at this point that he sometimes begins to question the conclusions of Christian Science, and to demand of its adherents the how and the why of those spiritual truths which relate to God's infinitude, and which cannot be explained or understood from any material standpoint.

The failure to adjust the statements of Science and Health, the Christian Science text-book, to human material hypotheses, or to harmonize them with the opinions of men, should not repulse or disappoint the seeker after Truth, since it should be evident to him that deductions from spiritual premises cannot be made to agree with material observations. The failure of past teachings, although adhered to for many years, to give him a demonstrable knowledge of God, should forestall discouragement if he may not at once grasp the full meaning of Christian Science. Scientific truths must be understood through demonstration, and cannot possibly be reasoned into one's comprehension by any intellectual method. One of the wisest sayings of our Master was that we must become as little children to enter into the kingdom of God; that is, to enter into the knowledge and utilization of the eternal fact of Divine sovereignty; and Christian Science does not point to any broader or easier way.

It is always easier to ask a question than to understand the answer. It requires no knowledge of Christian Science to propound questions relating to its teachings, but to correctly apprehend what may be given in reply, the questioner's thought needs to be loosed somewhat from its material moorings. He must be prepared to accept logical conclusions from the premises which he admits, no matter how far it may take him from the traditions he has religiously cherished. An unthinking contentment with past beliefs, beliefs that have brought no freedom to mankind,

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marks the dogmatic inquisitor, whose ears are closed to understand whereof he asks; from such as these the wise disciple will gently refrain until divine Love shall open the way. To those awaking to the inadequacy of material systems to meet human need, who are turning unsatisfied from the dead letter of creeds and doctrines, as not fulfilling the purpose of Christianity,—to such the Christian Scientist will lovingly minister of all that he hath: but be he ever so earnest, let not the beginner be dismayed if he does not readily understand all that he seeks to know. The upward ascents are reached only by climbing, and we must rise through spiritual growth to discern the things of Spirit.

Christian Science and all material theories are opposites, and to reconcile or harmonize them as resting upon a common basis is impossible. The acceptance of Christian Science necessarily involves a revolution in thought regarding the fundamentals of human belief, in which a material concept of being is discarded for the spiritual. If one's former beliefs have proved incapable of bringing peace and harmony into his experience, he should be willing to abandon them in seeking the higher way. Could Christian Science be made to conform to the current opinions of men, its advent would have effected no progress for the race; and if its teachings must accord with material doctrines in religion and medicine in order to be understood or practised, they are no improvement upon past beliefs, and in this case it would be inefficient to meet human need and insufficient to satisfy the hunger of mankind for the knowledge of God. Let the inquirer remember this, and he will see that Christian Science must of necessity be different from what the world has heretofore accepted, in order to show mortals the way out of sin and mortality. Let him remember this, also, if tempted to quibble and argue because Christian Science and his former views do not fit together. The prophet said, "I will lead them in paths that they have not known."

The student may be well versed in theologic and therapeutic lore, but he early discovers that human material theories afford no aid to the discernment of spiritual truth: and however familiar he may have been theoretically with the premises of Christian Science, the conclusions which it logically deduces therefrom present to him the human problem and its solution in an entirely new aspect. The difficulty he sometimes experiences in accepting this spiritual view of being is because it involves the relinquishment of the educated belief in the actuality of an evil and material state, and in admitting in all its significance the truth of the allness of God. Although Christian Science may seem mysterious and impossible of belief from the material side, the fact that its ideals are in the highest sense Christian and its practice in every sense redemptive, should disarm hostility and prepare the hearts of earnest thinkers to ponder hopefully its divine message.

The radical departure of Christian Science from old-school teaching and methods may be startling to conservative thinkers, but it is necessary in order to gain the spiritual meaning of Christianity and the ability to demonstrate its teachings. We can never understand the spirituality and immortality of being until we look beyond the horizon of materiality. So long as material sense is accepted as a current standard of judgment, so long must spiritual truths seem vague, mysterious, and hard to understand. The explanation of spiritual Life and Truth can only be given on the basis that God is infinite Spirit, and that the belief in matter is consequently unreal. Let the inquirer reflect upon this obvious fact, and he will not demand that the philosophy of Christian Science, proceeding from the basic truth of the infinitude of Spirit, be explained to him within the scope of his material knowledge, except as its results may be seen in the healing of physical disease.

It may require of mortals much humility to lay aside their material beliefs and opinions and sit at the feet of divine Science as a little child,—as having all to learn and to question nothing that pertains to the allness of God; yet not otherwise can they learn of the Christ, and perceive the spiritual nature of man. They may well challenge anything and everything relating to the belief of an evil power and intelligence: they may well scrutinize and question every theory of a creation or an existence separate from God, good; but why should they doubt or dispute whatever is logically consistent with the Divine omnipotence and omnipresence? It may not be in the human heart not to wonder or speculate concerning what it does not know, but to work quietly on from one's present position, confident that nothing is too good to be believed of God, and nothing but its unreality true enough to be believed of evil, is the wiser and more progressive course.

The Christian Science pilgrim may not see all his way to distant points, but he does discern and appreciate the blessings which even his limited knowledge of Truth brings to him. He may not understand how he has seemed to stray so far from the Father, but he does know that he is returning home. He may not understand just how and when the sense of evil arose in human thought, but he does know that he is daily overcoming and destroying it. Is it not better to rest content that one is progressing in the right direction, than to puzzle over things that are yet beyond our ken? We grow only in practising what we know of Truth, not in wondering why about all that now lies between us and the consummation of our life-work.

Although Christian Scientists would be glad to know, if they might, what may now seem mysterious in the problem of human salvation, they are learning that inordinate curiosity about what they are not yet able to comprehend, retards rather than forwards their growth. All their time is needed to mature and demonstrate, and thereby become capable of imparting to others, what they have already learned of God. We have probably wished at times that we might ask certain questions of Mrs. Eddy, but if this privilege were ours could we understand what might be given us except as we have ourselves grown in spirituality? Sometime we shall discover in the Bible, and in our Leader's writings, the answer to all our questions. Material-mindedness alone obscures the perception of Truth. If willing to follow faithfully the truth we now see, we can well afford to wait patiently the unfolding of what "doth not yet appear."

Christian Science is solving the problem of mankind's deliverance from evil, although it may not be in accord with popular theories and methods. The proof of its correctness is found in the practical good that results from its practice. The healing of sorrow, disease, and sin, with their attendant miseries, is the answer to their questions which men can understand, and this is the only sign that the mysteries of infinite Love are being correctly explained and understood.

THE BEAUTY AND POWER OF GRATITUDE.

REV. JAMES J. ROME.

As the Thanksgiving season approaches it seems very proper that we direct our attention to the great question of gratitude. That it is a great question must be readily granted when we consider the important place it fills in our earthly existence. The smile, the nod, the glance of appreciation, the warm hand-clasp, and the hearty "I thank you so much" of our every-day experience,—what a blighting blast would that be which swept away such a benign and sacred influence. Furthermore, if gratitude between man and man yields such satisfaction, what shall we say of the sentiment which fills the heart to overflowing with thankfulness toward God? Can such an attitude of thought possibly exist without attending influences of the most pure and holy character? Nevertheless, precious though it be, do we have as much of this element in our temperament and experience as we might? Are we as

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ready to lift our thoughts Godward, in grateful acknowledgment of His goodness, as we should be?

Gratitude generally appeals to us as one of the beautiful traits of human thought. So gracious is its presence, indeed, that we feel compelled to regard it as the product of a higher or spiritual consciousness, expressed through the finer qualities of the human mind. Like the sunshine, it is both beautiful and beautifying. It sheds a glow of gladness and content on all who are touched by its hallowed influence. As has been so beautifully expressed in the poetic lines of Gray,—

> Sweet is the breath of vernal shower,
> The bee's collected treasure sweet,
> Sweet music's melting fall, but sweeter yet
> The still small voice of gratitude.

We find the thought of gratitude pervading the whole of the Bible. The patriarchs built altars on which to make offerings of thanks for God's preserving care and goodness. There were thank-offerings required by the Mosaic law, also the offerings of the first-fruits, so closely allied to our Thanksgiving day. Among the poetic portions of the Bible the most beautiful and inspiring are those in which the psalmist lifts his heart to God in strains of thanksgiving. In the New Testament epistles the writers are constantly reminding the churches to be thankful. In the Christian Science text-book we find the same thought emphasized, especially in the chapter on Prayer.

Not only is the manifestation of gratitude remarkable for its beauty and grace, but it also indicates the presence of confidence, faith, and power, especially when exercised toward God. There is no attitude of thought better fitted to reflect the healing power of Truth. It was prominent in the life of our great Master. How much he seemed to appreciate the gratitude of the leper who returned to give thanks for his healing. In his own experience we find him frequently offering up thanks. When the seventy disciples returned to report their success in healing, the record says, "In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth." When feeding the four thousand, Mark tells us: "He took the seven loaves, and gave thanks." We find a still more conspicuous instance in the performance of the greatest of all his miracles, or demonstrations, previous to his own resurrection. At the grave of Lazarus, before it was evident that anything had been accomplished, we are told, "Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me." It would appear from this that, even in the highest and most spiritual attitude of thought of this holy Teacher, thankfulness was an important element. Such gratitude is the evidence of the strongest and most unswerving faith. To know well enough that what we desire exists, so that we can thank God for it before it is made evident to the material senses, is indeed a saving faith; such a faith as was found in Abraham when "it was counted unto him for righteousness."

Turning to our own experiences, we may find practical instances of benefits realized through the acknowledgment of blessings already received. Who of us have not been delivered from dark and trying experiences by lifting our hearts to God in thankfulness for His great mercy and love. Those who believed they were sick have been quickly and completely restored by turning their thoughts away from the false claim of disease which seemed to hold them, to thank God for the good they were already able to recognize.

As Christian Scientists we have great reason to have hearts full of gratitude. Individually we have had dark and miserable mortal beliefs displaced by spiritual light and understanding. As a body we can look back, especially over the last year's experience, with gratification and joy. The Mother Church Extension—the work we all had so deeply at heart—has been completed and dedicated; the branch churches have been more firmly established thereby, and beautiful buildings are being erected all over the Field for their better accommodation; the press and public opinion generally are taking on a kindlier tone, and the hearts of men are better prepared for the acceptance of the joyful message of Truth. For the wonderful life and work of our beloved Leader, the Discoverer and Founder of Christian Science, how shall we express ourselves? Best perhaps in acknowledging, by faithful and earnest living, our thankfulness to God for the revelation of Truth through her, and also to her for having been, through her unwavering fidelity, patience, and love, the willing instrument in God's hand of bringing to mankind anew the blessed gospel of health and salvation.

THANKSGIVING.

In every thing give thanks.—I THESS. 5: 17.

C. L. TERPENING.

To one who attends Christian Science services, two features of the worship are especially impressive; viz., the gratitude expressed and the thoughtful attention given to the Lesson-Sermon. It is doubtful whether such a thing exists as an ungrateful or an unthoughtful Christian, but if there is such an one he certainly stands in very much the same relation to the thoughtful, grateful Christian as the savage does to his civilized brother.

It is reported that laborious search among the languages of the natives of Eastern Africa does not discover a single word or group of words which expresses the idea of gratitude. This is also said to be true of some large native tribes of South America, who although great askers or beggars are never thankers. By consulting our dictionaries we find that the words think and thank are closely related in their root derivation, hinting that thinkers and thankers are one. In the prophecy of Isaiah we read this complaint against ungrateful Israel, "My people doth not consider." Mortals, ignorant of man's spiritual inheritance, selfishly ask for physical pleasure in place of pain, for riches instead of poverty, ease instead of disease, and earthly joys instead of sorrows; but though they cry till the setting of the sun, the god of earth-born desires does not hear; for he may be sleeping, or peradventure he has gone on a journey. When, however, we turn our gaze away from earth and its so-called good and evil, and looking to the one source of all good, gratefully consider this source and ask for the true bread, our Father does not give us a stone; heaven itself with its ministering angels comes to us, and we receive more than we can either ask or think.

Though Jesus of Nazareth wept in the presence of sorrow, he had the heaven-born instinct which impelled him to look away from that sorrow, to lift his thoughts to the ever-present divine Life; and as he stood at the open grave of his friend, what were his words? "Father, I thank thee." He who had the power, in a moment of grief, to think and to thank, had also the power to destroy the belief of death, and he said to the one who was bound hand and foot by this belief, "Lazarus, come forth." We are grateful indeed to God for sending His beloved Son into the world, grateful for the words and works of Christ Jesus,—although they have been for so many centuries little understood.

We thank God for sending to us and to this age an inspired woman, Mrs. Eddy, who is both thoughtful and grateful, who is brave, self-sacrificing, and true, so that she alone of all the millions whose privilege it was to eat of the "bread of life," she alone was able to discover the meaning of the words and works of Jesus, so that she could demonstrate and explain them. We are indeed grateful to her for giving us "Science and Health with Key to the Scriptures;" grateful for our teachers, our practitioners, our Reading Rooms and churches. How can we help lifting our voices in praise when we consider what she teaches us of the Love that knows no hate,—our loving Father-Mother God; and as we grow into the understanding of this divine Love, we shall grow in gratitude, until the earth shall be filled with the knowledge of the Lord as the waters cover the deep.

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SELECTED ARTICLES.

WISE MEN FROM THE EAST.

The originality of the Japanese people is again shown in the religious field. Seven years ago the Mikado appointed a commission to travel in search of the true religion that should be adopted by the Japanese people; but the war with Russia and the diplomatic strained relations preceding the war called attention away from this religious mission. The Mikado has resumed this work and re-appointed the commission and has notified the European powers to that effect. This action seems in keeping with the character and systematic methods of the Japanese.

The story of the wise men from the east in search of the star of Bethlehem seems to be repeated in substance. The ancient wise men were evidently dissatisfied with their own religions and desired better. The Japanese, always tolerant of religions so long as they do not interfere with civil order, are evidently not sure which one among them is the best. Buddhism, during one period the religion of the nation, did not satisfy. Accepted in the ninth century, it was disestablished virtually Jan. 1, 1874. Confucianism from China, and Mohammedanism from Turkey are inadequate to meet the wants of the Japanese, and Shintoism, the native religious belief, is waning.

What the Japanese commission evidently will look for are practical results. The Christian religion has considerable influence in Japan, but the people have only the long-range view. They are not quite sure that the Christian lands are altogether the delightful abodes of such men as the Christian missionaries who are among them teaching ethics and religions. These wise men from the east believe that what they see for themselves at short-range view will have greater weight with them. The best testimony to the worth of a religion is the behavior and moral condition of a people. The commission wish to see whether the principles of Christianity are illustrated and demonstrated in the life of Christian lands. If missionaries have taught them about the love of Christ, they want to see how far this extends in the national deeds of Christian nations. They may expect to find the Sermon on the Mount beautifully fulfilled in industry and politics. They may be puzzled to find so many varying phases or denominations of Christianity, but they can be trusted to regain their composure and find their way out of the labyrinth.

When this commission come to America, as they surely must, they will not see the Golden Rule in full force yet, and they will see inconsistent things in industry and politics, but we will ask them out of charity to us to overlook those for the present and to study the American spirit from its beginning with the colonial fathers. We want them to observe how the foundations of America were laid in religious faith and sacrifice. We invite them to trace the course of this faith as an inspiration in American life, and to see that there are forces steadily at work ameliorating unlovely conditions, and to remember that the American nation is still in the making. They will see that the underlying purpose of the American spirit is preservative of that which is good, however much in the light evils may be for a time. Let the Japanese commission avoid the defects that they may find in the practising of Christianity, forget them and "hold fast that which is good." If other nations have failed in any particular in the practice of Christianity, the Japanese have the golden opportunity to lift the Christian system to a high plane, and in their national life, spirit, and character become truly a Christian nation.

New Haven (Conn.) *Register.*

In assuming that all cause and effect are mental, Christian Scientists run no serious risks and encounter no invulnerable obstacles, since they reason logically to this end from the premise that God is the only cause and creator, and they understand Him to be the divine Mind, or, as the Scriptures say, "Spirit," "All in all." The teaching of Christian Science on this point can be no more radical than are the statements of Jesus Christ, who said, "It is the spirit that quickeneth; the flesh profiteth nothing;" "but seek ye first the kingdom of God, and his righteousness."

H. CORNELL WILSON.
Buffalo (N. Y.) *News.*

AMONG THE CHURCHES.

BEATRICE, NEB.

We have but a small number of workers in our Sabbath School, but they are loyal, and ready for active work, when Love points the way. These little ones send love to Mrs. Eddy, our beloved Leader, who has so reflected divine Love that it has become possible for the sick to rise from their beds of pain. Our most fervent desire is that we may be always ready to demonstrate the truth in our daily lives.

From the Sunday School scholars of Beatrice, Neb.

UNIVERSITY OF ILLINOIS.

The Christian Science Society of the University of Illinois was formed May 18, 1906, with eight members, all members of The Mother Church. Our society is duly organized under the rules of the University, is beginning to attract attention, and is leading students interested in Christian Science to join The Mother Church in order to secure the privilege of membership. The society has arranged for a lecture by Judge Hanna, to be given at the University on Nov. 25.—*Correspondence.*

PROVIDENCE, R. I.

A notable addition to the church edifices of this city is soon to be made, the ground for which will be broken in about two weeks, although the structure will probably not be completed until the expiration of a couple of years. The proposed building is to be erected at the northeast corner of Meeting and Prospect Streets by First Church of Christ, Scientist, and will cost upward of one hundred thousand dollars. A building permit was granted at the City Hall yesterday afternoon, by the provisions of which it is shown that the building is to be square on the ground, the dimensions being 92x92. The height from the ground to the eaves is to be fifty feet. Above the flat-pitched roof will rise a dome, surmounted by a lantern, the finial of the latter being one hundred and forty-five feet from the foundations. The material is to be of brick, stone, and iron. The interior will be so arranged that there will be two stories.

Entrance to the church will be gained by an artistic portico with classic columns into a spacious foyer, from which the Sabbath School and class rooms will open, as well as the rooms devoted to social purposes. On either side of the foyer wide flights of stairs will ascend to the second story, which will be devoted entirely to the auditorium, and will afford a seating capacity for fully one thousand, with the spacious galleries. The first floor will have a height of about twelve feet, while the auditorium will have a rise of fully forty feet, surmounted by one of the most artistic examples of the classic style of dome to be seen in New England. This dome will be fully fifty feet in diameter and will give the building a most picturesque appearance and finish. The floors of the church will be of steel construction and will be designed to safely support one hundred and twenty-five pounds to the square inch. The roof will have copper covering and the cornice will be of stone.—*Providence Journal.*

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THE LECTURES.

PORTLAND, ORE.

Before a large and appreciative audience, Clarence C. Eaton of Tacoma lectured on Christian Science, under the auspices of First and Second Churches of Christ, Scientist, at the Heilig Theatre last night [Oct. 18]. In introducing Mr. Eaton, Judge D. J. Haynes said in part,—

About forty years ago a woman from the rocky glades of New England promulgated a new religion, a religion founded upon the fatherhood of God and the brotherhood of man, whose teachings have challenged the admiration and enlisted the support of mankind as none others have since the days of the lowly Nazarene. At first she was scoffed at, but, conscious of the truth of her doctrines and demonstrating their benefit to mankind, she pressed onward in her work, until her followers now number hundreds of thousands, her book and healing methods have reached every nook and corner of the civilized world, and the name of Mary Baker G. Eddy is a household word wherever Christianity abides and the hope of heaven dwells in the human heart.—*Portland Telegram.*

SAN FRANCISCO, CAL.

George L. Putnam, Second Reader of First Church of Christ, Scientist, in introducing Judge William G. Ewing, Oct. 20, said in part,—

It gives me peculiar pleasure to introduce the speaker of the evening, as I am one of unnumbered thousands of his debtors, for it was at a lecture delivered by him in the Metropolitan Opera House in New York City, some six years ago, that I first heard the doctrine of Christian Science correctly stated. Like many another I fondly believed that I already knew what Christian Science was, and not liking *my* concept thereof, I promptly condemned it without a *hearing*. However, when I heard that the speaker had been *for* many years a United States District Attorney, and later a Judge in the Superior Court of his State, I decided to hear *him*. I well remember that I arrived at the Opera House about half an hour before the lecture was to begin, expecting to be able to pick out my seat anywhere I pleased, but to my surprise I was sent to the topmost gallery and there managed to find standing-room. I was not conscious of the fact at the time, but I now know that that lecture marked a turning-point in my life, for from that day on I commenced to question my atheistic beliefs and soon found that they too could not stand the test of reason. One by one they failed me in time of trouble, until at last, when even the husks failed, I arose and started on the journey to my Father, away from despair to hope, a hope that has never failed me.—*Correspondence.*

WALLA WALLA, WASH.

The Christian Science church was packed full last night [Oct. 23] to listen to Rev. Irving C. Tomlinson's able and interesting talk, and none went away without a friendlier feeling to the doctrine of Christian Science. The speaker was introduced by David B. Ogden, U. S. engineer of Portland, who said in part,—

Forty years ago there was but one Christian Scientist—a lone brave woman, the Discoverer, Founder, and Leader of this movement, the Rev. Mary Baker G. Eddy. By reason of a conscious recognition of the present nearness of a God of Life, Love, and health, this one Christian Scientist had been healed, in an hour of extremity, of disease, suffering, and despair. Prompted by a life-long desire to help her fellow-men, she then shared this rediscovered "law of the Spirit of life," which heals and saves, with those about her, and so instructed and equipped them that they in turn might share its blessing with all mankind. Thus the Church of Christ, Scientist, was founded and began its mission of redemption, and to-day the beneficiaries of Christian Science are numbered by hundreds and thousands.

To this end—that the world may at least know the truth about Christian Science, its application and effect—Mrs. Eddy has instituted a Board of Lectureship. The mission of these lecturers is to correct current misconceptions and misrepresentations of the teaching of Christian Science; to enlighten, rather than influence; to say to the suffering and distressed ones on earth—"There is hope! Your loving heavenly Father and His Christ are here to-day to save unto the uttermost." The motive, then, of each member of this Board of Lectureship is but an echo of that loving effort first made years ago and continued by Mrs. Eddy, to freely share this gospel of health with all the world, that men may be blessed and God glorified.—*The Statesman.*

HERKIMER, N. Y.

Judge Septimus J. Hanna of Colorado Springs, Col., lectured before a large and appreciative audience at the Grand Opera House last evening [Oct. 16] on "Christian Science, the Religion of the Bible." The speaker was introduced by Rev. Charles F. Taylor, pastor of the Reformed Church of this village, who spoke as follows:—

Ladies and Gentlemen:—Some nineteen hundred years ago there traveled back and forth over the hills and valleys of Palestine a man who came preaching the gospel of God, and in that gospel included not only a message for the souls of men, but also the healing of their bodies and the control of their minds. When later he gave the evidence of his Messiahship to the followers of John the Baptist; when he sent out his own disciples to do his work; when he delivered his instructions to the seventy, and when, after his resurrection, he uttered his final charge to the apostles, his emphasis was not only upon that which benefited the spiritual nature of man, but quite as emphatically upon that which dealt with his physical and mental existence. The early Church so understood it, and not only in the apostolic age, but if we may believe the Nicene and Post-Nicene Fathers, and other historical authorities on the first centuries of the Christian era, healing of the body and mind were considered a legitimate and important department of the Church's mission. After a time, however, the faithful seem to have lost the knowledge of how to do, and the power of doing, these mighty works in His name. And in these latter days, when the scientific spirit tends to deny the supernatural and reduce all to ordinary facts which can be dealt with under the laws of psychology, the formulas of chemistry, the diagnosis of medicine and the scalpel of surgery, the Church practically teaches that the part of Christ's work and instruction which had to do with the healing of the physical and mental ailments of men is no longer in force.

It is due to the fact that this teaching does not altogether satisfy many thinking persons, that some forty years ago a woman, Mrs. Mary Baker Eddy, was able to come forth, emphasizing this neglected part of the gospel and drawing thousands of the best elements of our communities and churches after her, so that to-day there are multitudes of people over our land and the world who believe that the Lord's arm is not shortened that it cannot save now from physical and mental disease and distress. Christian Science has at least performed a great service to the Church at large in calling attention to the popularity of this part of the gospel with the people.—*The Telegram.*

LECTURES AT OTHER PLACES.

St. John, N. B.—Bicknell Young, Oct. 4.
Montreal, Can.—Edward A. Kimball, Oct. 8.
Hiawatha, Kan.—Rev. Irving C. Tomlinson, Oct. 8.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book does not consult nor read letters on disease. Writing to Mrs. Eddy *is not* prohibited. Take no notice of startling reports about Mrs. Eddy. Our Committee on Publication will be reliable on this subject. *Beware of counterfeit letters.*

SOME EXPRESSIONS OF OPINION.

A READER of the *Baltimore American* recently asked that paper to publish "a summary of the Christian Science doctrine," and in answer to this request the *American* of Nov. 2 contained a brief but satisfactory statement of the fundamental faith of Christian Scientists, which we quote as follows:—

"As a religious denomination Christian Scientists believe in God, in the inspiration of the Scriptures, in the divinity of Christ, in the supremacy of God as spirit, in prayer without ceasing, and in all the essentials of Christianity, and claim that the prime office of Christian Science is to destroy evil and reform mankind. They believe that all evil will eventually be destroyed and become extinct."

The *New York World*, notwithstanding its recent attacks on Christian Science, made the following admission in a recent editorial:—

"The teachings of Mrs. Eddy have influenced modern spiritual thought more deeply than any other religious propaganda of the time and have not been without effect even on medical practice. It is only since Mrs. Eddy led the way that the doctrine of disease as an outward expression of sin could be preached in orthodox pulpits or an Episcopal bishop advocate a return to healing through faith; while in the treatment of nervous affections and diseases of personality it has put modern pathology under obligations not always frankly acknowledged."

Superficial critics have contented themselves with the statement that "Christian Science is neither Christian nor scientific;" not so, however, Rev. W. L. Swan, who in introducing a Christian Science lecturer at Providence, R. I., said,—

"After having preached in the Baptist pulpit for about twenty years, I find myself committed to Christian Science and to Christian Science work. I came by quite definite steps. A near relative, after being pronounced incurable by a large number of specialists, was cured. I decided to investigate and with absolutely fair mind. I said first: 'Do the Scientists heal?' And I investigated until I was satisfied beyond a shadow of a doubt that they did what they claimed. Then I said, 'How do they do it? I am going to separate the wheat from the chaff.' And I began the process of separating. I found it was very easy to write a criticism on Christian Science, but after I became an able critic it was impossible for me to demonstrate it. I said, 'I must try again. I do not know much about Christian Science until I can do the work that they do.' My experience was that I did better work the nearer I approached the understanding of Christian Science from the viewpoint of the book Science and Health by Mrs. Eddy, and how to work became more clear to me upon my acceptance of the teachings of Christian Science from this viewpoint."

Rev. Willard Brown Thorp of Chicago recently said,—

"I welcome this opportunity of speaking a fraternal word to my Christian Science neighbors. I have watched with the deepest interest and admiration the growth of your spiritual work. I recognize that the Christian Science movement has developed in a notable way certain important lines of genuinely Christian experience, and has made religion a vital thing in the lives of many people where it had ceased to be effective. It has demonstrated the power of a conception of God which is essentially metaphysical, to save and transform lives. It has shown what can be accomplished by the constant inner assertion of the great positive affirmations of faith, and by their resolute application to the specific problems of life. It has put us preachers to shame by building up a great church without any preaching whatever, simply by the discipline of its members in the inner practice of the faith. With some of its teachings and many of its forms of statement I find myself at variance; but for the spirit that prevails among you and for the work you are doing in many lives, I have the heartiest admiration; and I recognize that it is not the first time in the world's history that doctrines pronounced by the wise and learned 'foolishness' have been in the lives of multitudes 'the power of God unto salvation.'"

On Nov. 3 Mr. John Franklin Crowell of the *Wall Street Journal* wrote to the New York *Sun* as follows:—

"I am speaking as one who is not unfamiliar with the religious and social history of Christendom when I say that Christian Science is the only movement since the Wesleyan revival in the earlier part of the last century which has made any positive contribution to the development of the spiritual consciousness of the western world.

"Because of that fact it is a movement of immense sociological significance. When its results, as a constructive social force, on the small scale to which it has already expanded, are compared with the disappointing futility of nine tenths of our materialistic philanthropy, and with the confessed failure of most of our schemes of beneficence, one can hardly escape the conclusion that now, as in the tottering days of Roman power, the saving of human society from itself must depend primarily upon the capacity of religion to infuse into the lives of men and women the transforming power of the Scriptural understanding, without which no people has ever been able to escape the doom of those who forget God.

"Such is the movement with which the name of Mrs. Eddy is inseparably associated. If its success provokes its detractors to denounce it as 'a pious fraud,' it proves that they have as yet not got the spiritual point of view, and it reminds us that all of the world's great religious movements have been helped to recognition at the start by such unsympathetic opposition."

Rev. Madison C. Peters of New York, in contrasting the results obtained in that city by several denominations, said,—

"Christian Science churches are crowded; their gospel of health and happiness is winning people by the hundreds from all churches. The other Sunday on my way home from my own services I stepped in a Christian Science church. Though the service had long been dismissed, the gathering seemed like a social affair. I never before in twenty-five years' ministry saw such enthusiastic handshaking, such freedom in social intercourse, countenances beaming with such joy. As a stranger, I 'got the glad hand,' and was made to feel I was a brother among brethren."

These expressions are from various standpoints, and the consensus of opinion seems to be that the teachings of Mrs. Eddy in Christian Science are Christian and of value to the world. ARCHIBALD MCLELLAN.

AN ARTICLE BY MRS. EDDY.

The Independent of Nov. 22 contains an able and timely article by our Leader, Rev. Mary Baker G. Eddy. Those who desire to obtain this paper should order at once from THE INDEPENDENT, 130 Fulton Street, New York, N. Y. The price is ten cents per copy.

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LETTERS TO OUR LEADER.

Boston, Nov. 8, 1906.

To Rev. Mary Baker G. Eddy,
Pleasant View, Concord, N. H.

Beloved Teacher and Leader:—Recent events at your home have recalled some experiences of years ago, and have shown me anew how vain are the attempts to harm those who have made the Lord their refuge. I remember that soon after you went from Boston to Concord the report was assiduously spread abroad that you had passed on, or that you were incapacitated for further work. Again and again I denied this rumor, but was sometimes told, "Oh, you do not know." At times I felt a deep personal sense of regret that I could not see you, and in October, 1892, I did have the great pleasure of spending an afternoon with you, my beloved Teacher. I can never forget your inspiring words. At the close of this impressive occasion you invited us to look over the house, and I can see you now as you went so lightly up the stairs before us, and can almost hear your words, in playful vein, as you pointed out to us from the balcony your birthplace at Bow. I was happy to tell my students, on my return, that I had never seen any one so much alive as was our dear Leader, and that I had had a glimpse of the work which she was doing for the future of our great Cause.

Since I have had the privilege of serving you and our Cause, as an associate editor of our periodicals, I have learned many new and vital lessons from your close and keen criticism of all our work. I have been much impressed by your growing clearness of mental and spiritual vision, when I have had the great privilege of meeting you in the last two years, a privilege for which I thank you most profoundly.

And now, beloved Teacher, I know not how to tell you of my devotion at this hour when you have had to stand before doubt and incredulity—even scorn of the truth you teach—in order to prove that you still live, and as I read letter after letter from loyal Scientists who are roused by this experience to love and gratitude for their Leader, deeper than ever before, I thank God that you cannot be robbed of the love and confidence of the thousands who, through you, have come to know God and "the power of His Christ."

Lovingly and gratefully,
ANNIE M. KNOTT.

Boston, Mass., Nov. 15, 1906.

Dear Leader and Teacher:—It is a comfort these days to remember that "in the secret place of the most High", the unkindness of those whom you have so long labored to bless can neither harm nor disturb you, and it must be gratifying to you to find that the loyalty and love of an ever-increasing army of faithful Christian Scientists is wafted to you every day, and from every clime. I have just read Mr. Davis' little book and I am very glad you have commended it to the Field; also that you have expressed your hearty approval of the efforts of the Audubon Society. My own thought of the comprehensiveness of the redemptive work of Christian Science expands every day; that it is to permeate, purify, and uplift thought in every department of life and upon every plane of human activity, and I find myself impelled to more frequent suggestion in this line in my editorial writing. The value of an improved belief which evidences the corrective activity of the truth you have addressed to all mankind, and which is preparing the way for that larger revelation of Truth and Love that the study of Christian Science will bring to all as soon as they are prepared to receive it,—all this is growing upon me.

I am planning, in the near future, to say something editorially of this present world-ministry of Christian Science, and to refer to a most interesting discovery which I made recently while looking over some English periodicals.

In the *Hibbert Journal* (one of the leading philosophical and theological Reviews of England) there appeared in 1904 an interesting article on "The Problem of Evil" by St. George Stock, and in answer to some criticism of his position Mr. Stock writes (January 1905):—

"I said that Christian theology was involved in a plain contradiction in ascribing evil to the will of a being who was all-powerful, all-good, and all-wise. It is not necessary to assert that 'God is all,' nor even that 'God is good:' but, if people insist on doing so, they must accept the conclusion that follows from these propositions; namely, 'There is no evil.' If any one doubts whether this conclusion does follow, let him look at the matter in this way. The proposition 'God is all' is an equation between its terms, so that the subject and the predicate may be interchanged. The syllogism therefore may be read thus:—

God is good; all is God: hence, all is good.

"That reasoning stands, and will stand, so long as the construction of our minds and the laws of thought remain what they are. It is not therefore very likely that my critics have done much to upset it. If they lack the courage of the Christian Scientists to assert the conclusion, there is nothing left for them but to deny one or both of the premises."

This recognition in 1905 of the invulnerability of the philosophical position which you maintained in 1875, is significant, and I am sure it will be of great interest to all thoughtful people, whether Christian Scientists or not.

With much love, and ever-increasing appreciation of your splendid life-work, I am

Your faithful student,
J. B. WILLIS.

Boston, Mass., Oct. 26, 1906.

My Beloved Leader and Teacher:—Since the dedication of the church, in June last, the increased interest in Christian Science has been marked in the larger attendance at the services, also in the Reading Room, and in the increased sales of literature to people who apparently have just been awakened to a desire to read it. The sale of "Science and Health with Key to the Scriptures" far exceeds that of last year, and last year that of the year before. It is beautiful to see the eager interest shown by those who are coming in for the first time.

The grand dome of The Mother Church stands as a signal to all passing; it tells of Christian Science, of "its establishment as a permanent dispensation, to remain forever among men" (Science and Health, p. 150). From the many societies and clubs which hold their conventions and anniversary meetings in Boston, streams of people find their way to The Mother Church, and every week hundreds of people visit your room. This is bringing to many who did not know anything about Christian Science, the knowledge that a book has been written, the understanding of which heals sickness and sin; that the author of this book has founded a Church; that she is living at the present time at Concord, N. H., and is at the head of this great movement which has been brought to their attention through the remarkable works it has accomplished.

It is most interesting and animating to come into contact with the awakening thought, and I write thinking you will like to know of the interest shown by so many of the visitors to your room, which often expresses itself in some appreciation of the beauty of the room, and its appropriateness for the one for whom it was prepared.

My beloved Teacher, my gratitude to you for all you have done and are doing for humanity, it is impossible to express in words.

With unceasing gratitude and love,

Your student,
ALICE S. BROWN.

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Buffalo, N. Y., Nov. 2, 1906.

My Dear Mrs. Eddy:—Twenty years ago I was a hard-knuckled business man, clamoring for all that is mortal, seeking the superficialities of sensualism and everything sensational, being guided entirely by the evidence of the senses. In a moment the unexpected came, when all that I thought to gain was swept from my delusive thought. For seven long years it seemed as if I were being tossed to and fro in a great sea. Here Science and Health found me and commenced to deliver me from Egyptian bondage and darkness. Is it any wonder, when I commenced to study your writings, that I saw you as personal. Little evidence had I, until the evidence of the senses was somewhat reversed, that all this personality was in myself, and by this process it was being destroyed. Your books, with the Bible, have been my only instructors, and by their constant use I have been giving up all my time during the last three years to the healing of the sick, and many malignant diseases have gone out of sight as the truth was demonstrated in their seeming presence. Thus, by the change in my own thought, I have been able to help change the thoughts of others, whereby many cases have been healed instantly.

Permit me to thank you from the bottom of my heart for all you have done for tired humanity, and for placing me where I could commence to lose sight of my own personality. I find that as I lose sight of my own, I see less of it in others.

Yours in the one Mind,
MANUEL J. BAKER.

Kingston, N. Y., Oct. 30, 1906.

Mrs. Mary Baker G. Eddy,
Pleasant View, Concord, N. H.

Beloved Leader:—We, the members of First Church of Christ, Scientist, of Kingston, N. Y., in annual meeting assembled, desire to express our love for you and our loyalty to your teachings. We are grateful to God, and to you for the pure and exalted life through which you became His chosen messenger to sinning and suffering humanity. With grateful hearts we acknowledge your marvelous leadership of this, the greatest movement for the regeneration of mankind that the world has ever known. May we not forget your example of sublime patience with seeming persecution, nor the great love which flows out from you to all alike. May we ever keep in mind that as there must have been the greater light before there could be its reflection, so we can be reflectors of this divine light only as we discern and follow the truth which blesses the world.

With tender love we are, dear Leader,
Your grateful followers,
J. LLOYD PHILLIPS,
CAROLINE F. JAMES,
MERCY NUTTER DAVIS,
Committee.

Chicago, Ill., Oct. 29, 1906.

Beloved Leader:—As I contemplate the magnitude of your labor, and the breadth of your love for God and man, my heart melts in love. If words can be made to convey purpose and desire, then you may know that my whole heart's affection leads me to follow your footsteps in Christ. My loyalty to you was never so great as now, when I realize the importance of strictly heeding your admonition to us, "Come out from among them, and be ye separate." Oh, that our eyes may be opened, dear Leader, that we may know what this means; that we may hear the Voice you hear, and yield obedience as humbly!

Lovingly your disciple,
SAPPHO E. PRENTISS.

TESTIMONIES OF HEALING.

It is over twelve months since I first heard of Christian Science. We had come to California from England to make our home, and after staying in Los Angeles a few months my husband's business took us to Santa Barbara, where I was taken very ill. A doctor was called in, as I was in a high fever. In a few days another trouble set in, for which I had injections of morphine. My suffering was terrible. My landlady at this time begged me to read a book called Science and Health by Mrs. Eddy. I said I would read it whenever I felt able, as Christianity had ever been to me a favorite theme. The book was brought me and I read as often as I was able. At first I could not understand it, although I would often find something to comfort me. As I read on, the worth of its teaching was proved, for all the fever left me, although an operation was declared necessary. At this time I fervently prayed that God would show me in His own way what to do. The revelation came most beautifully to me. I awoke feeling that I was separated from all pain and sorrow. I was very happy, and for the first time in many weeks I used my limbs; they were normal, no pain in any movement. That night I had my first good sleep for many weeks. The operation was performed, but without ether, and was almost painless. I left the hospital to return to Los Angeles and felt no fatigue from the journey, although my illness had lasted about four months. For many years I had taken medicine almost daily for bowel trouble, but this as well as other ailments has been overcome by Truth.

After coming to my home a serious condition appeared, and I felt that something should be done. The thought then came, Who does the healing work? By this time I had gained in understanding, and after an hour or so with Science and Health I lost all fear. I took my troubles to God in the way taught by Mrs. Eddy, and lived as near to this teaching as I could, and in about ten days all signs of the disease had vanished. I was well and have remained so. It seems impossible to describe my feelings during my healing. I was happy, I believed entirely that God would heal me, and that I was suffering only from an illusion of mortal sense; and the proof of this understanding was my healing. I thank God daily for Christian Science. Surely our dear Leader, Mrs. Eddy, has ever her daily bread in the knowledge that her book is helping thousands to know of man's rightful inheritance. My gratitude to her can be best expressed in my daily life, and with God's help I shall prove myself worthy of Christian Science.

ROSA A. EWING, Prospect Park, Cal.

So much good has been brought into my life through the teachings of Christian Science that I feel very grateful to God, and to Mrs. Eddy that through much labor and love on her part we have an inspiring and practical religion. I first heard of Christian Science when seemingly surrounded by fear and doubt, while yearning for something better. The Word of Truth came to me as a ray of light in the darkness, and when the book Science and Health was brought to my notice it was gladly read. I was then suffering from a serious trouble, with no means or hope of recovery. I decided to consult a practitioner, and with much love and kindness she directed me to the study of Science and Health. Within a week I was entirely healed and feeling better than ever before. I began attending the Christian Science services and can never forget the deep impression which the first made upon me: it seemed as if the hall was illumined by Love, and at the close of the service much kindness was shown by every one present.

While crossing the high altitude on our way from Kansas City to Los Angeles, a great sense of faintness came over me, but upon requesting help from one of my boys I was

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soon relieved and able to eat as usual. Before taking up the study of Christian Science I was always sick during a journey on the cars, but now I can travel any distance without feeling any ill effects. When we reached our journey's end it was Thanksgiving morning and I was very grateful that I was well and able to attend the beautiful service.

MRS. NELLIE M. WHITESIDE, San Jose, Cal.

It is with a deep sense of gratitude to God, and to our beloved Leader, Mrs. Eddy, that I attempt to tell of some of the benefits I have received from Christian Science, spiritually, physically, and financially, during the last three and a half years. I was a sufferer for ten years from severe rheumatic trouble. I was obliged to wear a steel brace, and hardly knew an hour's relief from pain, notwithstanding the fact that I had the best medical attention and hospital treatment. I am grateful for the kindness shown me, but I had no permanent benefit from medical treatment.

I have since been healed through the study of Science and Health and the treatment given in Christian Science. My limbs have become normal in every way; I am walking erect without the aid of either brace, crutches, or cane, which formerly were necessary; and my health is better than for twenty years prior to taking Christian Science treatment. The tobacco habit of years has also been overcome, all desire for it being eradicated solely through the reading of Science and Health.

Only sufferers who have been led out of darkness into light can appreciate the love we hold for our Leader, who has shown us the way and taught us to know the truth that makes us free.—JOHN S. KNAPP, Baltimore, Md.

Christian Science has kept myself and family free from sickness, while prior to gaining this knowledge we seemed to have it all the time. I was a member of an orthodox church when one of my children had a severe illness, and had three different doctors, but found no help. One day a friend stepped in, and when I told her that the doctors could not help the child, this friend, who was a Christian Scientist, said that evil has no power over God's children. Instantly I prayed to God with a new faith, and the child was healed. There was no relapse, and that is now eight years ago. Finding this truth, I became a Christian Scientist, but a few years after my faith was tried by a severe attack of illness. Through the understanding of Christian Science, however, all was overcome without material means. I thank God, and our Leader, for this glorious truth that makes us free from sin and sickness. I am the mother of eight children,—our family with the parents making ten in all.—and I have gained all my knowledge of this truth by reading "Science and Health with Key to the Scriptures" by Mrs. Eddy.—MRS. ELIZA MACKENZIE, St. Paul, Minn.

I joined an orthodox church at the age of fourteen and tried to live up to my profession, but for a number of years before I began the study of Christian Science I was not satisfied. I kept reaching for something which might help me to understand the Bible better, but I did not find the light for which I was seeking until I commenced the study of "Science and Health with Key to the Scriptures."

It was in a very dark hour when a kind lady came to tell me of the wonderful cures that were being made by Christian Science. I had never heard of it only as I had heard it ridiculed, but I was ready to try anything to have my daughter healed. I commenced the study of the textbook at once, and have studied it faithfully and prayerfully in connection with the Bible and *Quarterly* ever since, now seven years, and it becomes more precious every day. I have never used material remedies of any kind since I began to study Christian Science, nor have I had the least desire to do so. My daughter was healed of chronic throat trouble and helped in many other ways. I have been healed of a very severe rheumatic trouble. My healing was slow, but two years have passed and there has been no return of the disease. I have also been healed of an ailment which had given me much trouble for eight years, and another from which I had suffered untold agony for ten years. For all this I am very thankful, but the spiritual help I have received through the study of the Bible and the Christian Science text-book is much more to me than all else. It has made me a better woman, enabled me to be more forgiving and to love my neighbor better. Words cannot express my gratitude to dear Mrs. Eddy for what she has done and is doing for all who will accept the truth as taught by her. I can only show my appreciation by striving to be a better Christian each day than the day before. I thank God for the desire He has given me to grow in grace and in the knowledge of the truth.

MRS. MARY A. WHYBROW, Bloomfield, Ia.

In September, 1901, I was taken seriously ill and the attending physician decided upon an operation. During the weeks following this operation I gradually became able to leave my bed, but only to find myself an invalid, barely able to look after my own wants, much less those of my husband and children. I suffered constantly and severely. My physician suggested that a change might be beneficial, and accordingly I was sent away from home. In my new surroundings the best of care and of medical attention was provided. Both my physician there and the one in Syracuse were skilful and conscientious, but at the end of December I returned to my home in the same helpless condition; still suffering the same pains, and very much discouraged. No hope was held out to me of immediate recovery; I was told that it might be months, perhaps years, before I could be well again. Another operation seemed inevitable, but the cost of medical attendance, nursing, and other items incidental to my sickness were already a burden to us.

While I was away seeking health, Christian Science was brought to my attention, but I did nothing about it. In January, 1902, after my return home, as the discouragement increased, I remembered the kindly words of my Christian Science friend. I then decided to try the Science, but fearing to have it become known, I had treatment out of town. I did not get the physical help desired, and upon the recommendation of my practitioner I sought help from a Scientist in this city. My treatment lasted but three weeks; I was completely healed, and since that time have enjoyed the best of health. In 1899 I had been greatly troubled with my eyes, and was examined by an oculist, who pronounced the trouble serious. I procured the glasses he prescribed, and wore them constantly until during the three weeks' treatment in Christian Science, when I was also healed of the trouble with my eyes and stopped wearing the glasses.

I am grateful, indeed, for the physical help received, but far more blessed is the spiritual understanding which comes through the study of the Bible as illumined by Science and Health. For this I can never cease to thank and love our dear Leader. I am no longer ashamed of Christian Science, but deem it a privilege to live in the age when it is being taught and lived.—MRS. MARY I. GAYLORD, Syracuse, N. Y.

On Dec. 23, 1897, I met with a railroad accident on the C. & N. W. Railroad, on which I was employed as locomotive fireman. I was picked up by fellow-workmen and taken to Milwaukee on the first train. The company's physician was called, and also my family physician, my home at that time being in Milwaukee. My injury then appeared to me very slight, and I felt it my

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duty to go to work, but the doctor told my wife that an injury of this kind would not develop for about three months, there being a serious lesion of the heart. His predictions came to pass, for I gradually grew worse; consultations of physicians were called at various times, including eight of the best in Milwaukee, and the Brotherhood of Locomotive Firemen, of which I am a member, paid my total disability claim after a rigid examination by their physicians. My family physician told a member of my family that there was no medical record of a patient with this injury who lived longer than three years. I suffered untold agony, and the only relief I could get was by hypodermic injections of morphine.

Having been told by all these physicians that there was no medical help for me, I was in despair and looked upon my time as being very short in this world. At this time Christian Science was brought to my knowledge by a lady who is not a Scientist. I very strongly questioned the healing power of Christian Science, but as my wife was in favor of my giving it a trial, I finally consented, as I could see no other possible channel of relief, and at this juncture I received a letter from my brother and also from my sister, advising me to try Christian Science. I did so, and after taking one treatment I went to bed and slept eleven hours, being the first night's sleep I had had for over two years. I was completely healed in a comparatively short time and have again passed the necessary medical examination required by all railroad companies. I would be pleased to answer any inquiries on this subject.

I cannot find words with which to express my gratitude and heartfelt thanks to God, and to our dearly beloved Leader, Mrs. Eddy, for showing us the way out of darkness into light. To me and my family the spiritual understanding is far greater than even this marvelous physical healing which I have received.

FRANK J. ALBRIGHT, Peshtigo, Wis.

I feel that the health and happiness which is in our home through the study of the Bible and "Science and Health with Key to the Scriptures" by Mrs. Eddy, should be hid no longer, and I gladly express my thankfulness to God and to our beloved Leader for these blessings. I am also grateful for all the Christian Science literature. While we are most thankful for the bodily healing which has been experienced in our home, the peace that is now mine is what I am most grateful for. I rejoice in the privilege of helping others and know the only way to prove my gratitude is to be faithful to our Leader's teachings.

LUTIE INGAMELLS, Waterloo, Ia.

I feel so deeply grateful for what Christian Science has done for me that I cannot refrain any longer from sending my testimony. Sixteen years ago it found me a mental and physical wreck. We had three of the best doctors in our city; one thought an operation necessary, the others said I was too weak to undergo it, so I took medical treatment for several months, but without receiving any help. I became very much discouraged and was filled with fear.

I had joined an orthodox church when I was quite young, and had lived up to its requirements the best I knew, but this did not satisfy me nor heal me. I took treatment in Christian Science and was healed, and after I had read Science and Health for one week I was convinced that I had found the truth. I was healed of a great many physical ailments. My physician had ordered a very limited diet, but the Scientist told me I could eat whatever I wished, taking no thought for the body and giving God thanks. I did so, and no harm came to me. In four weeks' treatment every one of my physical ailments had disappeared; I was well and strong,—something I had never been in all my life before. Since I have known of this truth I can take long walks without being tired. Paul's words in the eighth chapter of Romans have been a great help to me: "If Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. . . . Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live." When I was being healed in Christian Science I was eager to understand this truth, and would ask many questions, but the practitioner would say that the spiritual meaning would come to me, and it did. I remember waking up at night, on several occasions, when the beautiful spiritual meaning of these verses was unfolded to me, and what an uplifting it was! Is it any wonder that we are grateful to God, and to our dear Leader, Mrs. Eddy, who has made possible for us the understanding of this wonderful truth. My greatest desire is to consecrate my life more to God and to His Cause, and that I may prove by right living that I am trying to be a Christian Scientist.

MRS. SADIE D. MANN, Washington, D. C.

I feel it to be a duty and also a pleasure to testify to what Christian Science has done for me. I became interested in Christian Science through the healing of my mother, after physicians had failed to give her any relief. She was rapidly sinking, after three very serious attacks, but was healed by Christian Science in a short time. At this time I was very much opposed to religion, and the Bible seemed to me to be full of contradictions, but later the thought came that Christian Science must be the true religion because it teaches the healing power of Truth, and since studying it the promises in the Bible have been proved to me, and this has cleared up the seeming contradictions. Christian Science teaches us to acknowledge no other than the one Divine power, as the Scriptures declare that God is omnipotent, and that in Him "we live, and move, and have our being." Through this understanding I have been freed from many false appetites and discordant conditions, and I long to know more of this blessed truth which is doing so much for mankind.

I am truly grateful to God, and to Mrs. Eddy for bringing again to the world the true religion of Christ Jesus.

R. CARROLL, Toronto, Ontario.

My deep sense of gratitude for all that we are receiving through Christian Science must now go to where thanks is due. Although far away from all the dear Scientists, I have much cause to return thanks to God, and also to our dear Leader for showing us this living fountain of Truth; for giving us the Lesson-Sermons,—a substantial morning meal indeed; and our dear periodicals. I wish to thank all the contributors.

I send special thanks to Mrs. Eddy for showing us through "Science and Health with Key to the Scriptures" that God is universal Love and is All in all. I have realized through its teachings that God is an ever-present help in time of need, and have learned that only as we start from the right standpoint can we reach the heights of Truth and Love, and be healed. The material senses must indeed be subdued at all points.

BESSIE A. LUDT, Christiania, Norway.

I live in the country and our periodicals come to me like old friends, tried and true. I receive so much help and encouragement from them that I thought an experience which I had might help some mother to conquer fear. All my life I had suffered from fear; and if Christian Science had done nothing more for me than to help me in this particular, I would be deeply grateful for it. In Christian Science I have learned that divine Love governs me and

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that it is my duty to rejoice always. On account of her vocation, my daughter was obliged to be out two or three evenings a week, which seemed a great trial to her father and myself. One stormy evening she was detained until late. I had sent to the station for her, but she did not come. The time passed for the next train; her father walked the floor and told me of the dangers to which she was exposed in a large city like New York. I became so filled with fear that I went into another room to be alone with God. As I sat there, "The Mother's Evening Prayer" by our dear Leader (Miscellaneous Writings, p. 389) came to me, and as I repeated the words, "His arm encircles me, and mine, and all," I realized that my daughter was divinely protected and sweet peace came to me. I was so glad that the hymn read, "and all," for I knew that there were other young girls who were seemingly alone in the world. In a short time my daughter returned safely. This beautiful hymn has helped me many times and I am constantly finding new thought in it.

MRS. C. A. FARRINGTON, Hartsdale, N. Y.

Christian Science healed me of spinal trouble supposed to be caused partly by an enlarged liver, and a strain afterward left me an invalid for nearly seven years. I was able to walk but a few steps, or even to stand but a few minutes at a time. I was subject to severe attacks which the attending physician said would carry me off. Fourteen years before, I had an attack of lung trouble from which I had never fully recovered. I could not use my right arm without pain, and when I complained of this to my physician he replied that I would always have pain when I used the arm, on account of organic trouble. I told the Scientist who treated me of this trouble and the doctor's verdict. She smiled kindly and replied that God did not make any such law. In a few days I noticed the absence of pain, and it has never returned. This was seventeen and a half years ago. With the healing came freedom from the pain, and in five months I could walk from the carriage into the stores to do shopping, and all about the house. It was the first time I had been conscious of freedom from suffering for so long a time that I did not know any one ever felt as I did when freed. I also ate what was set before me, which was a great relief to the family.

In a few months I was free, and happy in the hope that I might do for some poor sufferer what had been done for me. I felt like the man whom Peter healed at the Beautiful Gate of the temple, and I have never had a sick day since. The sense of rest and peace which came to me from the first was so beautiful, and the best part of it all was that spiritual healing came with the physical. The knowledge of how to overcome evil with good was such a priceless treasure. Words cannot express my gratitude to God, and to Mrs. Eddy for the truth which has led me along these many years in the way our Father has opened, and which makes the Bible teachings practical.

MISS SUSAN W. SCOTT, Toledo, O.

It is with a great deal of pleasure and a very thankful heart that I write of my healing. I was healed of almost unendurable suffering from neuralgic trouble, when this condition had continued, without a moment's cessation except the few minutes I slept, for three days and nights. When about the house I was never without a big silk handkerchief to protect my head in case I should open a door. Even in summer, when I went out I had to wrap my head. This suffering had come to me every two or three weeks for more than twenty-five years. I took one Christian Science treatment, and from that time to the present I have never been incapacitated by this trouble or any other, and it is now more than fifteen years since the treatment was given which brought instantaneous relief. I enjoy my food like a child, and though I am nearly eighty-three years old I am in excellent health.—MRS. M. L. ARNOLD, San Antonio, Tex.

I wish to tell of an experience which may help some one who is trying to find his way from darkness to the perfect light of Truth. Our little son, ten years old, fell and cut his wrist very badly. He started for home, nearly a mile distant, at the same time declaring the truth and knowing that God could do all things. A gentleman caught him and wrapped a handkerchief around his wrist. He asked the boy where he lived, and when he told him, he said, "You will never get home, you must go to a doctor as quick as you can." The child said we were Christian Scientists. The gentleman responded, "Well, Christian Science can never heal this," and was going to take him to a surgeon, but the child begged the gentleman to bring him home, which he did. He sent another little boy to me, as fast as he could run, to tell me what had happened. I went out to meet them, declaring the truth and knowing that God, divine Mind, is a perfect healer and that blood has nothing to do with life. When I met them the gentleman told me that I must have a doctor immediately. I thanked him and told him I would attend to the child. When I was alone with the child I told him that God was his Life and his strength, and he said he knew it. I then loosened the bandage, put a clean cloth on, and kept declaring the truth. After supper he was able to move his fingers and we read the Lesson together. He found the references in the Bible and read them. The next morning he dressed himself and went to school, took an examination and wrote with that hand. This happened Monday evening, and Wednesday the wrist was entirely healed, there being nothing but a slight mark left.

We have had many demonstrations, for which we are very thankful to God, and to our dear, loving Leader, Mrs. Eddy, for giving us the perfect understanding of God.

MRS. B. B. UDELL, Chicago, Ill.

It has been several years since I began the study of Christian Science, and many times I have thought of sending an acknowledgment of its benefits. During the reading of a Lesson-Sermon the thought came to me very forcibly that my silence was a form of denial of the truth and what it has done for me. I am a trained nurse, and became interested in the subject through the healing of one who had been a patient of mine under medical treatment, and who was afterward restored through the understanding of the Christ-healing as taught by our Leader, Mrs. Eddy, in "Science and Health with Key to the Scriptures."

Since beginning this study I have had many proofs of the power of Truth, and have not for an instant thought of seeking any other remedy than that of divine Mind. Through Christian Science I have been protected from many ills to which flesh is heir. Through obedience to the impulse to write this testimony, an ailment of long-standing and tenacity has lessened; which verifies Mrs. Eddy's words, "Love is not hasty to deliver us from temptation, for Love means that we shall be tried and purified" (Science and Health, p. 22).—HELEN M. TAYLOR, Hornellsville, N. Y.

We became interested in Christian Science through our daughter's healing from a distressing nervous trouble, after the doctor had said she would be in that condition for years, if she lived at all. She was healed by Christian Science in three weeks. The other daughter had never been well, but both are now in good health and are students of Christian Science, thanks to Mrs. Eddy and our text-book, Science and Health, which truly illumines the Scriptures.

MRS. M. J. HORTON, Altoona, Pa.

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FROM OUR EXCHANGES.

The traditional attitude of the Church to the world is altogether wrong. The Church has stood outside and tried to influence the world from a vantage-ground of superiority, instead of serving as the leaven which mixes with the lump. And the world takes its revenge by holding strictly aloof from the Church, and refusing to accept its words as authoritative. The existence of a Church, still less the establishment of a Church, does not make a nation religious. The nation claims the right to judge even the churches, and to test their ideals by those of the religion which they profess. The churches can do much to make the nation religious, but it must be in the way of education and persuasion, and not by any show of authority or privilege. The position just now is critical, not because there is any fresh alienation from religion on the part of the people, but because the churches are not representing religion as they ought to do. Their intense conservatism and their bitter partisan spirit alienate all men who love truth and charity. The churches are too selfish, too intent on their own ends and the maintenance of their own position. They forget that they are only the handmaidens of that kingdom of heaven which means society organized for spiritual ends. Unless they serve these spiritual ends with the utmost zeal and self-sacrifice they are not worthy of their vocation. The religious nation is the nation that seeks these ends also. The nation may find the churches its allies and leaders in the quest, or they may be the greatest stumbling-blocks in the way. How to do the one and avoid the other is the great question of the future for the Church of Christ.

The British Congregationalist.

The great difficulty with those who believe only in nature and reason, that they are not able to see spiritual things, is that they require evidences to the natural [physical] senses, instead of truths addressed to the spiritual understanding. As our knowledge of sensual or material things depends to a great extent upon our coming into relation or contact with them, so, spiritually, we must come in contact with spiritual truth and goodness, that is, must have *experiences* of them, before we can really know them. Hence we read, "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." As one must place himself in communication with natural things, become obedient to the natural laws of his senses, before he can see or hear, so he must obey the spiritual laws of his being, which are the precepts of the Word, if he would be brought into assurance of spiritual realities; and he will soon realize that what seemed improbable has now become a reality of personal experience and conviction. Spiritual insight does not depend upon intellectual culture, the ability to reason, or upon learning of any kind, so much as it does upon the state of our will, or love. "If any man will do his will, he shall know of the doctrine." D. V. BOWEN.

New-Church Messenger.

It is not lack of understanding that hinders the Church, but failure to embody that which is seen and believed. It is easy to find a hiding-place behind the imperfections of Christians, and those who do not desire to have Christ reign over them are quick to take advantage of the ever-present shelter. We do well, of course, to insist that one man's meanness does not make another man's goodness; that no one is excused from obedience to God because of the imperfections of Christians. That is all true, but it does not excuse the Christian for unworthy living. The fact is that nothing so affects life as life. The dishonest act of a professing Christian will often upset all that a dozen honest Christians can do.—*The Standard.*

He who lives the life of the Soul, the life that Jesus lived, the life of faith, hope and love; he who hides his life in God, lives always above the flood of years. If from his cleft in the rock he dares to breathe his hope into the ears of men, and sing his song of trust even to the stars, the world will conspire to pass it along and perpetuate it in the heart of humanity.—*The Universalist Leader.*

Hatred is the supreme folly. The man who takes a grudge or jealousy to be the guest of his heart for life, takes a viper into his own bosom. The last thing which we can afford to do, purely on selfish grounds, is to hate any man.—*Zion's Herald.*

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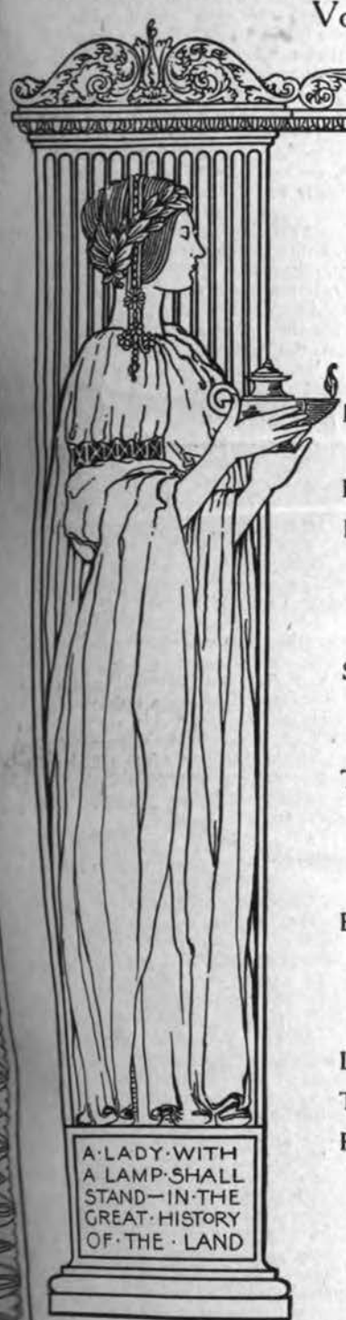
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"WHAT I SAY UNTO YOU, I SAY UNTO ALL—*WATCH*" JESUS

Vol. IX. No. 14.

BOSTON, DECEMBER 1, 1906



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ITEMS OF INTEREST.

National.

By an executive order issued by President Roosevelt relative to the Panama Canal Commission seven executive departments have been created in place of the three which have formerly existed. The heads of these seven departments are all to be directly responsible to Chairman Shonts of the Commission. They are as follows: Chief engineer, John F. Stevens; general counsel, Richard Reid Rogers; chief sanitary officer, Colonel William C. Gorgas; general purchasing officer, David W. Ross; general auditor, E. S. Benson; general disbursing officer, E. J. Williams; manager of labor and quarters, Jackson Smith.

Flying the flag of the United States which has been placed nearer the pole than any other national standard, weather-beaten and somewhat disabled, the Peary arctic steamer Roosevelt arrived on the 23d at Sydney, Nova Scotia, under sail and steam, after sixteen months' vain effort to reach the pole. The expedition reached 87 degrees 6 minutes north latitude, a point two hundred and three miles from the pole.

Secretary of the Interior Hitchcock admits that charges have been submitted to him that through alleged favoritism on the part of some person or persons in authority the Union Pacific Railroad Company had come into control of large coal land holdings in Wyoming. It is understood that there will be interesting developments in connection with the Wyoming land frauds in the near future.

The Federal Grand Jury in the United States Circuit Court, Criminal Branch, last week found the American Sugar Refining Company guilty of receiving about $26,000 in rebates in defiance of the provisions of the Elkins Act. On the charge of giving these rebates the New York Central was convicted the week previous.

The surplus moneys in the Treasury have exceeded all expectations. At the close of business on the 20th ult. the Government had received nearly $15,000,000 more than it had expended since the beginning of the fiscal year on July 1. A year ago there was a deficit of nearly $14,500,000.

Foreign.

Plans are nearly completed for the visit of a Japanese squadron to the United States in the early part of next year. It is announced that the sum of 500,000 yen ($250,000) has been appropriated by the Tokio Government to pay the expenses of the naval visit. The visiting squadron will consist of a first-class battleship and two armored cruisers of the first class. All will be ships that fought in the Russo-Japanese war and which participated in the battle of Tsushiman Straits where Togo was victorious. The Japanese program provides that the squadron shall make a journey around the globe. From San Francisco it will proceed down the coast, making brief stops at Chilean and Peruvian ports, around Cape Horn and up through the South and North Atlantics to New York. The present plan contemplates a considerable stay on the eastern seaboard, after which the squadron will sail for England. Thence the return to Japan will be made by way of the Suez Canal.

An imperial edict providing for the reorganization of the Chinese Government has been published. The edict outlines many changes in the administration system, such as the consolidation of various boards, the creation and abolition of others, and the establishment of a political council whose duty it shall be to gather public opinion. The edict also points out that the present situation in China is dangerous if both high and low are not made to obey the laws, and it calls on the ministers to act together in order to improve conditions.

A deputation of four Samaritans has been in London trying to sell a manuscript of the Pentateuch dated from 1050 A. D. It is said that poverty induced the Samaritan community to dispose of the treasured manuscript, for which $25,000 is asked. It is a long roll of parchment, mounted on stout paper. It is written in a small, but clear Samaritan hand. The lower part has been damaged by water, but the rest of it is perfect. It has been offered unsuccesstully to the British Museum and will be offered to Oxford University.

The first attempt to exclude Chinese from landing in Great Britain is now occupying the attention of the Immigration Board. Thirty-two Chinamen from Hong Kong, who arrived at Gravesend recently on their way to Liverpool, where they had been engaged to work in laundries, were refused permission to land, the immigration officers contending that the Chinamen lacked means to support themselves. This is the first case under the new Aliens Act and is considered one of great importance.

The Government merger system of Mexican railroads is to be extended southeast from Durango to the city of Guadalajara, a distance of about four hundred miles. The International Railroad, which is a part of the Government system, runs from Eagle Pass, on the Rio Grande border, to Durango, and by extending the line to Guadalajara a new and direct route from the southwestern part of Mexico to the United States will be obtained.

A telegram from Shanghai says that Prince Pu Lun, nephew of the Emperor, who represented China at the St. Louis Fair and is one of the most progressive men in China, has been commissioned to make a study of the naval organizations of Great Britain, Germany, France, the United States, and Japan, with a view to the reconstruction of the Chinese navy.

Madame Curie, who was associated with her late husband, Professor Curie, in the discovery of radium, has been appointed to the professorship of sciences in the University of Paris to succeed her husband. She has already begun her lectures at the Sorbonne College of that University.

The amount of German capital invested in German colonies totals thousands of millions of marks. Herr Dernburg, Colonial Director, recommends the building of railways as being the only means of insuring the economic development of the colonies.

In the German Reichstag last week a supplementary budget amounting to over $7,300,000 was introduced to meet the expenses of the war in German southwest Africa, making $26,500,000 for the fiscal year ending March 31, 1907.

Industrial and Commercial.

Rarely, if ever, in the history of modern industries, either here or abroad, says the *Scientific American*, has there been witnessed such an extraordinary condition as confronts the steel industry in the United States. Already the rail mills are crowded with orders to such an extent that their total output up to the end of next year will barely serve to meet the present demand; and the mills which are devoted to the production of structural steel are overloaded with work and must be pushed to the very utmost to fill orders that are due to be delivered before the spring of 1907. Even more acute conditions prevail at the plate mills, the demand for whose output is to be attributed very largely to the growing popularity of steel cars. These mills have sufficient orders on the books to keep them going at full pressure practically for the whole of next year.

The net earnings of the bulk of the railroads of the United States for the year ending June 30 last, aggregate $787,596,877. The income from other sources than operation amounted to $132,625,982, making a total of $920,221,850. Against this amount were charged as interest, rents, betterments, taxes, etc., $590,380,554, and as dividends, $229,406,598, leaving a surplus of $100,428,707 for the year. The dividends declared in 1906 were $34,248,603 more than in 1905. The total gross earnings of the roads amounted to $2,319,760,030, of which $618,555,034 were passenger earnings and $1,640,042,862 freight earnings, while the operating expenses aggregated $1,532,163,153. These figures include reports from railway companies operating 220,020 miles of line, or about ninety-nine per cent of the mileage that will be covered by the final report of the Interstate Commerce Commission.

Since the ore-selling season opened at Pittsburg, three or four weeks ago, practically all of the ore that will come down the lakes next year has been sold and the market has been about cleaned up for delivery in 1907. Such a thing has never before occurred in the history of the Lake Superior ore business. Practically all of the ore that can be produced during 1907 has been placed under contract.

Immense power, permitted to run to waste for many years, is to be put to commercial use on the Manistee River. From Sharon, where the north branch joins the main stream, there is a fall of four hundred feet to Lake Michigan, and it is estimated that for every foot of this fall one hundred horsepower can be developed.

The amount of cotton of the crop of 1906 ginned up to Nov. 14, according to the bulletin issued by the Census Bureau, was 8,531,486 bales, counting round bales as half bales, as against 7,501,180 last year. The number of active ginneries is given as 27,881, against 28,310 last year.

The total value of wood and its manufactures exported from the United States in the nine months ending with September, 1906, aggregated no less than $50,000,000. In the fiscal year 1806 the total value of wood and its manufactures exported was practically $32,000,000.

The total amount spent in Massachusetts for the elimination of grade crossings of highways and trolley lines over steam roads for eleven months of the present year will be $2,653,394, of which the railroads pay $1,576,309, the Commonwealth $688,507, and the cities and towns $388,487.

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to help them; but he is apt to forget that those who ask nothing, and who give neither praise nor blame to his way of thinking, those who are indifferent and unheeding, are as much his neighbors as those who come for healing. These people the young student is apt to call "my mortal mind friends," or "mortal mind people." Does the use of such expressions indicate that one truly loves his neighbor? Does it not rather indicate that he has not yet attained that consciousness of infinite Mind which obliterates the sense of separation and reveals mankind as united in one harmonious family. In asserting for another a mortal mentality we are declaring that which is unreal. What Scientist would speak of "my consumptive friend"? yet a belief in "mortal mind" has no more reality than a belief in disease. As we progress in our study of the power of thought, we shall hesitate and ultimately cease to bind any fellow-man with the fetters of our own unconsidered statement as to their mental status, their relation to God and to us.

Every Christian Scientist immediately registers a mental protest against the reality of disease whenever it seems to manifest itself in his own thought, in any one of his acquaintance, or even whenever he hears it mentioned in conversation. But how many of us protest against the reality of the evil beliefs which Jesus told us defile men, wherever manifested. These he called "evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness," and they may be said to contain the germs of all the disease and distress in the whole world. If we do not destroy them as seedling thoughts, they will bear fruit after their kind. As a student of Christian Science healing, no man would claim for himself any one of the above errors, nor would he claim sickness as a reality for any one on earth. No more should he allow any of these evil beliefs to pass unchallenged in his thought of any. In divine Love there can be no sense of superiority or of pity, and no one loves his neighbor honestly while admitting in him a thing he would not admit to be true of himself.

True love glorifies the loved one and cleanses his image from all taint and shadow. Mortal belief, however, does not make of this cleansing a short or a simple process. The beginning must be made by silencing in our own thought all unfavorable personal comment, even while condemning vigorously the error which mortal man does not know how to guard against. The process will be ended only when all mortal sense is destroyed and spiritual sense reigns supreme, but a little conscious effort, made every day, grows to be an unconscious habit, until we shall find ourselves dwelling in "the house of the Lord," in the consciousness of Love, forever, and that in it are sheltered all God's children. As we see more clearly, in the light pervading that celestial dwelling, we shall recognize "every man perfect in Christ Jesus," and know even as we are known by the Father, who made man in His image and likeness.

[Written for the *Sentinel*.]

TEACH ME, O GOD.

ROBERT E. RICHARDSON.

TEACH me, O God, not with my lips to pray—
The voice of prayer so many a time is drowned
In murky waves of oft-repeated sound
That choke the Spirit's call. Day after day
Strengthen the prayer that Thou wouldst have me say,
And let me know that in my heart abound
The unvoiced longings for Thy love profound:
And to those longings, in Thy blessed way,
Thou wilt give answer. So shall I, Thy child,
Raise glad and trusting eyes above the dense
Enshrouding cloud of this mortality,
And over all the noise of discords wild
That reach the earthly ear, with love intense
And pure desire I'll raise my voice to Thee.

SELECTED ARTICLES.

CHRISTIAN SCIENCE.

While not counted among the disciples of Christian Science, we would not be slow to recognize and admire the earnestness, devotion, and Christian spirit of its people. Men may differ as to its underlying philosophy, but none can question the deep faith of its adherents in God, their true discipleship of Jesus Christ, and the religious vitality of their Church.

They are unfaltering believers in the Christian religion. To their science they give the designation *Christian*, because they are first Christians. Like all of us, they give their own interpretation to the Bible, more literal than we would allow, and they much value that interpretation and that system of philosophy taught them by Mrs. Eddy, an article by whom we publish this week. Accordingly they have the same right as other Christians to unite in an organization and have their own ministers and churches, while there is no reason why those who hold their faith should not, when they please, remain members of other denominations, just as a Baptist or a Methodist may, when more convenient, retain membership in a Presbyterian or Episcopal church.

It is to their credit that their faith shows itself in their works. We do not refer so much to the generosity of their gifts to build noble places of worship, although such a temple as that in Boston might well excite admiration. We have in mind rather that fervor of their faith which reaches the roots of life and death, and makes them fully trust God and their doctrine of the nature of disease and health when they are sick. To those of other training their confidence has seemed fantastic and presumptuous; but in multitudes of cases it has seemed justified, so that the only recourse of their critics has been to refer such cures to the effects of imagination, for the cures cannot be denied.

Nor is their philosophy ignorant and thoughtless. It has appealed, ever since philosophy has been studied, to many wise men. It is the full development of a great school of philosophy which makes mind and thought the basis of fact rather than matter. It finds good and evil wholly in the mind, and so addresses its efforts for physical health, as well as for character, to the mind. Philosophers are divided between monists and dualists, giving us three great schools,—those who recognize both mind and matter as substantial; those who recognize matter only as existent, and are so materialists, and those who hold that the only real existence is mind, and that all matter with its phenomena are forms of thought, and who are therefore idealists. The votaries of Christian Science approach this form of thought in their philosophy, and at least are quite as legitimate in their doctrine as the popular materialism which allows the existence only of matter, and so denies both the immortality and the existence of the soul.

Holding these views in philosophy and religion, and representing unblemished moral and Christian character, it is to their credit that, during her lifetime, they honor their Teacher, Mrs. Eddy. Just as, after their death, other Christian bodies venerate Loyola and Luther, Calvin and Aquinas, Saint Francis and John Wesley, so the person and writings of Mrs. Eddy are almost, but not quite, sacred in the eyes of her disciples. They honor her while she lives; and it pleases them that, under the system she has taught, her life is lengthened out to an extreme old age. Such respect for their great Teacher is a beautiful impulse and deserves honor.

And the faith which they hold appeals to a good class in the community, to those who have a high moral character, and are capable of high ideals, and possess the potential of loyalty. They are of those who wish to look beneath the surface of things, and who can rise above the low levels

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of coarse matter into the higher spaces of spirituality. There are among them many people of high general intelligence and wealth.

It is natural, with Mrs. Eddy as their Leader, that the Christian Scientists should make much of the ministry of women. We judge that a majority of their ministers are women, and such are those who have taken up the work of healing. While Catholics and Episcopalians and Presbyterians exclude from the higher offices of the Church the sex which is most religious and has most communicants, the pulpits of Christian Science are as much womaned as manned, which shows a progressive and reasonable spirit.

The Christian Scientists have been much spoken against because they prefer their own method of healing, and because people sometimes die under their treatment. But the courts have acquitted them; and we do not see how, when every other sort of healing is allowed as legal, that which makes much of the influence of the mind may not be allowed its place for those who believe in it, as well as systems that depend on water or electricity or massage or infinitesimals.

We are not here defending the philosophy or the system of Christian Science. We only defend its liberty of faith and recognize the multitude of its adherents, their moral earnestness, their spiritual fervor, and the frequent success of their efforts, through the mind, to heal the ills of the body. Editorial in *The Independent*.

RELIGIOUS TOLERATION

The *Journal* is always pleased to receive communications from its readers. It is the wish to publish all that are received, but at times there are reasons why some particular one cannot be used. The average contributor to a newspaper makes the mistake of writing too much. He or she fails to consider that there are other demands being made on the paper's space. Many papers limit all communications to three hundred words, which are sufficient for an expression on ordinary topics. When, however, a question calls for argument three hundred words will not do justice to the writer. But the length of contributions is not always the reason for their non-appearance. Frequently the tone of an article submitted is such that it would only create ill-feeling and start a useless debate. The *Journal* has at hand a communication which illustrates the point in question. A preacher of the gospel, who is credited with doing a great work for the good of humanity, attempts to reply to the recent lecture on Christian Science delivered in this city by Judge Buskirk. The *Journal* reported Mr. Buskirk's lecture by way of news, as it has reported many sermons delivered in the city. What Judge Buskirk believes and what those of his Church believe is no concern of the *Journal*. The Constitution gives him and them the right to worship God as they see fit, and history shows that you can't beat religious convictions out of people. Consequently when our zealous and earnest evangelistic friend makes an attack on Christian Scientists, calling their religion an invention of the devil and consigning them to an old-fashioned hell, he would deny them a right which he claims for himself. Such a communication would start a hopeless religious discussion and do absolutely no good. The world has wasted altogether too much time in religious discussions. A fair-minded discussion of Christian Science might not be beyond the province of the newspaper, but an attack on the Church is on a par with an assault on any other creed or denomination. So far as we know there isn't a Christian Scientist about the *Journal* office, and we confess great ignorance concerning the aim of the creed; but those who have espoused the cause belong to the nation, just as do the converts of our esteemed evangelist, and we would not deny either the right of worship and belief. Let us have more toleration, and whatever judgment may be necessary, let it be left to an all-wise Providence.

Lafayette (Ind.) *Morning Journal*.

THE LECTURES.

CONCORD, N. H.

The annual lecture under the auspices of First Church of Christ, Scientist, in Concord, was delivered Sunday evening [Oct. 28] in the church edifice, corner State and School Streets, before an audience which completely occupied all available space in the commodious auditorium. While there were small parties of Christian Scientists present from out of town, the audience was practically made up of Concord people and represented all faiths and callings, being widely representative of all classes of the city's people.

The lecturer was Prof. Hermann S. Hering. Mayor Charles R. Corning was the presiding officer and his introductory remarks were as follows:—

It is not within my competency, nor is it my purpose to speak to you this evening concerning Christian Science as Christian Science, but I feel that I should not be justified on this occasion if I failed to say a word respecting Christian Science and its relations to Concord. As the representative of all our people, it cannot be unbecoming in the mayor to touch briefly on this subject.

We are all intensely proud of our city, its traditional past, its attractive present, and its bright promises for the future. Whatever has been done, spiritually or materially, or what may hereafter be done for the welfare of Concord, must meet the cordial approval of every good citizen. Concord has the reputation of being cold and slow to respond, reserved, perhaps, rather than enthusiastic. Now this indictment may not be true, and in my opinion it does not count for much either way. Concord is no doubt conservative, but it is not the conservatism of indifference or want of appreciation. I have lived in Concord nearly every hour of my life, and I know the people with whom I live. Do you not recollect the sentiments of pride and delight expressed by our citizens over the building of this exquisite church, and why not? We were proud to behold this stately addition to the most beautiful and ornate collection of public buildings in any public place or square in New Hampshire, if not in New England. Architecturally we have in this church a source of perpetual delight. Surely we owe this church, to say the least, to the affection Christian Scientists have for Concord.

It is not necessary for me to call your attention to a public fact, to wit, the movement for better public roads. The State itself sanctions it. In Concord, however, with more than two hundred and fifty miles of streets and highways, a larger mileage than any city of its size that I know, the question of permanent roads assumes startling importance. We are constructing permanent streets, and I believe the public heartily approve of it, but the city treasury does not bear all the burden. Concord has good and generous friends living all over this republic and even in kingdoms and empires beyond the seas, even in the commonwealth of Australia. In all of these realms Concord has got friends who are begging to aid us in our work of street making. During my first year as mayor, friends of Mrs. Eddy requested permission to pay for the concreting of Main Street in front of the State House and extending north to Center Street. Not a penny did that work cost the city of Concord, and the modesty of those generous friends keeps their names veiled from public eyes. This year the Christian Scientists have given a dollar for every city dollar towards concreting State Street, and I feel that I reveal no secret in saying that the sources of generous gifts are not yet dried up, nor are they likely to be. I speak of these matters because I want the people of this city to understand the relationship existing between the friends of our distinguished townswoman, Mrs. Eddy, and the city itself. We can count the good these people have done to Concord, and I should write myself down a boor and a churl if I did not express my thanks and gratitude at all times and in all places for the

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material uplift Concord has experienced through the Christian Scientists.

Thus far I have spoken to you as one who by his official position assumed the right to tell you whether or not Concord owed anything to Christian Science. I now want to say something which a good citizen is bound always to say when the intelligence of Concord people is questioned and ridiculed. I am sure you have heard of the muck-rakers. I wish I might use a better and more euphonious term; but, following the great names of John Bunyan and Theodore Roosevelt, I justify my use of it and speak of muck-raking. More than once I have received letters from many places asking me if I could inform the writers as to whether or not Mrs. Eddy was alive. I have always replied, as an honest citizen who wished the truth to be known, but no reply and no assurance seemed to have effect or to satisfy those in search of the sensational and the untrue.

Recently there have been in Concord representatives of one of the great metropolitan dailies, alleging that Mrs. Eddy was no more. Ladies and gentlemen, this is to me a painful and difficult subject. I have seen Mrs. Eddy, day after day, year after year, riding through our streets, and more recently I have seen the lady riding past my house, and yet strangers come here, foes to this religion, to assert that Concord does not know its own eyes and has lost its own senses. This afternoon, less than four hours ago, for the first time in my life, I stood face to face with Mrs. Eddy for a half hour. I listened to as bright, as vigorous, and as sprightly a conversation as I have ever listened to in my life, and I wish to bear my testimony against this cruel, cruel, bitter falsehood, not only directed at you who belong to this church, loving and devoted friends of the lady and Leader, but a stigma on Concord which is a sorrow and pain to one of the best and most generous friends the city of Concord has ever had.

A year ago it was my pleasure to introduce to one of the largest and most intelligent audiences that ever gathered within these walls, a distinguished public man and a lecturer of the Christian Science church, and again on a similar occasion it has fallen to me to present to this audience a learned and distinguished son of one of America's most professionally distinguished families. After achieving large and enviable success in his chosen profession, Professor Hering turned aside from high honors and assured fame and devoted his life to the advancement of Christian Science.

I have the pleasure to present to you Prof. Hermann S. Hering, an honored member of the Christian Science Board of Lectureship.—*Concord Monitor.*

SALEM, ORE.

The Christian Science lecture at the Grand Opera House, given by Clarence C. Eaton of Tacoma, last evening [Oct. 19], was greeted by a large, select audience. The speaker was introduced by Judge J. H. Scott in the following terse words:—

I am not a Christian Scientist. I have never made much of an investigation of the Christian Science doctrine. However, I have noticed several things in the lives of some of my acquaintances who are firm believers in Christian Science, that are very commendable. They seem to have perfect control of their tempers, and most of them look strong and happy and seem to stand trouble and vexation well. These things are very commendable, from whatever source they may emanate. If Christian Science be a practical religion, if it causes men to have a larger and better conception of Christ's teaching, if it causes them to seek earnestly spiritual affairs of this life, its mission is good. Who is it that does not desire to know the truth?

Capital Journal.

MANCHESTER, ENGLAND.

In the Manchester Midland Hall last night [Oct. 29] the Rev. Arthur R. Vosburgh, a member of the Christian Science Board of Lectureship in Boston (United States), spoke on Christian Science in the first of two lectures. Dr. W. F. W. Wilding, who presided, said in the course of his introductory speech:—

It is a happy coincidence that it is just six years ago to-night that I first met a Christian Scientist. I was at that time, and had been for ten years, a doctor practising medicine within twenty miles of Manchester. I had no faith at all in Christian Science, but was persuaded to try it for my daughter, who was then dying from tuberculosis in both hip joints and in the lungs. She had been firmly bound down to an iron frame, the usual appliance in hip disease, and kept always in a lying position, every movement of the joints causing much pain. Everything that medicine or surgery could suggest to help was tried, yet this dread disease had produced so much wasting and emaciation that at the age of eight years she weighed less than twenty-nine pounds. Therefore, with death confronting me, I placed her under Christian Science treatment, and at my urgent request a Christian Scientist called daily to pray for my child. After that first prayer all active disease ceased, and she at once began to walk without pain. The wasted tissues were slowly, gradually, but continuously rebuilt; the stiffened limbs became supple, and from that day (six years ago to-night) she has gone on improving, growing more robust, being able to bicycle, take her part in the gymnasium display at the Manchester high school, which school she attends daily and in all weathers. During all these years she has never had one drop of medicine, nor spent an hour in bed through sickness. These details will show you that she has more than the normally expected amount of health.

The Manchester Guardian.

LECTURES AT OTHER PLACES.

Hornell, N. Y.—Bicknell Young, Oct. 9.
Kansas City, Mo. (Second Church).—Rev. Irving C. Tomlinson, Oct. 9.
Nashua, N. H.—Edward A. Kimball, Oct. 9.
Concord, Mass.—Bicknell Young, Oct. 13.
Brockton, Mass.—Edward A. Kimball, Oct. 14.
Burns, Ore.—Clarence C. Eaton, Oct. 14.
Arcata, Cal.—Judge William G. Ewing, Oct. 16.
Bangor, Me.—Edward A. Kimball, Oct. 18.
Howard, Pa.—Bicknell Young, Oct. 19.
Passaic, N. J.—Bicknell Young, Oct. 20.
Spokane, Wash.—Rev. Irving C. Tomlinson, Oct. 21.
Utica, N. Y.—Bicknell Young, Oct. 21 and 22.
Nyack, N. Y.—Hon. Clarence A. Buskirk, Oct. 22.
Chelsea, Mass. (At East Boston).—Judge Septimus J. Hanna, Oct. 23.
Poughkeepsie, N. Y.—Hon. Clarence A. Buskirk, Oct. 23.
New York, N. Y. (Third Church).—Edward A. Kimball, Oct. 23.
Galt, Ont.—Miss Mary Brookins, Oct. 23.
Niagara Falls, N. Y.—Bicknell Young, Oct. 23.
Puyallup, Wash.—Rev. Irving C. Tomlinson, Oct. 25.
Brunswick, Me.—Hon. Clarence A. Buskirk, Oct. 25.
Berkeley, Cal.—Francis J. Fluno, M.D., Oct. 25.
Montpelier, Vt.—Judge Septimus J. Hanna, Oct. 25.
Louisville, Ky.—Bicknell Young, Oct. 25.
New York, N. Y. (Second Church).—Edward A. Kimball, Oct. 25 and 26.
Lima, O.—Bicknell Young, Oct. 26.
St. Johnsbury, Vt.—Judge Septimus J. Hanna, Oct. 26.
Chino, Cal.—Judge William G. Ewing, Oct. 28.
Portland, Me.—Hon. Clarence A. Buskirk, Oct. 28.
Seattle, Wash.—Rev. Irving C. Tomlinson, Oct. 28.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book does not consult nor read letters on disease. Writing to Mrs. Eddy *is not* prohibited. Take no notice of startling reports about Mrs. Eddy. Our Committee on Publication will be reliable on this subject. *Beware of counterfeit letters.*

[From the *New York American*.]

MRS. EDDY'S ACTIVITY SHOWN.

MR. ALFRED FARLOW'S article in the *New York American* needs *correction*. It was a great mistake to say that I employed Rev. James Henry Wiggin to correct my diction. It was for no such purpose. I engaged Mr. Wiggin so as to avail myself of his criticisms of my statement of Christian Science, which criticisms would enable me to explain more clearly the points that might seem ambiguous to the reader.

Mr. Calvin A. Frye copied my writings, and he will tell you that Mr. Wiggin left my diction quite out of the question, sometimes saying, "I wouldn't express it that way." He often dissented to what I had written, but I quieted him by quoting corroborative texts of Scripture.

In Christian Science my diction has been called original. The liberty that I have taken with capitalization, in order to express the "new tongue," has well-nigh constituted a new style of language. In almost every case where Mr. Wiggin added words, I have erased them in my revisions.

Mr. Wiggin was not my proofreader for my book "Miscellaneous Writings," and for only two of my books. I especially employed him on "Science and Health with Key to the Scriptures," because at that date some critics declared that my book was as ungrammatical as it was misleading. I availed myself of the name of the former proofreader for the University Press, Cambridge, to defend my grammatical construction, and confidently awaited the years to declare the moral and spiritual effect upon the age of "Science and Health with Key to the Scriptures."

I invited Mr. Wiggin to visit one of my classes in the Massachusetts Metaphysical College, and he consented on condition that I should not ask him any questions. I agreed not to question him just so long as he refrained from questioning me. He held himself well in check until I began my attack on agnosticism. As I proceeded, Mr. Wiggin manifested more and more agitation, until he could control himself no longer and, addressing me, burst out with:

"How do you know that there ever was such a man as Christ Jesus?"

He would have continued with a long argument, framed from his ample fund of historical knowledge, but I stopped him.

"Now, Mr. Wiggin," I said, "you have broken our agreement. I do not find my authority for Christian Science in history, but in revelation. If there had never existed such a person as the Galilean Prophet, it would make no difference to me. I should still know that God's spiritual ideal is the only real man in His image and likeness."

My saying touched him, and I heard nothing further from him in the class, though afterwards he wrote a kind little pamphlet, entitled "Phare Pleigh."

I hold the late Mr. Wiggin in loving, grateful memory for his high-principled character and well-equipped scholarship.

MARY BAKER G. EDDY.

Pleasant View, Concord, N. H., Nov. 20, 1906.

THE INFLUENCE OF MRS. EDDY'S WORK.

IT has been said of Mrs. Eddy's teachings that they "have influenced modern spiritual thought more deeply than any other religious propaganda of the time, and they have not been without effect even on medical practice." That this estimate of her work is not exaggerated is shown by the effort now being made by many within the communion of the Episcopal Church to return to a compliance with the Scriptural demand for the healing of the sick through what they believe to be spiritual means.

A proof that the churches are trying to comply with the demand for the healing of sickness as a part of their regular work, is the movement recently started by the rector of Emmanuel Episcopal church in Boston, and that this work has the approval of the medical profession may be inferred from the fact that Dr. Cabot of Harvard University has been prominent in the preliminary organization of the workers in this new departure.

Another proof of the change which modern religious views have undergone since the publication of Science and Health by Mrs. Eddy, is to be noted in the following report of a lecture by Prof. Francis G. Peabody of Harvard University, which we copy from the *Boston Herald*. Professor Peabody said in part:—

"No preaching which is intellectually unconvincing or meager can expect to check the alienation of the modern mind from the modern church. What is the spirit developed by rational theology? Is it sacerdotalism and intolerance? These sins of theology are not properly to be ascribed to the spirit of theology, any more than the spirit of astronomy is to be described by the temperament of the astronomer instead of the character of his task. So the spirit of theology must be defined, not by the foibles of the theologian, but from the vast sublimity of the system with which he is concerned.

"There is a theory that theology is not all-embracing, like the spirit of astronomy. There has been forced upon the modern mind the conviction of the solidarity, the unity of the world. With this expansion of the sense of unity arises a corresponding expansion of the sphere of theology. This means the abolition of the distinction between the sacred and the secular. It means a call to theology which is for the world—not for a person or a church. The purpose of theology is not a defence of a separatist church, but the interpretation of the organic whole. There is a theology of history, science, and art as well as of exegesis and dogma.

"The real theologian is a spiritually-minded man of the world. Theology is spiritual biology. It is a guide into the great mystery and the guide to the great hope. Never was there such a call to theology as in a time which prohibits intellectual provincialism. Through evolution, which has become the most efficient ally of theology, the differences between those who depend upon a sacred past and those who recognize only the revelation to the individual soul must disappear.

"Nothing could be more baseless than the theory that theology is imperiled by the scientific spirit. If it were true, it would assure us of the defeat of theology. The conflict between them has been a conflict between faithless science and unscientific faith. Both see the unity, the wholeness of the universe. What science, then, should be approached in the scientific spirit if it be not the science of theology?

"Good theology is good science. The supreme affirmation of science is the first affirmation of theology—that the truth shall make men free. If it be true that science rests on moral qualities, then its domain is accessible to none but the chastened in spirit. The spirit of theology assumes a responsive, alert will and a conscience void of offence, for none but the pure in heart may see God. The scientific spirit is expressed in the teaching of Jesus, and gave elevation to his conduct and his discourse. Life and death,

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sin and sorrow, happiness and work, speak to him of the eternal purpose, and he translates them into the message of the kingdom."

For forty years Mrs. Eddy has taught that Jesus' ministry was scientific, and his healing and regenerating works the necessary outcome of an exact (and therefore scientific) understanding of God's immutable law.

ARCHIBALD MCLELLAN.

"AND BE YE THANKFUL."

THERE are many children who are thankful for many things. One is glad because an appetite or desire has been gratified, and when a further want is met he will be glad again; meantime he is sorry for what seems to him the too-long intervals between his successive satisfactions. Another is no less thankful for his gifts but more thankful for the giver. He thinks of the labor and love which have been wrought into his gifts, and his appreciation of the unselfishness and faithfulness of father and mother leads him to be grateful and glad every day. Between these attitudes of thought and conduct there is a great guif, and the contrast between the returns of comfort and joy they bring to benefactors is correspondingly great.

Most grown people are very like children, and many of them also need to be reminded that the worthier gratitude is that which is thoughtful and appreciative of the love that impels the bestowment of good. We may well give thanks for our country, our home, our health, our friends, and our creature comforts; but if the possession of these is the chiefest occasion of our song, then will our happiness prove intermittent and in no sense superior to circumstance. Safe anchorage for gladness is not found in human experience,—not in the material sign, though its possession may in our thought gather to itself the sweetest of pleasures. The springs of true and unfailing gratitude well up from the deeps of spiritual realization, and we shall not come upon them elsewhere. To know, amid all the possible changes of human life, that Truth, the eternal good, standeth fast, and *is for us;* that the reliability of the elementary forces of nature, the sure return of the rain and the harvest, *the* recurring splendors of spring and sunset, all speak for the law-abiding continuity of the manifestations of Mind; *and* to know, further, that these manifestations express infinite Love,—this is to find a resting-place for lasting *faith,* an inspiration for perennial thanksgiving.

This Christian Science has brought to men,—a soul-*satisfying* knowledge of Truth, the clearer apprehension of the righteousness of our God, the immutable Principle of all *being,—and* this gain is established in the practical proofs of the eternal verity of our Leader's words, when she says *that* "*divine* Love cannot be deprived of its manifestation, or object; that joy cannot be turned into sorrow, for *sorrow is not* the master of joy; that good can never produce evil, nor Life result in death" (Science and Health, p. 304).

Those who have come to understand even in modest degree the meaning of this statement, have found a basis for gratitude which is unaffected by human conditions, and their joy has become

> The music of a well ordered soul,
> And sovereign over circumstance.

More than this, the possibilities of a day-to-day thanksgiving are vastly increased by the recognition of the unreality of evil. Looking upon the captivity of his people, the bard of Israel could express neither joy nor praise. Said he, "By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion. We hanged our harps upon the willows in the midst thereof. . . . How shall we sing the Lord's song in a strange land?" And who to-day can know of humanity's enslavement and sufferings, its unspeakable sicknesses and sorrows, the trial and torture of sweet innocency all about us—who can look upon these abnormities as having their place in the reality of being, without turning away with a heaviness and grief of heart which precludes the possibility of joy and praise. Whatever may be said of the traditional long-facedness of those who have stoutly believed in the past-time theology of these things, such long-facedness certainly cannot be denominated inconsistent, or out of keeping. In his realization of the unreality of the claims of evil, their illusion and temporality in the light of Truth, and in his new-found freedom to know that only good *is,* the Christian Scientist, and he alone, may sing. For him the passing of evil has begun, and the assurance that this passing will be consummated is established; therefore doth he enter into the joy of his Lord.

To yet another source of thankfulness the Christian Scientist may lay especial claim. His opportunities for comforting, healing, guiding, and inspiring others are peculiarly abundant and rich. All the world is tired of suffering, and a vast number are also tired of sin; and to us is given this great privilege and great joy of being to them, in their time of confusion and struggle, as a light that shineth in the darkness. How many can say to-day, "This is the sweetest joy of all my life, that I have been permitted to bring to this one and that the healing and quickening word of Truth"? In the hour of a demonstrated call to this sweet and sacred ministry they have acquired a sense of the meaning of Thanksgiving which shall never be taken from them, and with a freedom and joy never known before, they respond to the poet's call,—

> Let thy day be to thy night
> A teller of good tidings. Let thy praise
> Go up as birds go up, that, when they wake,
> Shake off the dew and soar.

JOHN B. WILLIS.

LETTERS TO OUR LEADER.

Boston, Mass., Nov. 21, 1906.

My Dear Teacher:—I am conversant with some facts which perhaps have not come under the observation of many of your students, and considering the questions which have recently appeared it may interest you to be advised that I have this information. On the tenth day of January, 1887, I entered your primary class at Boston. A few days later, in conversation with you about the preparation of a theme, you suggested that I call on the late J. Henry Wiggin to assist me in analyzing and arranging the topics, which I did about the twentieth of the above-named month. These dates are very well fixed in my memory, as I considered the time an important one in my experience, and do so still. I also recall very plainly the conversation with you in general as regards Mr. Wiggin. You told me that he had done some literary work for you and that he was a fine literary student and a good proofreader.

Upon calling on Mr. Wiggin, I presented my matter for a theme to him, and he readily consented to assist me, which he did. He also seemed very much pleased to converse about you and your work, and I found that his statement of what he had done for you exactly agreed with what you had told me. He also expressed himself freely as to his high regard for you as a Christian lady, as an author, and as a student of ability. He spoke of Science and Health as being a very unique book and seemed quite proud of his having had something to do with some editions. He always spoke of you as the author of this book and the author of all your works. Mr. Wiggin did not claim to be a Christian Scientist, but was in a measure in sympathy with the movement, although he did not endorse all the statements in your text-book; but his tendency was friendly.

I called on Mr. Wiggin several times while I was in your primary class at the time above referred to, and several times subsequent thereto, and he always referred to you as

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the author of your works and spoke of your ability without any hesitation or restriction. Our conversations were at times somewhat long and went into matters of detail regarding your work, and I am of the opinion that he was proud of his acquaintance with you. I saw Mr. Wiggin several times after the class closed, and the last conversation I had with him was at the time of the dedication of the first Mother Church edifice in 1895. I met him in the vestibule of the church and he spoke in a very animated manner of your grand demonstration in building this church for your followers. He seemed very proud to think that he had been in a way connected with your work, but he always referred to you as the one who had accomplished this great work. My recollections of Mr. Wiggin place him as one of your devoted and faithful friends, one who knew who and what you are, also your position as regards your published works; and he always gave you that position without any restriction. I believe that Mr. Wiggin was an honest man and that he told the same story to every one with whom he had occasion to talk, so I cannot believe that he has ever said anything whatever of you and your relations to your published works differing from what he talked so freely in my presence. There is nothing in the circumstances which have arisen recently, and the manner in which the statements have been made, to change my opinion one iota in this respect.

It will soon be twenty years since I first saw you and entered your class. During that time, from my connection with the Church, the Publishing Society, and my many conversations with you, my personal knowledge of the authorship of your works is conclusive to me in every detail, and I am very glad that I was among your early students and have had this experience and know of my own personal knowledge what has transpired during the past twenty years. I am also pleased to have had conversations with people who knew you years before I did, and who have told me of their knowledge of your work.

It is not long since I met a lady who lived in Lynn, and she told me she knew you when you were writing Science and Health, and that she had seen the manuscript. These are facts which cannot be controverted and they must stand. Your affectionate student,

EDWARD P. BATES.

To the Reverend Mary Baker G. Eddy,
Pleasant View, Concord, N. H.

Dorchester, Mass.

Mrs. Mary Baker G. Eddy.

My Beloved Leader:—It was my privilege to know Rev. J. Henry Wiggin about eight years ago, and in the presence of my husband, son, and myself he said he had known you and had aided you in your work. This is precisely what Mr. Wiggin said: "I know Mrs. Eddy; have helped her on her work,—that is, in correcting proofs. I am sure she is thoroughly devoted to her work and believes every word of it."

I was not then interested in Christian Science, but since that time have been led to know the truth, as laid down in your book "Science and Health with Key to the Scriptures." Remembering so correctly this statement from Mr. Wiggin, and knowing how much is being said at the present time in regard to his work for you, I felt I must let you know that one of your followers can substantiate the truth in regard to it. You may call upon me at any time to make any further statement. I will also say that, after passing through the deep waters of affliction, I have been brought out into this glorious truth, and I wish to express to you in this feeble way my gratitude.

With kindly love, I remain

Very truly yours,

L. A. BOWKER.

Manchester, England, Nov. 10, 1906.

Mrs. Mary Baker G. Eddy.

Beloved Leader:—I send you the enclosed press clippings, in the hope that you may find opportunity to read them, and that they may interest you as coming from this Field, to sense so far removed from you, but where we are daily striving to draw ever nearer to your teaching and your example of selfless labor and love for all mankind. Each day my prayer goes up to divine Love that I may become more faithful in my following of you, and that my gratitude may find a full expression in increasing zeal for the Christian Science Cause.

Faithfully your student's student,

WM. ROYLE.

[The following is one of the clippings enclosed by Mr. Royle.—EDITOR.]

Mrs. Eddy, a woman who has brought the consolation of a simple, clear, and singularly pure idea of religion to many thousands of men and women, surely might be regarded as one somewhat set apart from the curse of vulgar curiosity.—JOHN STRANGE WINTER, in the *Lady of Fashion.*

Berlin, Germany, Sept. 26, 1906.

Mrs. Mary Baker G. Eddy,
Pleasant View, Concord, N. H.

Dear Leader:—It is not necessary that you should know of my love and gratitude, but it is my joy and privilege to acknowledge you as the Wayshower,—the divinely-appointed messenger of omnipotent good,—giving to humanity the connection (Key) between the human and the divine Life, "with signs following." I thank you for the sublime courage, enduring love, unending patience, and faithful persistence with which you have taught us that the living of the divine Life is the only savior of mankind, any other way being but one of the blind alleys of erroneous belief. My darkness was dispelled by this great light some years ago, and I am earnestly striving to keep within its shining. In this way only, and by bringing forth the fruits of obedience, can I prove my gratitude to you, its Revelator.

Rejoicing to be numbered among the rank and file of this great army,—which is surely overcoming the world, the flesh, and all evil,—and thankful that our God is round about you, our Leader,

I am lovingly and gratefully yours,

MAY P. CAMERON.

Atlanta, Ga., Oct. 30, 1906.

Mrs. Mary Baker Eddy,
Pleasant View, Concord, N. H.

Beloved Leader:—An ever-increasing love and gratitude for your pure life prompts me to say that for fourteen years I have tested the Principle of Christian Science. Life, Truth, and Love, as revealed through your text-book, "Science and Health with Key to the Scriptures," and, so far as I have understood this divine Principle, I have been enabled to prove Christian Science true in my daily life. It brings health and happiness here and now. Nothing the world may say can harm a Cause founded on this divine Principle. With grateful love,

MARY T. SCOTT.

MRS. EDDY'S ARTICLE IN THE INDEPENDENT.

FOR the convenience of those who might otherwise be unable to obtain copies of *The Independent* of Nov. 22, which contains an article by our Leader, Rev. Mary Baker G. Eddy, The Christian Science Publishing Society has secured a limited number of copies and will sell them at the regular price of ten cents each, prepaid. Address orders to 250 Huntington Avenue, Boston, Mass., U. S. A.

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TESTIMONIES OF HEALING.

July 6, 1904, I was taken severely ill, and suffered frequent attacks for several weeks, often being confined to my bed for three or four days. My faith in medicine was somewhat shaken, as I received no benefit whatever from the treatment of a local physician, but I concluded to secure advice from one in Portland, as a complication of troubles had arisen, giving me much apprehension. This physician predicted a cure in two weeks, but the pain still continued. I received electrical treatment for more than two months without relief, when I grew discouraged, and consulted an eminent Portland surgeon, who, after a thorough examination, advised me to go to the hospital at once. My husband and I were not satisfied to risk a hospital experience without trying every other means, so we consulted a Chicago physician, through correspondence with my son, who was attending a medical college in that city. Following his advice, I pursued a course of treatments which were of no avail. I still endured constant pain, at times so severe that opiates were administered, and never a day passed without the use of some powder to relieve the pain.

I was confined to the house, scarcely able to leave my room, and much of the time was obliged to remain in bed, scarcely caring if I lived or died. The weary days and weeks had dragged along until the last of March, when we finally decided that something must be done, and began making preparations for a journey to Chicago, looking forward to nothing but an operation. I was completely discouraged and hopeless.

Besides the physical suffering, there was the thought of expense, which had already amounted to a good deal. To this would be added the expenses of myself and husband to Chicago, and large fees while there, but we could see no other solution to the problem. During all these months my attention had been frequently called to Christian Science, but I considered my case too serious to trust to it. I used the usual argument, that it might help people suffering from nervous diseases, but I was too sick, there was something the matter with me, etc.; but at last, upon receipt of an urgent letter from my father, I decided to try it.

I began studying "Science and Health with Key to the Scriptures" by Mrs. Eddy, with a heartfelt desire to grasp the truth it contained, and in a few hours my improvement was marked. Within a week I was absolutely healed. I returned to my home in Roseburg, April 18, 1905, since which time I have performed my ordinary household duties, walked any distance without inconvenience, and all this time have been in perfect health.

For this, and the countless blessings that have come to me and mine through the teachings of Christian Science, I am filled with gratitude to God and to our dear Leader, Mrs. Eddy.—Mrs. Donna L. Hewes, Roseburg, Ore.

Science and Health says on p. 516, "The sunlight glints from the church-dome, glances into the prison-cell, glides into the sick-chamber, gilds the hospital cot, brightens the flower, beautifies the landscape, blesses the earth." When I read this passage it always reminds me of the first experience that the light of Truth brought to me,—behind prison walls and under a life sentence, a condition in which there was not much to look forward to. After serving some time here, I attended a Christian Science service which was being held in the chapel every Sunday morning, and the truth seemed to appeal to me. I was at that time somewhat of a wreck, physically and morally. I had kidney trouble, etc., and was unable to sleep, or to eat much without distress. Tobacco was my only god, and I was using all my allowance. I was, however, anxious to know more of what I had heard, so I purchased a copy of Science and Health, and before I had read it half through the truth was revealed to me in such a degree that I was healed. As I read on, I came to a page that had been marked by the Scientist who brought me the book, in regard to tobacco (p. 406), and when I had read it I could see that I had been worshiping a false god, and the habit was taken away with other beliefs in the supposed pleasure to be found in material things. I can now sleep well, eat anything I like without any distress, and best of all, I have received a spiritual uplifting more than I am able to express, and in this sense I am free. I feel that I am better off than some on the outside of these prison walls who know not this wonderful truth. I own two copies of Science and Health, one of which I keep to loan to my fellow-prisoners who are looking for a better life. I have made several demonstrations, and have a great desire to know more of Christ, Truth.

I wish to express my gratitude to Mrs. Eddy for Christian Science, for the light that shone into my prison-cell and has remained in my consciousness.

Joseph Meunier, State Prison, Jackson, Mich.

I had never been strong as a girl, and after the birth of my third child I became almost incapacitated for the work of caring for my family. For seven years I had the attention of good physicians, spending three months in a hospital, and undergoing two operations without permanent relief. The last few years I spent most of the time lying down, and was burdened with the dread of insanity. I could not walk any distance, read, write, or talk to my friends, without the greatest fatigue. Having heard a few words on the subject of Christian Science, which awakened a ray of hope, I borrowed the book "Science and Health with Key to the Scriptures," in June, 1904. My attention was held from the first line, and to my wonder and delight (not knowing that any one had ever been similarly cured) before I finished reading the first chapter I was well. I immediately attended to some duties that I had not been able to perform previously; also wrote to my mother, telling her that I was well and what had cured me. Then I went back to the book which has wrought a great change in my life, spiritually as well as physically.

I am especially grateful to God, and to Mrs. Eddy for the change that has come to me, and desire to prove my gratitude by a "closer walk with God," in the way taught in Christian Science, for in no other way could I find God to be "All in all," though I had sought Him earnestly and with tears.—Mrs. Jean W. Blair, Burkeville, Va.

As I am always greatly benefited by reading the testimonies in the *Sentinel*, I send this, trusting that it may perhaps be a help to some one. About five years ago we received a telegram stating that my aunt was dangerously ill, and my sister and I, who had been in Science a little over a year, went to see her. On entering the house we found thirty-one of her relatives had gathered, expecting her to pass on at any moment. My sister and I asked if we might go in the room and talk to her. We found her apparently very near death. She told us the doctor had no hope of her getting well, and that she had given away all her things and told her dear ones what she wanted to be buried in. My sister and I calmly told her that she was not going to die; that God was her life, and that He did not make her sick; that He intends His children to be always well and happy. We also read the last chapter of Mark's Gospel to her three or four times, also passages from our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. In a short time we noticed a change in the expression of her eyes; she looked brighter, and talked differently. She rested better that night than she had done for some time. In a few weeks she was well,

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and said that she felt very thankful to us for our visit. She certainly was brought up from the grave by the voice of Truth.

I am indeed thankful for Christian Science; it has done much for me, and my little daughter six years of age relies on it for all her help. Thanks be to God, and to our dear Leader for her tireless labors of love. May God's richest blessings ever rest on her.

MRS. ADA H. CULVER, Wymore, Neb.

If now is the time to be healed, now is surely the time to be grateful for the healing, and I am too thankful for the relief which came to me recently not to hope that my experience may show some one else the beauty and power of Truth in any emergency. I have studied and applied Christian Science for about ten years, but as I have been well practically all the time, this is the first instance in which I have applied its rules to extreme bodily suffering, and now I know for myself that it indeed heals.

One morning I wakened early and arose feeling happy, perfectly well and glad of the day that lay before me. Suddenly, while dressing, a sharp pain ran through my body, which was quickly followed by another, and in an instant I found it necessary to hold on to the washstand to keep from falling. I endeavored to realize and declare the truth, and my strength was sufficient to enable me to walk into my room, where I was glad to lie down. I spoke my brother's name, meaning to ask him to read to me; then it occurred to me that for the first time in my life I was absolutely alone, and that it would be an hour before any one would come within hearing distance of my voice, for I was sleeping in a room quite apart from the others and seemed unable to go to them. Simultaneously with this thought, I remembered that Mrs. Eddy says, "Would existence be to you a blank without personal friends? Then the time cometh when you will be solitary, left without sympathy and alone; but this seeming vacuum is already filled with divine Love" (Science and Health, p. 266). I knew that that hour had come for me, and it is true that I found divine Love there. The pain was like a vice, holding me literally motionless; but clinging to Love's ever-presence, I felt it abate, and was able shortly to go to my brother's room and ask him to read to me. I asked for the "scientific statement of being" (Science and Health, p. 468). This he read and re-read, and then I asked for the answer to the question, "What is Mind?" on the next page. After reading this, I asked him to turn to the page where it says, "When the illusion of sickness or sin tempts you, cling steadfastly to God and His idea" (Science and Health, p. 495). He then read from line 16, page 493, to line 25, page 495. By this time divine Love had met the need and I was healed, freed from the most terrible agony I had ever known. There was no return of the attack, and the same day I did work incidental to housecleaning and spent some time on the top of a stepladder, hanging curtains.

I am very grateful to Mrs. Eddy for writing Science and Health. Except for the few statements that I remembered in her book, all existence seemed a blank to me in this experience, but I now realize that I had the rule of Truth to apply to the conditions of suffering and its attendant weakness, and that the rule of Truth thus applied did win, and quickly, the hardest battle with pain that I ever fought.—KATE D. GRANT, Franklin, Pa.

I wish to tell of the healing power of truth over a burn from nitric acid. It was necessary to use this acid in removing a sediment from a cooking utensil, and in so doing I at first used a stick with a cloth on it, but it did not come off as readily as I wished, so I thoughtlessly took the rag in my fingers and commenced to scrub the vessel vigorously. Very quickly I commenced to feel th of the powerful acid, and to experience sharp pai soon extended to my shoulders. The pain was s that I had to lie down. This was about three o the afternoon; there was supper to get, and I was to play the organ at the testimony meeting that I at once asked my husband, who was First Read church, for treatment, and I also declared the truth in an hour all pain was gone; I prepared the s usual, and used those fingers on the keys of the or evening without any special inconvenience, altho nails and the flesh were discolored. There was no manifestation of pain and the fingers soon assum natural color.—MRS. ELLA S. HARVEY, Pocatello, I

From my early childhood I was held under the l hereditary lung trouble and other ailments. I would fined to the house for days, and as I grew older the became more severe and protracted. Medicines fa effect a cure, and even the most powerful remedies ually ceased to have the usual effect. Later I beg decline in health, and a catarrhal condition of the st and bowels set in, also extreme nervousness. I wa about thirty-three. After many medical experime went in 1886 to visit my mother, and while there persuaded to try our old family physician. I was g emaciated, and after an examination he said I ha abnormal growth. He recommended an operatio which I objected. He then remarked that my fathe died from the same condition. I gave him a trial for five or six months, but received little benefit. An physician also said I would never be a well woman wit an operation, and at the same time a noted specialist pressed the same opinion. I had lost faith in material m and was waiting for something, I did not know what. years I had been dissatisfied with my knowledge of G and was seeking for a solution of the life problem.

I felt that if God was all-knowing He must know my n better than I could tell Him, and if there was an ex truth He would reveal it to me in His own time and w In 1888 Christian Science was presented to me with explanation that God is Life, Truth, and Love, the sou of health and strength,—an ever-present help; that G is a saving and healing power, instead of a vague, far-aw corporeal deity. My healing was slow, also my growth in the understanding of Truth, but with the help of a faithf practitioner many hard problems have been solved ar many seeming difficulties overcome by the truth as reveale to me from the Bible and Science and Health, which are m daily companions.

MRS. DORA BRIDGFORD, Eureka Springs, Ark.

[Translated from the German.]

Six years ago last March a little girl was born to us. She was well at first but grew weaker constantly. The physician prescribed medicine which did not help her, and thus almost five months passed by. The doctor said to my husband that she was a very sick child. She refused to take food and was greatly emaciated. On Sunday morning, August 5, God sent us help. My mother had heard of Christian Science and a practitioner was called to see the child. She received treatment and that same day there was a marked change for the better. She continued to gain, until she is now a strong, healthy child, in advance of most children of her age. Since then we have seen other cases of illness overcome through Christian Science.

I am very grateful to God for all that He has done for us through Christian Science, and that He has sent us our dear Leader, Mrs. Eddy, that she might show us the way.

MRS. IDA MEYER, Milwaukee, Wis.

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[Translated from the German.]

It is now two years since a dear friend made me acquainted with Christian Science. As I told her of my ailments,—that I had suffered from stomach and bowel troubles, and had consulted several doctors without finding relief,—she gave me that priceless book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. After I had read it for several weeks with good results, it seemed as if everything was turning against me. Since the first day I had the book I had taken no material remedies. At the advice of my friend I then turned to a practitioner, and in two treatments I was healed of a disease of many years' standing. Several times I had to ask for treatment when severe illness made its appearance, but I have always been healed very quickly. Pain, sorrow, and trouble have been removed through the declarations of the truth as taught by our beloved Leader.

I find no words to express my gratitude to God for all the good that I have received, and to Mrs. Eddy, who made it possible for us to know this wonderful truth.

MARIE LOUIS, New York, N. Y.

My healing in Christian Science was remarkable, inasmuch as no less than nine different physicians had my case in their hands at different times, besides others who were either called upon for consultation or who were anxious to examine me. All, however, failed to help me; the trouble seemed beyond their reach. All who knew me then say that they never saw such a change in any one, and that they never again expected me to be what I am to-day. I never had been strong, and when about fourteen years old I had a terrible fall, after which I suffered almost constantly. At the age of eighteen I was married, and after the birth of my first baby I kept getting worse until there seemed to be no way of gaining relief. The doctors said that an operation was necessary, to which I would not then consent. About this time we moved to Cleveland, and my condition was such that I was obliged almost immediately to look for a good physician. I was fortunate in finding a most conscientious man, but he was not able to reach my case with medicine, and recommended surgery. I reluctantly consented, and according to the record of the surgeon there were no less than eleven different operations performed.

It would take too long to tell all that occurred during eight years, and also while in the hospital for two months. *I want to* say, however, that several of the organs were removed, and a pamphlet concerning my case was printed *and a copy* presented to me. The surgeon would also tell other patients of all I had gone through. For a year after *this I* was not able to do anything, and suffered a great deal. My physician was very much discouraged and said *he would* advise no one else to have an operation. A year afterwards he advised me to have massage, at the same time taking medicine from him, but it was all of no avail. Being greatly embarrassed financially, all our money having gone for doctors, and being greatly in debt in consequence, I firmly declared that I would have no more medical treatment. I was also beginning to lose faith in God; I could not understand how I had deserved such great punishment.

Finally a friend asked me to try Christian Science. I did not know what it was and said I could not afford to try anything else, but at last I went to a practitioner and asked a great many questions, although I did not have treatment until two months later. I was immediately benefited, but my healing was very slow; the last physician had said that the conditions were most serious, and if not looked after constantly would grow worse. Such was my condition when I came to Christian Science, and even while I was improving, symptoms of a much dreaded disease were manifested. I was treated for eleven weeks in Science, then treated myself, but finally had help occasionally, yet the trouble was not met. I, however, was determined to cling to the truth, rather than to undergo another operation as the doctors had told me I must. To-day I cannot be grateful enough, for in less than two years after taking up the study of Science, the dreadful condition left, although the physician had said there was not a part of my body which was not affected, and I also had serious heart trouble, besides which I had seemed to be on the verge of insanity.

My healing occurred in December, 1904, and no one can imagine my joy but those who have had like experiences. Words are inadequate to express the gratitude I feel; and also my husband, whose love and patience upheld me, who faithfully stood by me and deprived himself of much that I might be made comfortable. Christian Science has been a Godsend, not only to me, but our whole family has been benefited, physically, mentally, and financially. God not only has supplied our need in one way through the understanding we have gained in Christian Science, but in all ways, and I cling to the promise, "Lo I am with you alway, even unto the end of the world."

I am exceedingly grateful for Mrs. Eddy's works; if it were not for her understanding and interpretation of the Bible I should not be here to-day.

MRS. ANNA STEUER, Cleveland, O.

Ever since I was a very young girl I was sick and each year growing worse, until about my nineteenth year, when my trouble became more serious. I tried first one doctor and then another, but all to no purpose. Finally an operation was suggested, and I was put under the knife three times with but little relief. At last the doctor under whose care I was said I had serious kidney trouble, and the only relief for me was to take ether when suffering pain. She also said that I must bear the pain as long as I could and then have another operation. Of course I was very much discouraged, when at this time I received a letter from a friend asking me to try Christian Science. I was bitterly opposed to it, but after much prayer decided to try it. I began to read Science and Health by Mrs. Eddy, and it was not long before I was greatly relieved. In not more than two weeks my pain was nearly gone, and as I read and studied, and gained a better understanding of the truth, I was entirely healed. I am now in better health than ever before; am doing all the work for our family of four, and am trying to grow in the understanding of the truth each day, also to live it.

About two years ago our little girl was taken with a nervous trouble which became so severe that she could not hold her knife or fork while eating. We put her under the care of a Christian Science practitioner, and she was perfectly healed in seven weeks. We cannot be too thankful to our heavenly Father for revealing to our dear Leader, Mrs. Eddy, this truth which she has given to the world, this truth which does indeed make us free.

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FROM OUR EXCHANGES.

There is no "growing indifference to religion." There may be indifference to the ordinances of religion, carelessness about church attendance and church membership, but everywhere we shall find a most intense interest in religion itself, a readiness and a desire to discuss it, and, what is of more importance, an increasingly honest effort to live it. Men to-day, in growing numbers, are tremendously and seriously in earnest about religion. The difficulty is that too often the religion that is preached to them in church is not the religion they are interested in. This is said in no spirit of pessimistic criticism. There was no finer phrase in Bishop Gore's Church Congress sermon than that in which he said that his words were the cry of a "permanently troubled conscience." That is the spirit in which we would beg churchmen to consider the pressing religious problems of our day. It is not a voice of complaint that is raised, nor a cry of protest alone: it is a plea that the Church, its clergy and its members, shall face facts squarely, and in the strain and stress of honest effort endeavor to rise to its privileges and opportunities and fulfil its duties.—*The Churchman.*

We have read some of the sermons preached fifty or seventy-five years ago that for practicality and application to the present needs of men are not surpassed by anything of to-day. In fact, if one would find things called by their names and the gospel of Christ applied to existing conditions, let him read the sermons of Chrysostom. While theology occupied a larger place in the preaching of the fathers than it does in our own, yet practical things were by no means neglected. The importance of love, kindness, forgiveness, unselfishness, helpfulness is not a modern discovery. It may also be legitimate to enquire if it be absolutely certain that the neglect of doctrinal preaching issues in added strength and efficiency to the Church. Is it not just possible that the lack of spiritual vigor and general flabbiness deplored so often, results in no inconsiderable degree from breakfast-food sermons? The spiritual life is not greatly built up by an exclusive diet of sterilized syllabub.—*The Standard.*

The average man usually has a good deal of common sense and it is not dormant, and there is a real kinship between common sense and a real and enduring theology. The average man is a dominant element in the theological education of the minister; he does not appear on the faculty of the theological seminary, he does not give lectures and does not write books, he does not begin to get in his work until the school has turned out the man as a finished product. But then by a shrewd remark or a significant action he "sets the parson to thinking," and the parson begins to overhaul his academic equipment and find the flaws and imperfections in it. The first four years after the graduate has left the seminary are not the least valuable in his real education for the ministry. He may think he "knows it all," but consciously or unconsciously he is getting his best training in the great university of experience where the "average man" is dean of the faculty!

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Honesty, honor, and truthfulness require every Protestant minister to teach religious truth in accordance with the teachings of the Scriptures of the Old and the New Testament; to bring his conscience, his reason, and all the resources of scholarship available to the interpretation of those Scriptures; to teach nothing, however it may be enshrined in Church traditions, which he thinks contrary to those Scriptures; to oppose everything, however sanctioned by ecclesiastical authorities or Church traditions, which he thinks contrary to the essential spirit of those Scriptures. This is more than his liberty; it is his sacred duty.—*The Outlook.*

We need not deny the worth of the best thinki
day. We need not, in its largest sense, confine i
to a remote antiquity—the God of Jacob is our re
and for us, as for the olden time, "there is a spiri
and the inspiration of the Almighty giveth them un
ing." But the men of the past and the men of th
are bound together indissolubly by the possessio
same inspiring, perennial, unaging truths of the se
life within them and us and all humanity.

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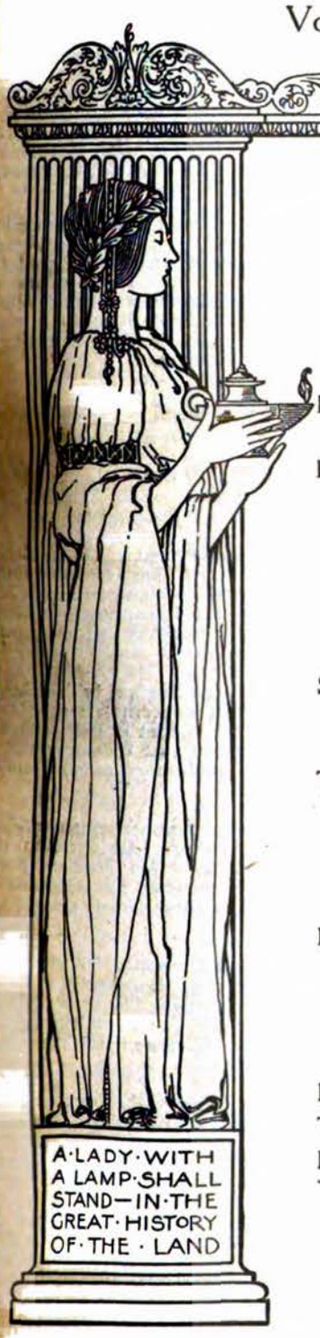
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Vol. IX. No. 15.



BOSTON, DECEMBER 8, 1906

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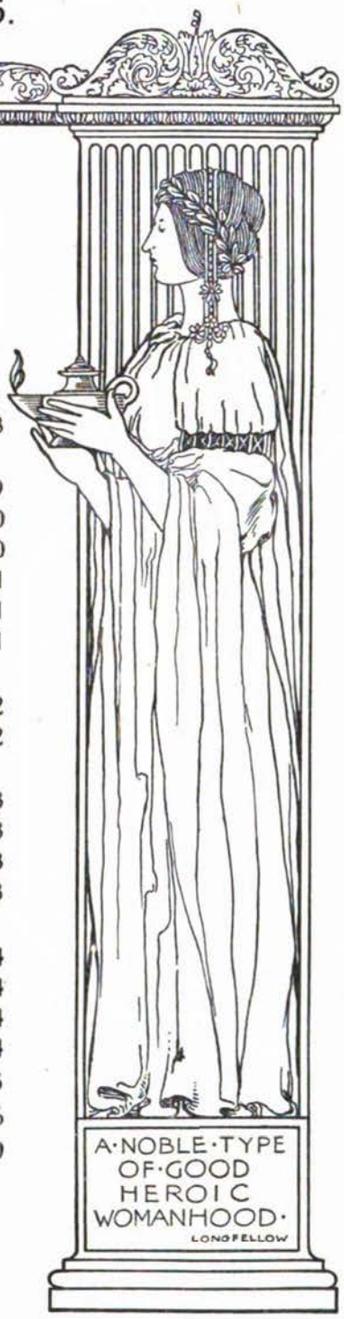
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ITEMS OF INTEREST.

National.

The Jamestown Ter-Centennial is to be held on the shores and waters of Hampton Roads, near the cities of Norfolk, Portsmouth, and Newport News, Va., April 26 to Nov. 30, 1907. It commemorates the founding of the first English settlement in America, at Jamestown in 1607. Contemporaneous with the Exposition will be held on the waters of Hampton Roads the greatest naval pageant ever witnessed in the world, in which every type of war vessel from the navies of all foreign nations will participate. Another feature will be the international military encampment, in which detachments of troops of European countries will unite with the soldiers of the United States in a series of drills, maneuvers, parades, etc. More than twenty-five exhibit palaces are now nearing completion. Another feature will be the Government pleasure pier, extending two thousand feet into Hampton Roads. At either end it will be surmounted with light-towers and a working exhibit of wireless telegraphy.

The report of Director North of the Census Bureau, in regard to the finances of cities of eight thousand inhabitants and over, says: "The importance of municipal statistics may be noted from the following facts: The indebtedness, less sinking-fund assets, of the one hundred and forty-eight cities containing over thirty thousand inhabitants in 1903 was $1,106,821,651, and of the one hundred and fifty-one cities in 1904 was $1,228,216,033. The indebtedness of the cities of the latter group increased during the year 1904 by $110,083,797. The indebtedness of cities containing eight thousand to thirty thousand inhabitants in 1903 was $173,718,313, and the last statistics compiled recorded an annual increase of $10,098,061. The aggregate for the two classes of cities in 1903 was $1,280,539,964."

"Taken at that point in production," says Secretary Wilson in his Annual Report, "at which they acquire commercial value, the farm products of the year, estimated for every detail presented by the census, have a farm value of $6,704,000,000, eight per cent greater than that of 1905, ten per cent over 1904, fifteen per cent over 1903, and forty-four per cent over 1899."

Foreign.

The feeling aroused by the House of Lords' treatment of the Educational Bill found expression last week in an emergency meeting of the General Committee of the National Liberal Federation, at which a resolution was adopted unanimously urging the Government totally to reject the Lords' amendments to the bill and to "resolutely determine that the present Parliament shall not come to an end until steps are taken to bring to a final arbitrament the question whether the House of Peers should any longer possess the right of veto on the will of the people as declared by the House of Commons." The meeting was the largest and most representative of its kind which had assembled during the last twenty years.

Dr. von Lecoq, a scientific emissary of the Prussian Government, has arrived at Serinagur, Cashmere, after traveling through the remotest regions of Central Asia. The archeological discoveries he has made will prove to be probably the greatest since the days of Dr. Layard and Sir Henry C. Rawlinson. They include a quantity of interesting inscriptions upon stucco, with, in some cases, backgrounds of gold leaf, and a number of manuscripts of ten different languages, including some in a wholly unknown tongue.

The Appeal Court in London decided last week that gold or silver cases of all foreign-made watches, whether with or without works, must be assayed and "hall marked" before they can be sold in Great Britain. Though hitherto only foreign cases without works were liable to be stamped, an enormous industry in completed foreign watches was built up. The jewelers intend to appeal to the House of Lords.

The Immigration Board, after receiving assurances that the thirty-two Chinamen who arrived at Gravesend Nov. 19 from Hong Kong, would be employed at Liverpool, have permitted their entry into England, the decision thus ending the first attempt to exclude Chinese from landing in Great Britain under the Aliens Act.

Recently two æronauts started in the afternoon from Wandsworth, a suburb of London, and landed at daybreak at Vevey on Lake Geneva, Switzerland, accomplishing the journey of four hundred and twenty miles in sixteen hours. The balloon has a capacity of seventy-five thousand feet of gas.

La Patrie, the Lebaudy dirigible war balloon, which has been formally accepted by the French Government, made its first ascension the other day under the auspices of the ærostatic division of the army. The flight lasted an hour and a half.

The revenues of the Cuban Republic for October, including customs receipts and receipts from internal revenue, but excluding the special loan taxes, amount to $1,951,893, against $2,312,000 for the corresponding month last year.

The Prince of Wales, on the 30th ult., opened the new Cotton Exchange at Liverpool, a handsome building which has just been completed at a cost of $1,750,000.

Industrial and Commercial.

Steel of the highest grade has been produced at Remscheid Haston, Rhenish Prussia, since February by the patented electric process, the invention of Dr. Heroult of France, and after a sufficient trial of the new process the old crucible methods formerly employed have been entirely discontinued. High grade steel is produced from the most ordinary scrap iron rubbish of the cheapest kind and quality, and its condition is quite immaterial, as by the process all damaging substances, such as sulphur and phosphor, are practically eliminated, being reduced to one one-hundredth of one per cent. The cost of this scrap iron varies from $10.71 to $14.28 for twenty-two hundred pounds, and the loss of material in slag and refuse vari six and eight per cent. This rubb melted in a tilting furnace or ov being thoroughly reduced to a flu is poured and conveyed in a retort eling crane to the electric oven, a capacity of from one and one-h tons. In this oven the necessary of carbon, manganese, chrome, silic tungstate, arsenical iron, etc., are produce any kind or quality of stee The whole process of production t two to two and one-half hours. T oping bath is heated by an electri of one hundred-volt tension.

The United Kaolin Properties C with a capital stock of $9,000,000, is ganized in San Antonio, Tex., for pose of developing the kaolin de Edwards County, and to build a lin road from Leakey, Edwards County, point on the "Sunset" route. It is plated to erect great china furn Leakey and utilize the kaolin deposi

An engraving machine has been which cuts letters on a steel plate thr as rapidly as the most expert hand e A new machine has now been perf use in connection with this, whic stamps, and delivers as many impres an hour as the most skilled hand can turn out in a day.

Two large bodies of molybdenite o been found recently in Maine, one ing of forty-seven acres and the o fifty-five acres. There also have be covered four different graphite depo the State. Molybdenite is used in har steel, and its discovery is of interest iron and steel business.

What is said to have been the larges transaction ever made in Mexico wa cluded at Satillo, Mexico, recently, w purchaser from Corpus Christi, Tex., the sum of $4,000,000 Mexican currenc the famous Cedros ranch. The ranch braces about two million acres.

The Treasury Department of the Me Federal Government has just issued a ment showing the foreign commerce of ico during the fiscal year 1905–6, as foll Total imports, $220,651,074.49; total exp $271,138,809.32.

The Central New England Brick Excha in which eleven concerns are represe reports that the output of these compa during the season just ended amounte nearly eighty million of common buil brick.

The German insurance companies do business in Hamburg have agreed to c promise with their San Francisco pol holders. It is expected that the result w be a payment of about fifty per cent of th liabilities.

The Canadian Consolidated Rubber Co pany is the result of the merger of the Can dian Rubber Company, the Granby Rubb Company, and the Maple Leaf Rubber Co pany of Port Dalhousie, Ont. The capit is $5,000,000.

An advance in wages has been announce in cotton mills at Fall River, Providence Newburyport, Taunton, Amesbury. It is ex pected that similar action will be taken a Lowell.

Brier Hill Coal and Coke Company has awarded contracts for the erection of a thou sand coke ovens and the sinking of four min ing shafts at Khedive, Green County, Penn sylvania.

The fall catch of whalebone will not ex ceed twenty thousand pounds, according to advices received at New Bedford from the Arctic fleet.

The increase in the value of Alaska's min ing output increased from $2,400,000 in 1895 to over $15,000,000 in 1905.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

FROM OUR CONTRIBUTORS.

A CONFIDENT POSITION.

SAMUEL GREENWOOD.

So near is God to man,
When Duty whispers low, Thou must,
The youth replies, I can.—EMERSON.

CHRISTIAN SCIENCE has been revealed in this age to carry on to its completion the work begun by Christ Jesus; namely, the redemption of mankind from their belief in evil, not alone through faith in the great Teacher, but through their own understanding and demonstration of the Christ-truth. It emphasizes the apostolic injunction to "work out your own salvation," and to this end presents a concept of both good and evil which is consistent with the nature of Deity as infinite and perfect, and which forms a practical and effective basis for the efforts of mankind to save themselves from the delusions of an evil sense. Beginning with God as infinite good, and examining the whole claim of evil in the light of this truth, it shows evil to be only a human illusion, a condition of human consciousness in which Jesus said "there is no truth." The degree in which the student of Christian Science is convinced of the truth of its basic teaching, which declares the allness of God, will be the measure of his confidence in meeting and overcoming the various phases which a belief in evil would falsely attach to him.

The working out of one's salvation on the basis of Christian Science is not a question of chance, but of faithful, intelligent effort. The results realized may not always correspond with the student's desire, and certain conditions may seem to resist his present efforts, but these limitations will disappear with progress and increased understanding. The rules of Christian Science are impersonal and absolute, each worker in this vineyard of God receiving his just dues without favor or discrimination, be his labor great or small. Confidence in one's ability to succeed is essential to success in any line of work, and Christian Science is not an exception to this rule. This spirit of confidence comes of the assurance that God co-operates with man in every good work, and it is expressed in "patient continuance in well doing," not in discouragement over slow progress or small results. If confident that we are on the right course, and honest in our profession, we shall "run with patience the race that is set before us," "until," as we read in our text-book, "the goal of goodness is assiduously earned and won" (Science and Health, p. 233).

Because the power to do good is of God and not of ourselves, we should know that whatever He requires of us we are able to perform. The truth of God's omnipotence is behind every effort to overcome evil, and if faithfully understood and applied it will carry our right endeavors to their perfect fulfilment. Jesus proved for all mankind and for all time that, when confronted with the understanding of God's supremacy, evil becomes impotent, absolutely powerless and unreal; and it rests with those who believe in him to follow confidently his example, until only good remains in human consciousness. This is working out our salvation, and our success is assured if to every evil suggestion or temptation we say, "I cannot;" while to every demand of Truth for righteous manhood we say, "I can;" and maintain our position on the truth of Christian Science.

One's wilful negligence or sin might well make him tremble; but if living in loyal obedience to our understanding of Truth, doing our best with all that comes to us to do, we can rest confident in the knowledge that God is working with us and that He is caring for the result. Confidence stimulates and sustains endeavor; but to halt doubtingly before our work, fearing lest we cannot meet God's requirements, or idly wishing for the ability or the understanding that, in a degree at least, is already ours, induces a state of weakness and inaction which invites defeat at the beginning. Questioning our moral strength to overcome the evil that may confront us is equivalent to doubting that it should be done. The ability to live righteously is spiritually inherent in man, a truth that confers upon mankind the power of fulfilling the divine law of perfection, if not instantaneously then in progressive degrees. It is possible for each of us to be a little better to-day than yesterday, to express a little more love, to be a little purer of heart, a little nearer the Christ-ideal; and this should banish all doubt of our ability to overcome all evil, step by step, until the full consciousness of spiritual perfection is reached. To be thus faithful in the few things that we can do, adding the little that we can each day to our store of goodness and love, will bring us surely, even if it be slowly, into the full realization of man's sonship with God.

Confidence in one's ability to demonstrate the spiritual truth of being is not self-sufficiency, but self-abnegation, for the material sense of self is therein denied and forsaken, that the true idea of man, as spiritual and immortal, may be recognized and acknowledged. True humility is quite in keeping with the inward assurance and assertion of man's real status as the "likeness" of God, and therefore capable of manifesting all good. Truth never demands more than we have, but it does require of us each day all that we can give. Because we have not worked out our whole salvation, or overcome all of our belief in matter, in a few years' study of Christian Science, is no reason why we should doubt our ability to accomplish what is now plain to us, or that we have not realized all that we have given God the opportunity to supply.

While it is not wise to assert of ourselves what we have not proved, we should not deny our ability to comply with any command of our Master. Paul said, "I can do all things through Christ," and we can safely say likewise if we do so in the same spirit of humility. Although Paul did not always bring out a perfect demonstration of truth, he was joyously confident that God's grace was sufficient for him in what he lacked. He ran his "race" with the certainty of winning "the prize of the high calling of God." hence he never faltered or doubted in the face of opposition or apparent failure. The confident, plodding student always learns faster and accomplishes more than the one who, though quite as capable, wastes valuable time and opportunity in deploring his stupidity, complaining over difficulties, or prophesying failure.

Asserting our confidence in God's care is not boasting of the unknown, but it is the wisdom of knowing that God's

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love and goodness are infinite, and hence sufficient for all need and for all time. One's present knowledge of the truth of being may not be equal to the destruction of every phase of evil that may be now apparent; but knowing that only what we are capable of is expected of us to-day, let us respond to the Divine call with gladness and confidence.

SALVATION.

C. H. FAHNESTOCK.

Behold, now is the accepted time; behold, now is the day of salvation.
ST. PAUL.

No one phase of religious effort has been so persistently prosecuted as the endeavor to fathom what is termed "God's plan of salvation." Christian Science, knowing as it does the present and eternal perfection of God and His manifestation, affirms most assuredly the fact of universal salvation. Salvation from what? What is it that needs to be saved? Has God caused or even tolerated a condition from which His children need release? Has anything in His immaculate creation, and under the control of His omnipotent, omniscient, and omnipresent care and guidance, degenerated? Has man, God's image and likeness, fallen? This form of inquiry might be continued *ad infinitum*.

God pronounced all His work good. He is "the same yesterday, and today, and for ever." With Him "is no variableness, neither shadow of turning," hence we must search elsewhere for the need or object of salvation: and in so doing we find a so-called man, assuming to be God's child, yet filled with a multitude of beliefs in evil of all sorts: sin, disease, death: a counterfeit of God's man, and a very bad one at that—one that can readily be discerned by those who have had only a faint glimpse of the real. It then dawns upon the thought that all we need to be saved from is an erroneous consciousness, a belief in the verity of unreality which must be given up for a consciousness of reality. In the words of Paul, we are to be transformed by the renewing of the mind. This is accomplished only by knowing God and His idea as the true, and all else as the false. To illustrate: Our Government destroys thousands upon thousands of counterfeit notes and coins—the spurious composition of which has been discerned only by familiarity with the genuine. No amount of acquaintance with the false will save absolutely from deception, but a perfect knowledge of the true will enable the expert to detect instantly the always imperfect stranger and discard it, thereby acquiring salvation from loss. Those expert in any kind of business employ the same method, studying to know only the constituent qualities of the genuine, confident thereby of being able instantly to detect an imposition. The diamond expert studies the qualities of the true diamond. The textile expert knows what constitutes real linen, real wool, real silk, etc., as the case may be.

Jesus said, "And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." He also said, "The kingdom of God is within you." Only through the understanding of Life eternal, are we saved from the baneful effects of the belief that it is not the only Life. Therefore, as we study the Science of Being, we learn that the only plan or way of salvation is to learn, become cognizant of God, good, as the only reality; give up the false concept of God, man, and heaven, for the true; and as this consciousness is attained, the kingdom of heaven, or harmony, is unfolded in the individual consciousness, the growth out of error and salvation from its effects is realized, and the Christ-idea unfolded. This means battling with and overcoming discouragement, temptation, and apostacy; "but he that shall endure unto the end, the same shall be saved." All must pass through the refiner's fire; all must pay the utmost far the purification of self and sense is accomplishe can neither hasten nor retard the process.

The subject of "probation after death" see rise to many doubts and fears, as mortal thou discourage and confuse by numerous suggestio problems to be solved in the future. As well n in the rudimentary course of mathematics wo difficulties he may encounter when he shall confront the astronomic problem of calculating Is it wise to delve into the unknown any farth light penetrates? The promise reads: "As t shall thy strength be." Paul says, "For now we a glass [Greek, in a riddle], darkly." Can we fore, have full confidence in the loving guidance ful God; "rest in the Lord, and wait patiently Thus will we be gifted with wisdom and prop sight, just so far as may be essential and benef journey out of the bondage of material belief promised land "flowing with milk and honey"— of true spiritual existence.

The past is profitable only in that its experi failures warn us against repetitions and show u improve our time and talents. The present, t every moment ours in which to work, watch, and the future, God will provide. In the words of th "Let us hear the conclusion of the whole matter: and keep his commandments: for this is the who man." Therefore, the only plan of salvation, *the* out of our self-inflicted suffering and bondage, lies edge of, and obedience to, God, and we can *begin* and strive to be obedient, *now*. The ultimate at with the Father must and will be gained, "but of and hour knoweth no man."

When we consider what Jesus suffered and en show us the way, and knowing as we do the tr persecutions of the one who has labored and is *lal* assiduously and unselfishly in this age to reveal t shall we not gratefully strive to follow in the foo the Master, and to cheer the heart of our Leader, w patiently and lovingly devoting her life to the endeavor to lead humanity into the way of truth?

Jesus' admonition, "Be ye therefore perfect," was mankind, for all time. It is the goal toward which journey each moment *now*; and when through tribulation, through the conquest of sinful sense, a of separateness from God is eradicated from consci the goal will *now* be won. When the full realiza heaven, harmony, and the revelation of the glories new Jerusalem shall appear, it will still be the *n* victory, "and so shall we ever be with the Lord," never-ending *now* of eternity.

THINKING THE THOUGHTS OF GOD.

ELIZABETH WARREN.

ONE night, as I glanced from my window, my atte was attracted by a bright star, shining so clearly fro the surrounding darkness, that I stopped to take a l look at it; and as I gazed, I thought how much more l tiful every object in the universe becomes to us after begin to understand spiritual reality, than when we beli them to be material. Through the study of Science Health, the text-book of Christian Science, we learn the universe of God's creating is spiritual and perfect; all real things are thoughts of God and express the di Mind. As I watched that star, and tried to realize wh must be in reality, I was reminded of Kepler's saying, he had been thinking God's thoughts after him.

As I continued to look at it, I realized as never bef that the stars are truly thoughts of God, and that m

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the image and likeness of God, reflects Him in His completeness—thinks His thoughts—when he recognizes spiritually the creation of the divine Mind. As I gazed or, another star appeared to my sight, then another and another, until the sky which had at first seemed so dark was so peopled with stars that the darkness was no longer in evidence, for the sky was full of light. Then the thought came to me that the same experience is ours, whenever we look for the divine ideas instead of the beliefs of mortal mind.

Surrounded by the night of materiality, the tired pilgrim on earth, searching for health, happiness, or wisdom, looks up to heaven for the help which cometh from God alone; and begins to see the clear light of spiritual sense which is waiting to brighten his pathway. It guides him to Christ, —Truth,—as revealed in Science, and he begins to understand God,—infinite Mind,—and to think His thoughts.

Those of us who have already commenced this study know the joy which comes whenever we give up an erring, mortal concept, to think a thought of God; and we learn that the perception and acceptance of one idea of Truth opens our eyes to the next one, waiting close at hand; until, as the stars appeared to me in countless multitude, changing to light what had seemed to be darkness, so in Truth our joys and our blessings, here and now, are found to be more than we can number.

SCIENTIFIC GUIDANCE.

ERNEST G. CROWLEY.

ONE day when my brother was out hunting, and a long way from camp, he became aware that he was lost. Now any one who has ever been lost in the woods will know that this was no pleasant experience. My brother carried a compass, as nearly all hunters do, and of course the first thing he did was to consult it. After taking his bearings, he started in the direction that he should go. He noticed at the time that north seemed south and east seemed west, but having learned in the past to place confidence in the little needle that always points to the north pole, he felt sure he would be led out of his difficulty. He commenced to travel in what seemed the true course, only to find, after several hours had been consumed, that he was at the place from which he had started. He had traveled in a circle. What did he do—become discouraged and lose faith in the compass? No; he knew that while he might have gone wrong, the compass must be right and it still pointed due north. So once more getting the right direction, he started for home. This time, however, he adopted a new method; instead of carrying the compass in the recesses of his pocket, he kept it in his hand so that he could consult it often, and by following this plan he arrived home safe and sound before evening.

Does not this experience illustrate that of Christian Scientists in working out of material bondage, in the journey which we are traveling from "sense to Soul"? By consulting personal sense instead of the truth, do we not at times become bewildered in error, and find ourselves traveling in a circle? Mrs. Eddy says, on page vii. of the preface to our text-book, Science and Health, "The Wisemen are led to behold and follow the daystar of divine Science, lighting the way to eternal harmony." Do we fully realize that we have in our text-book the true spiritual compass that always points to God, good? Do we carry it with us and consult it often? How many times do we have to stay all night in the woods of mortal belief, when we could just as well be in our Father's house, enjoying its shelter. Let us remember we are "Wisemen" only in so far as we follow the "daystar." Surely we should rejoice at every step of our journey, with increasing love for our dear Leader and with unmistakable proofs that our lives are governed by Science.

"COME UNTO ME."

C. LONA MARSTERS.

As the oasis in the desert refreshes the weary traveler, cools the parched tongue, and slakes the burning thirst, imparting new energy and courage to press onward, so the words of truth spoken by Jesus were the fountain in the desert to my weary sense at one time. I had been doing some work to which I was unaccustomed. I felt hurried and anxious, and found myself in a state of nervous trembling, seemingly worn out with fatigue. I dropped into a chair to rest for a moment and to rebuke this sense of inharmony, for I recalled the words "Physician, heal thyself." Involuntarily I raised my eyes to the wall, where hung a card with the Scripture text, "Jesus said, Come unto me, . . . and I will give you rest." My attention was absorbed; I forgot all else save the spiritual significance of this message. "Jesus said." Who, what, and where was Jesus? The man of Galilee, the two-thousand-years-ago experience of human life,—yea, and more,—the "Word" "made flesh;" Mind, Spirit, Soul revealed. "Thou shalt call his name Jesus: for he shall save his people from their sins." Jesus, then, was the Word "made flesh"—Mind manifested; the messenger from the Father, bearing the message to earth's weary ones, "Come unto me!" Come to whom? Me! the Word of Life. "I will give you rest." Come into the consciousness of man's sonship with God—the consciousness of God-given inheritance.

With this came the realization that man is spiritual and not material, and that all may come into the consciousness of a divine origin. I saw that man is not flesh, but the reflection of infinite Mind, unto whom all things are possible. I saw that Christ Jesus was the voice of Truth, clothed with the mentality which men call flesh that he might be seen and heard by their mortal senses, and thus speak the words of Truth to the world-weary hearts. And thus Christ, Truth, speaks to-day, "Come unto me, . . . and I will give you rest." Yes, the consciousness, the realization of man's true, divine nature rests us; it heals all our sorrow and sickness and sin.

Not five minutes had elapsed, but I was fully refreshed, rested, healed. The Christ had spoken to me through my understanding of Christian Science, and I realized a sweet sense of uplifted thought, of conscious, spiritual communion, the benediction from the one Mind. While in this illumined consciousness some one came for help who needed it sorely, and was healed in one treatment, proving that man has dominion.

[Written for the *Sentinel.*]

TO OUR LEADER.

MARY C. PUTNAM.

I DO not need to look upon thy face
To see the light and radiance of Love.
The rare reflection of the Spirit's grace
Is caught and held secure in every place
Where thought turns steadfast
To the one great Light above.

I do not need the pressure of thy hand
To feel the might and immanence of Truth,
Made manifest to mortals through the grand
Uplifting power and purpose and command
Of His wide, new-revealed infinitude.

The demand of the day is for a higher standard and style of Christian life. Every follower of Christ must represent his religion purely, loftily, impressively, before that multitude of Bible readers whose only Bible is the Christian.

T. L. CUYLER.

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SELECTED ARTICLES.

[From the *Hoboken* (N. J.) *Observer.*]

AN ANSWER TO CRITICISM.

One of the citizens of Hoboken, who is a believer in results obtained by Christian Scientists, takes exception to the sermon preached Sunday by the rector of St. Paul's church. In commenting upon it he says:—

Judging from your report of the sermon of Sunday morning, it is evident that the rector is not as fully informed on the subject of Christian Science as he might be, for he speaks of it as a "faith" cure. If he had a practical working knowledge of it, he would know that it is not "faith" that cures, but understanding. But assuming that it is faith that cures, why should a clergyman, who takes the Bible as his guide, quarrel with the faith-curist? . . . Jesus not only healed the sick ("Thy faith hath made thee whole"), and gave his twelve disciples power to cure diseases, but he sent seventy other disciples to heal the sick. He also said, "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you." Again he said, "And all things, whatsoever ye shall ask in prayer, believing, ye shall receive."

The rector, if I am not mistaken, is a representative of a church which claims its authority through and by the apostolic succession. Now, if Jesus gave his disciples this power to heal sickness, when, how, and why did that power get lost? Didn't that power come along with the rest of the authority? Why cannot the good doctor heal sickness?

He cannot say that it was given only to the disciples, for Jesus says, He that believeth in me shall perform greater works than these. The Christian Scientists claim, I believe, that they get the power to heal from the understanding of what Jesus taught, and if the archdeacon will read a few numbers of their official paper (*Christian Science Sentinel*) he will find that they can substantiate their claim, for it is filled with testimony to the healing power of Christian Science. . . .

The number of converts to Christian Science cannot all be due to hallucination,—the favorite argument of the skeptic,—for amongst the number are lawyers and doctors of medicine. The conversion of the latter to Christian Science may not seem so strange when a noted physician, writing in the New York *Sun*, Sunday edition, says that "faith is the great lever," and "without faith our drugs would be useless;" and when numerous physicians of the highest standing have stated from time to time that "if the world had never taken a drop of medicine it would be better off." This is "expert" testimony.

I am not a Christian Scientist, never have been, and never expect to be, but as I was cured by Christian Science methods of an ailment which had defied *materia medica* for over twenty-five years, I think it only right to add my testimony. . . . Seven years ago Christian Science cured me in less than half an hour, and I have never had a recurrence of the trouble.

I am sure that a fair-minded gentleman, as I know the rector to be, needs only to be put on the way to seeking the truth in the right place—which in this case is the testimony of sceptics who have been cured—to realize that he does a great injustice to a sect, the members of which try to the utmost to really live the Christ-life of love and charity. . . .

It would do the doctor's heart good to attend any of the Wednesday night services in the Christian Science churches and feel the spiritual exaltation of the thankful men and women who, from being on the verge of materialism, have through Christian Science been brought to that peace that "passeth all understanding," which of itself is the understanding of Jesus the Christ.

[From the *Duluth* (Minn.) *News-Tribune.*]

THE CHURCH AND CHRISTIAN SE

A local minister in his sermon yesterday b forcefully the fact that ninety per cent of present work is merely preparation for Christian service that the building of church edifices, the paym minister's salary, the securing of funds for t church enterprises, and even the attendance at meetings were but the getting ready. These collecting the tools and taking the sustenance ne real service. He also, but rather incidentally, p the fact that church members do not get, because t demand, the results from all this work that they i having from everything else into which they put effort, and money. Right there is much of the the ineffectuality of the Church in reaching those o fold.

The non-churchman looks at the lives of those active membership for results. He sees little but of preparation for work, which is not especially or convincing. Indeed, he feels it as a somethi avoided rather than sought.

But when the minister referred to the Christian Church he might have used it to point the moral amplify the very argument he was making. The of Christian Science comes from the very fact tha give its people something tangible, something rea they have to take into their lives and live in order that faith. It is not a case of choice, but of must. avoids what in other churches makes up most of tha per cent of the work. There is no canvassing am general public for funds, no suppers, no bazars, no n no stated charities.

When they would help the poor it is by making self-supporting. The poor are sought as member membership is made a relief from anxiety and burde not an added worry and care, nor an added responsibi

The other churches have this to learn, also, from tian Science—that it not only brings them something tive, but it makes them of necessity kindly, charitable, tempered; not hurried in judgment, but slow to con It makes them most lovable as neighbors and fe citizens.

Christian Science may be altogether a fallacy; it ma based on a mistaken theory, but it is a theory that is very practical and that attracts by what it gives.

[Boston Letter in *Western Christian Advocate.*]

This letter, if it aims to be at all complete in chronic the chief ecclesiastical events of the past quarter, *can ha* omit the opening of the magnificent cathedral erected by Christian Scientists at a cost of two million *dollars.* certainly has given a great lift to their Cause, and brou them large accessions. I attended the dedication *and a* one of the mammoth midweek prayer meetings shor after, when at least four thousand people were assembl on a bad night in the last of June for prayer and testimon There is no space here to discuss the subject, but *after o* serving, talking freely with members, and reading ve extensively, I am convinced that there is much *more to* said in its favor than those who look at it superficially o from a distance are prone to imagine. The people *who ha* gone into this are not fools or lunatics.

Expect nothing from that on which no love or service is bestowed, and but little even where much is bestowed. The highest reward for your best work is the ability to do better work. Let anything more than this which may come, bring with it the added pleasure of a surprise.—Anon.

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THE LECTURES.

ADRIAN, MICH.

The lecture on Christian Science by Hon. Clarence A. Buskirk at the Croswell, Thursday night [Oct. 18], was well attended by a good-sized audience. The speaker was introduced by Clarke E. Baldwin, one of the leading young attorneys of this city, who said in part,—

While it is true that this Church is comparatively new, its doctrines, to my mind, are founded upon the oldest teachings of Christianity. It is simply the working out of those and putting them into practical use, not alone in a religious sense but in every-day life. It is a Science, as I understand, that cannot be practised in churches and on Sundays alone, and simply when you have on your Sunday clothes; but it is a practical Science, which can be used at all times, in all places, and for all peoples, not special occasions, chosen people, nor selected communities.

Hope and faith in a hereafter has been the greatest cleanser of souls from time immemorial; why should not hope and faith be the great healer of those physical ills which are largely contributed to by the mental and moral condition of the patients? Give a sick man hope, faith, and courage, and you give him ambition, and a new desire to live and to throw off the ills of life. You make him independent, you make him hopeful, cheerful, and of some benefit to himself, his family, and society. And as I understand Christian Science, that object and aim is one of its principal doctrines,—to make men realize this power and exert it. And then, if they are successful, they do not perform unseemly things or miracles, they simply bring mankind to a higher moral, religious, mental, and physical standard, and demonstrate the use of divine law instead of simply theorizing.—*The Adrian Times.*

COLFAX, WASH.

Rev. Irving C. Tomlinson of Concord, N. H., lectured on Christian Science Oct. 22. He was introduced by Mr. George H. Lennox, who said in part,—

I am not a member of the Christian Science Church, nor am I a member of any other denomination, but I have read Science and Health, a book written by Mrs. Eddy, and I also read a weekly publication called the *Christian Science Sentinel*, and I wish to make a statement right here, and make it boldly. If there are any present whose minds are filled with prejudice, and who stand ready to ridicule or criticise, to those I say, If you will read either of the publications I have mentioned, or I dare say any of the other authorized publications, and you read them with the same freedom from prejudice that you read the associated press reports of your daily papers, you will become better men and women. That is just what Christian Science is doing, making better men and women all over the world, and if for no other reason, the world should encourage and applaud the uplifting, the upbuilding, and the betterment of mankind.—*Correspondence.*

PRINCETON, IND.

An audience of six or seven hundred people gathered at Gant's Opera House Sunday afternoon [Oct. 21] to hear the address of Miss Mary Brookins on Christian Science. The speaker was introduced by Mr. V. A. Smith, who said in part,—

What the doctrines of Christian Science are, I confess I am unable to say; but we do know that its ideal is a noble and lofty one. Its beliefs and hopes are for better things. Its ambition is to raise mankind to a higher, purer, and nobler life. If the practice of Christian Science can make the world brighter and better and bring sunshine and gladness to the hearts in gloom, if it will bring a ray of hope to the poor, the downcast, and the oppressed of the earth, if it is the balm of Gilead for every conceivable form of disease, if it will bind up the broken-hearted and border the pathway of life with the flowers of love, and draw all mankind nearer to God, then, whether we understand it or not, whether we believe in it or not, we should temper our criticism and condemnation with charity and bid the society Godspeed in its mission of good.—*The Tribune.*

BROOKLYN, N. Y.

A large and appreciative audience gathered at the Orpheum Theatre, on Sunday afternoon, Oct. 28, to listen to a lecture by Mr. Edward A. Kimball, given under the auspices of First Church of Christ, Scientist, of Brooklyn, N. Y. Mr. Samuel M. Gardenhire, a well-known counselor at law of New York City, introduced the speaker, saying in part,—

Religion in some form is the beginning and the end of every aspiration and every hope that animates mankind. And this age and these times need a religion. We need a religion, and the only religion that will suffice is an uncompromising religion. We are not content with any merely moral code. Human consciousness demands something more; daily life, daily needs, the daily relationship of man to man, demand something more. When I first became familiar with Christian Science I treated the subject with levity, but I have gotten over that. Its rapid growth and the eagerness with which the people respond to it are significant. All great movements for reform in a civilized community are educational and evoke opposition. Entrenched prejudice hates new thought; truth always climbs over breastworks to victory.

I lay down these three propositions: A religion is not a mode of moral conduct, it must meet the question of a future life; the religion of to-day must lead the knowledge of to-day; the religion of to-day must prove itself. How nearly Christian Science will conform to the requirements I will leave to its able exponents to say, but religious truth needs a church, an organization militant, aggressive. The emblems of a flag and sword best appeal to many. This is the meaning of a controverted phrase, "Think not that I am come to send peace on earth: I came not to send peace, but a sword," Truth crucified, like truth crushed to earth, will rise again. That is the very poetry of the spheres, and Jesus Christ left it as a heritage with every sacred word he spoke. It lives now, as it lived then; and it comes to us with healing on its wings to dignify, and purify, and save the human race.—*Correspondence.*

LECTURES AT OTHER PLACES.

Bracebridge, Ont.—Bliss Knapp, Oct. 28.
Taunton, Mass.—Judge Septimus J. Hanna, Oct. 28.
Crawfordsville, Ind.—Bicknell Young, Oct. 28.
Bath, Me.—Hon. Clarence A. Buskirk, Oct. 29.
Bellingham, Wash.—Rev. Irving C. Tomlinson, Oct. 29.
Englewood, N. J.—Edward A. Kimball, Oct. 29.
Saginaw, Mich.—Rev. William P. McKenzie, Oct. 29.
Winchester, Mass.—Judge Septimus J. Hanna, Oct. 29.
Chicago, Ill. (Second Church).—Bicknell Young, Oct. 29 and 30.
Danbury, Conn.—Edward A. Kimball, Oct. 30.
Auburn, N. Y.—Judge Septimus J. Hanna, Oct. 30.
Toronto, Ont.—Bliss Knapp, Oct. 30.
Marshall, Mich.—Rev. William P. McKenzie, Oct. 30.
Cambridge, Mass.—Miss Mary Brookins, Nov. 1.
Oshkosh, Wis.—Rev. William P. McKenzie, Nov. 1.
Stamford, Conn.—Edward A. Kimball, Nov. 2.
Pittsburg, Pa.—Mrs. Sue Harper Mims, Nov. 2.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book does not consult nor read letters on disease. Writing to Mrs. Eddy *is not* prohibited. Take no notice of startling reports about Mrs. Eddy. Our Committee on Publication will be reliable on this subject. *Beware of counterfeit letters.*

[From the *Concord Daily Patriot.*]

A BAS-RELIEF OF MRS. EDDY.

MRS. MARY BAKER G. EDDY has just received an exquisitely beautiful work of art, in the form of a bas-relief of herself in marble, done by William Frederick Pope, the Boston sculptor. This was Mr. Pope's last work and was an expression of the genuine regard in which he held Mrs. Eddy. The bas-relief was presented to Mrs. Eddy by Mr. and Mrs. Charles W. H. Blood of Winthrop Highlands, Mass.

Prominent art critics, who have viewed this work, have agreed in pronouncing it of the highest artistic merit, and all have been impressed by the wonderful beauty, purity, and spirituality which the artist has succeeded in manifesting. The bas-relief, which is a full profile showing the right side of the face, is also an excellent likeness, which has the unquestioned merit of growing upon one the more carefully he studies the sculptured features.

Mrs. Eddy's characteristic letter to Mr. and Mrs. Blood is as follows:—

Pleasant View, Concord, N. H., Nov. 30, 1906.

Mr. and Mrs. Charles W. H. Blood,
Winthrop Highlands, Mass.

Beloved Friends:—Deeply grateful, I beg to say I am in receipt of the late William Frederick Pope's bas-relief of me, a fine work of art that already has called forth admiration.

It is true that the ideal of art by successful utterance gives mankind a higher perception of perfection.

Coming as this must from a mind in that mood, articulated by the various vicissitudes of his last delineations, I trust it may lead thought up to touch the hem of divine idealism in Christian Science.

Most truly yours,

MARY BAKER EDDY.

[From the *Concord Evening Monitor.*]

INTERESTING CORRESPONDENCE.

THE following correspondence between the Countess Fanny von Moltke of Frankfurt, Germany, wife of the present head of the famous German family which gave the fatherland one of its most distinguished warriors in Field Marshal von Moltke, and the Rev. Mary Baker G. Eddy, is of interest:—

Frankfurt, Germany, Nov. 12, 1906.

Mrs. Eddy.

Dear Beloved Leader:—This is only to assure you of my unbounded love and reverence. You are truly reflecting Love, forgiving your enemies and returning blessing for cursing like our Master.

My heart goes out to you, seeing the sufferings you have to go through in following the path of Truth, a you the more for it.

In deepest reverence, I am ever yours,

COUNTESS FANNY VON M

Pleasant View, Concord, N. H., Nov. 30.

The Countess von Moltke, Frankfurt, Germany.

My Beloved:—Abiding in the safe secret of divi and with such sweet assurances of sympathy as th the good great leaders in your land and in mine, h faint or be weary in well-doing? Accept my dee for your tender, reassuring letter.

I shall continue to watch, pray, and seek wisdo on high to direct my way,—to love my enemies bless them that would curse me.

With heart warm and pulsating with your sup spiritual understanding, I remain

Lovingly yours,

MARY BAKER G. E

PUT UP THY SWORD.

WHEN Jesus was seized by the servants of those w conspired for his betrayal, one of the disciples dr sword and cut off an ear of a servant of the high This was the method of the world, to meet *physical* with physical force, and to fight with carnal weapons, was not the method of the Christ. Our Master *immed* healed the wounded man, and rebuked the impetuos Peter with one of his greatest sayings, "Put up *agai* sword into his place: for all they that take the sword perish by the sword. Thinkest thou that I cannot *now* to my Father, and he shall presently give me more twelve legions of angels?"

Our Leader, Mrs. Eddy, has shown herself a follow the Christ in her fidelity to the letter and the spirit of teaching, and to every teaching of the Master, and in d so she has set an example which her followers and world may emulate with profit. Her article in *The pendent* is the most Christian utterance since Jesus s "Father, forgive them; for they know not what they and Christian Scientists can do no better than to fol Mrs. Eddy's example, and deal with the attacks of evil the same Christian manner in which she has dealt w them. Good alone is power, evil cannot be overcome w evil; and there is no better time to keep this in mind th the present.

An orderly and Christian method has been provid for the refutation of the false and misleading statemer about Christian Science and our Leader which appe from time to time in the press, and this method is the ver simple one of arraying truth against falsehood,—a metho which requires no intemperate zeal, no passion, no ur charitableness, no abuse. Whether the motive behind th attack be a mistaken sense of right or a desire to sell mor papers, our duty is plain, and when we have done this dut we can afford to wait patiently for the right to appear In the first instance we will hope that the critic needs but to know the truth in order to change his views. In the second instance the speculation will be a losing one, for the reason that public sentiment has been aroused to the baseness of such methods of making money.

ARCHIBALD MCLELLAN.

SPIRITUAL SIGHT.

THE account given in the 9th chapter of John of the healing of one who had been born blind, is peculiarly interesting in that it sets forth the vital purpose of the Master's work, and also because it marks an era in his ministry. Prior to this the great Teacher had, as it were, taken away from scholastic theology every prop on which it relied, in the way of "doctrines of men," and had shown

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that the foundation of his Messianic teaching and practice must be purely spiritual.

As to how this teaching and this practice were received by those who claimed to be looking for the coming of God's kingdom, we are not left in doubt. Luke tells us that when Jesus announced to the people of Nazareth his complete program, for which he had paved the way by his healing work, "they thrust him out of the city" and attempted to "cast him down headlong" from a precipice. In spite of this, however, he pursued his appointed course, healing the sick and uncovering the false foundations of mortal belief at every point. He was rejected in Galilee, and John tells us that "he would not walk in Jewry [Judea], because the Jews sought to kill him." We find, however, that he did go up to Jerusalem at the time of the feast, that he went daily to the temple and taught, and that it was at this time he gave one of his most wonderful lessons, when he turned the light of Truth upon the accusers of the sinful woman so that they were at once self-convicted. Then it was that he said, perchance in the hearing of this woman, "Ye shall know the truth, and the truth shall make you free,"—words which echo down the long years to this glad day when their full meaning dawns upon the world in Christian Science. These words were scarcely spoken before "they took up stones to cast at him," even within the sacred precincts of the temple.

As he passed out, unharmed by their malice, he saw the blind man to whom reference has been made, and concerning whom the disciples asked whether this man or his parents had sinned. This question implies that they had been led to see the intimate relation between the moral and the physical; but it also shows that they were still influenced by their former theological teaching, which led them to believe that such an affliction must have resulted from some special moral offence, and Jesus hastened to disabuse them of this mistaken belief. He had just been confronted by the most dangerous and obstinate form of sin,—that which in the presence of light chooses darkness, which not only refuses to enter the open door of spiritual opportunity, but which will not suffer "them that are entering to go in." He had already told them that it would be "more tolerable" for the men of Sodom, in the judgment, than for those who rejected the truth which he offered the world. And wherefore? Because, without Truth, sin and suffering cannot be overcome. So long as material belief claims to usurp the place of spiritual truth, the "law of sin and death" will prevail, to mortal sense; the innocent will seem to suffer for the guilty, for innocence which is ignorant of the power of Truth is not sufficient to protect from suffering and death.

A material sense of sight is not one of "the works of God", to which Jesus referred. In Hebrews we read that God's "works were finished from the foundation of the world," and these were brought into evidence when the blind man was healed. The Master had offered the truth to the proud Pharisees, but they had rejected it, and he said of them, "Your sin remaineth." Had the great Teacher gone no farther than to insist upon general obedience to the moral law, doubtless the Pharisees would have been with him; but when he told them, in substance, what Christian Science insists upon to-day; viz., that belief in materiality is an impossible foundation for health, holiness, and immortality, they refused to follow and said, "Away with him." None the less, however, did he maintain the absolute truth, that as God is Spirit, His manifestations, through man and the universe, must be spiritual, not material. The Pharisees said, "We see," when they were blind,—blind to all that constitutes reality,—and, worst of all, they believed that they had God-given sight. Science and Health says, "The corporeal senses can take no cognizance of spiritual reality and immortality. . . . Mind alone possesses all faculties, perception and comprehension" (p. 488).

Spiritual sight is, therefore, one of the "works of God" which reveals the all-power of good, and to know this gives sight to the blind as did Christ Jesus. The one who gains this spiritual sense sees the beauty of holiness and cannot be attracted by sin. He neither loves it nor fears it. The distinctions made by mortals are untrustworthy; they are apt to express either an easy tolerance of sin, or a spasmodic condemnation of it; whereas John says, "Whosoever is born of God doth not commit sin." Thus is the ideal man revealed in Science. ANNIE M. KNOTT.

LETTERS TO OUR LEADER.

Los Angeles, Cal., Nov. 16, 1906.

Beloved Leader:—This is a time when your students, and the thousands who have received the blessings of health, the joy and peace of spiritual understanding, and a truer and more helpful and elevating knowledge of God and His relation to man, from your teachings and example, feel drawn to you, more than ever before, by the ties of love and gratitude. Your life has been so consecrated to works of beneficence, so free from any symptom of animosity towards any other church, or creed, or any of your fellowmen, that any attack upon your mode of living, or your motives or acts, seems so cruel, so unjust, that it is hard to look upon it as impersonal and to wholly suppress or overcome a sense of indignation. Your home, from which has come to us such words of admonition, counsel, hope, and wisdom, has seemed to us all as a sanctuary that should be kept inviolate from any worldly intrusion. I have heretofore refrained from adding to your manifold labors by any communication from me, but I feel impelled, at this time when you are being so unjustly assailed, to give expression to my deep gratitude for the inestimable blessings that have come to myself and my family through your teachings, and to say to you how sincerely we sympathize with you in this time of unwarranted and unjustifiable persecution.

Mrs. Works, who, like myself, was healed in Christian Science, joins me in expressing our love and gratitude. We are striving to show our appreciation of the great blessings we have received in Christian Science, by devoting ourselves to its study and beneficent work.

Lovingly yours,

JOHN D. WORKS.

Macon, Ga., Nov. 28, 1906.

Mrs. Mary Baker Eddy.

Beloved Helper:—I want to thank you for your article, entitled "Harvest," in the current number of *The Independent*. It is a beautiful and an inspiring expression of the genuineness and universality of your love. It also contains one of the best statements you have ever made as to the universality of Christian Science. I am glad to see the splendid editorial in *The Independent* which your article called forth. It is one of the many evidences that all things are working together for your good and for our good and for the good of all who desire and love good. As a result of your faithfulness, charity, and love, in times of evil as well as good report, you are being better understood and loved, and Christian Science is being better understood and loved than ever before. Such wonderful things are coming to us as a result of your insight and love that glorious things must be unfolding to you.

Lovingly and gratefully yours,

J. R. MOSLEY.

Fitchburg, Mass., Nov. 30, 1906.

Beloved Leader:—Thanksgiving service in our local church was largely attended. At the close of the formal service more than thirty people spoke briefly of what blessed things God had done for them by the truth revealed

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through you in Christian Science. As I listened to the testimonies of healing, of release from sin, of comfort under sorrow, of regained prosperity, there came to me these words: "Who can find a virtuous woman? for her price is far above rubies. . . . Many daughters have done virtuously, but thou excellest them all. . . . Give her of the fruit of her hands; and let her own works praise her in the gates." These words it was my privilege to read in giving the closing testimony, in token of our gratitude to you. Mrs. Kratzer joins me in sending a great deal of love, and I am sure the whole church would desire me to speak likewise for them, if they knew that I was writing.

Very respectfully,

G. A. KRATZER, *First Reader.*

London, England, Nov. 2, 1906.

Beloved Teacher and Guide:—All things work together for good. Error's vicious attack upon you has been overruled, through the earnest, loyal work done here, to bring forth an unprecedented demonstration. Queen's Hall, seating four thousand people, was filled at eight o'clock; many were turned from the doors; and *The Tribune* this morning gives a good three-column report, which I enclose to you. These are two things unheard of in London. There is earnestness, loyalty, devotion among the workers here; and for you, most profound affection and fidelity. I believe the error has been thoroughly handled—the error of the recent attack—and it had the effect of giving a news-value to Christian Science which made it possible to get the publication of the lecture, a thing that a London paper has never before done.

With love and loyalty,

Yours in Christ, in Science,

ARTHUR REEVES VOSBURGH.

Belfast, Ireland, Nov. 10, 1906.

Mrs. Mary Baker G. Eddy.

Beloved Leader:—We have just had a very successful lecture by Rev. Arthur R. Vosburgh, and are so grateful to you for opening up and organizing this splendid channel, through which we have the privilege of letting others know that God's Word has come to save not only from sin, but also from sickness and death. Our little branch church here is growing very gently and quietly, and we are trying through a very joyful obedience to express our gratitude to God for Christian Science and its beloved Leader, whose life and example are a constant inspiration and impetus, helping us nearer to God. With deep gratitude for the many, many blessings you have unfolded to us, I am very humbly and gratefully striving to be a help, and through humility and love prove my faith by my works.

Lovingly your student's student,

MISS LIZZIE MCKIBBIN.

Baltimore, Md., Nov. 28, 1906.

My Beloved Leader:—I cannot further neglect the great privilege of writing to you, and telling you that I have been healed, protected, and blessed in Christian Science. I owe all I have—and that is much—to you. I owe you more since reading the recent article by your pen in *The Independent.* Such loving humility was a revelation to me.

May God keep you, is my daily prayer.

Sincerely,

CHARLES G. BALDWIN.

Champaign, Ill., Nov. 27, 1906.

Dear Mrs. Eddy:—My heart cries out to you for "Harvest." Such an utterance from God is enough to lift one off his feet. I thank you for it.

Yours,

B. F. STOLTEY.

TESTIMONIES OF HEALIN

Having many times received encouragemen from the testimonies in our periodicals, I desi grateful acknowledgment of what Christian done for me. I became interested in this trut was not satisfied with the understanding of G had. I attended church regularly from childh time went on I longed to know more of the seemed that my progress had come to a stands while searching the Bible, I felt as if there was missing. Soon after this experience, a travelin who was visiting our place of business mentione Science to me, and said, "You know all things a with God." As he spoke of God, I became inte listened to what he had to say. It all seeme to me, yet strange. I could hardly wait until I the text-book, which he advised me to read. I but a few pages when I felt a great sense of pe over me; I realized that I had found what I ha of as missing pages in the Bible. I spent ev moment for two years in studying Science and H soon learned that I needed a healing which is important than the physical,—the healing which un one the false sense of existence and reveals the is now five years since I first heard of Science and know the meaning of Truth and Love. I have p that time that God is the only Physician, and I perfect health.

Words cannot express my gratitude to our Le can only prove my love for her by daily striving t Christian Scientist. I wish to express my thanks Publishing Society for giving to the world, week b this good news.—MRS. MARTHA BOYLE, Detroit, M

When I turned to Christian Science (about eighteen ago) for help, all medical means had failed to bring relief. Christian Science was then suggested to m wishing to give the last medicine prescribed a fair t declined it. I found, however, that I could not us medicine, so I abandoned it and took Christian Science ment. After three days I was entirely relieved of a s bowel trouble for which I had been under constant me treatment for six years. I knew from the change w then took place that none other than the power of God brought this about, and I said so. The use of the mat means previously resorted to had always been followe days of distress. I also had stomach trouble in its seve form. The above, which I considered the least of my were healed by intermittent treatments in Christian Scie lasting about one year, but the chief trouble was healed my daily study of the Bible and "Science and *Health* w Key to the Scriptures" by Mrs. Eddy.

To-day I am enjoying good health, notwithstanding t eighteen years ago all hope of my recovery had been ab doned by my physician and friends. I wish to express m gratitude to God for the Comforter, which is leading m into all truth as our Master promised; and to our Leade who has so clearly shown us how to gain the help of th Comforter.—MRS. E. F. JEWETT, Nashua, N. H.

From childhood I was subject to colds in the head, and early in 1903 I was confined to the house with what seemed to be the grip accompanied with a bowel trouble. I called a physician to my home, who directed that I should remain quietly in bed, and left me three different kinds of medicine to be taken at varying intervals. At the end of two weeks I returned to my office, hoping I was well; but the bowel trouble returned with more or less frequency till February,

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1904, when I had what is called the grip again, with the old trouble in a more aggravated form. After about twelve days I returned to my office, although my ailment continued. Soon after, I called at the office of another physician and stated to him my condition. He said it was not much use to give me medicine. He did, however, give me a remedy, which I used. I would be somewhat better, but only temporarily. I became frightened, I must confess, and after reading a medical work, I concluded that if I attended to my office duties I should only live about three years if I did not get relief. From the first of April until September, I spent much of the time out of doors, dieting, taking medicine and exercise, which resulted in only temporary alleviation, and in the fall of 1904 I grew worse, till there was constant distress. During this time I felt it necessary to attend as much as possible to my office, for I had been under heavy expense for medical attendance, not only for myself but also for my wife, who, thanks to Christian Science, needs it no longer. I want to say that I have great respect and the kindest regards for the physicians, who are still our friends, even though they know we no longer have faith in drugs.

On the evening of Dec. 17, 1904, I was a little more fatigued, distressed, and discouraged than usual, and I telephoned a Christian Science practitioner, who said he would see me. Two or three evenings later I ate heartily before retiring and experienced no discomfort. I am a well man. My experimenting with material remedies cost me a great deal, besides the expense for my wife and child, who are now both well, thanks to Christian Science. My healing in Christian Science cost me ten dollars for two weeks' treatment; in addition I have bought some fifteen dollars worth of Mrs. Eddy's works and other Christian Science literature. I have been a resident of Concord, N. H., since July 15, 1896. I am a dentist by profession.

JOHN H. WORTHEN, Concord, N. H.

Our daughter was more or less of an invalid for eight years. An attack of lung trouble left her very frail, and was followed by a serious condition of one limb. She went to Idaho Falls, and would go to the hot springs for ten days at a time, but this resulted in little or no improvement. Finally she returned home and accepted the position of assistant principal of the high school, but at the end of three weeks she came down sick. As soon as she was able to travel, we sent her to a hospital in Minnesota, where she was examined by several doctors. Their conclusion was that she had heart trouble, and a growth coming in her neck. In addition to this she had had asthmatic trouble for years. She finally told her mother she would rather die than live.

At this time a friend interceded for her to have Christian Science treatment. We consented, and she took a single treatment. She left here on the noon train, and returned in the evening of the same day. She brought home with her a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and has been an attentive reader of it ever since. It is now about two years since she had treatment, and she has not taken any medicine since; the diseased limb is now as large as the other, and she does not limp or have to drag one foot in going upstairs; in fact, she says she is well. The growth has disappeared. She is now teaching elocution. I look upon this great change in her health as nothing less than a miracle and wholly due to Christian Science.—WILLIAM H. PARKER, Lawler, Ia.

When I first heard of Christian Science and had seen some of the effects of knowing the truth in people around me, I was troubled with a desire for intoxicants, and finally decided to go to a practitioner in order to be relieved of it. I did not care particularly to go on with the study of the Science, but wished more than anything else to be cured of this dreadful appetite. With this thought uppermost in my consciousness, I had not clearly seen the nothingness of it all, nor realized that there was no pleasure in it. The demonstration was not made at once, so I grew somewhat impatient and felt that I would like to give up the Science altogether, but somehow I could not; it seemed to follow me, until at last I realized that there was nothing but suffering in going on as I was; and then grew the desire for the truth itself, as well as for the healing. When I was willing to give up at last, not only the desire for liquor left me, but all taste for tobacco. This is not all, but ailments which had troubled me for years seemed to vanish almost before I recognized that they had left.

As I am a dentist, my work calls for especially good sight. I am often called upon to put in gold fillings, and sometimes, before coming into Science, it seemed impossible for me to do this on account of poor sight. I had thought several times that I would have to wear glasses, but this trouble left me, with many others for which I had not asked treatment. I smoked for eight months after taking up Science, but I really think I wanted to discontinue this habit long before it seemed to leave me, and finally one morning I told my wife that I was going to leave off smoking. I had no desire for it all that day, and have had none since. This was over two years ago. I find that my practice has grown considerably, and I am able to accomplish more alone, since taking up the Science, than I was before with an assistant, and with less fatigue.

It is not for the many demonstrations over physical ills for which I am most thankful, but for the understanding I have gained of the Bible through the study of "Science and Health with Key to the Scriptures," which understanding has lifted many a cloud and dispelled many a doubt and fear. I am most grateful for the many blessings which have come to me through the understanding I have of Christian Science.—G. H. RICHARDSON, Chicago, Ill.

Twenty years ago I was given up to die, with lung and bowel trouble. I consulted the best physicians in this country and tried all manner of remedies, but to no avail. The longest time I was given to live by any doctor was two years. I finally tried climatic change, but without benefit. At last, when all hope was given up, my wife, who was also an invalid, was cured through Christian Science and I was prevailed upon to take treatment. I improved steadily, but was not cured entirely until I was willing to read the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy; to live nearer to God; to give up my own narrow, wicked way of looking at things, and bearing malice, envy, hatred, and the like. Then and not until then was I cured. If it had not been for Christian Science I would most likely have died years ago; now I have the blessing of perfect health, and know how to think aright, and understand how to love my fellow-men better. I will also state that before becoming interested I was very profane, an inveterate smoker, and a sinner in many ways; but these have all been dropped by the wayside as I have grown to understand God better. Furthermore, I did not believe in a God,—at any rate, not the one that I was told sent both good and evil,—but since I have learned that God is a God of Love only, the true idea of God has been revealed to me in Christian Science, which presents God as Love, infinite, eternal, and ever-present.

T. R. HINSDALE, Helena, Mont.

In the spring of 1898, while working in the field, I suddenly became very ill, and had to have the assistance of my wife to get to the house. As soon as I could, I sent for a doctor, who made me a few visits. I grew no better but rather worse, so I changed physicians. I tried another

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physician, the best that I could find, but he could give me no relief, and finally my people sent for the Danish minister to come to see me, as they thought I was going to die. For eight weeks I sat in one room, could never lie down at all, and only moved from my chair when I was carried. During all these hard times my family lived on the wages my wife could earn by washing. I had an income from two Danish "sick benefit" societies, which I had joined long before, but all the money I drew from these societies went to pay my doctor's bills. We had three little children.

A lady who knew of my distress came to me one day and asked me to try Christian Science. I did not know what this could be, but she said she knew it could help me. After the first treatment I asked my wife to throw away the atomizer and all the drugs, for I saw that I could get along without them, although I did not understand English very well and all the talk about the Bible was new to me. I can never forget the 91st Psalm as it was read to me at my first treatment. The practitioner gave me an English Bible, but I could not read a word of it. I would read a little from the Danish Bible and then a little from the English, until I learned to read from Science and Health, and now I can read and speak English quite well.

I think I had great help in getting well by giving up the income from the sick benefit societies. The first one I had to refuse because they wanted me to get a certificate from the doctor that I was sick, and Science and Health told me I was well. This society had given me six dollars a week, and though I could not work I gave up the other pension also, which was five dollars a week. I felt that it was dishonest to take this money. It was pretty hard to do this, for all my Danish friends opposed me and my wife thought she could not get along without the money, but I had to do it. I was under treatment for a year and a half. I afterwards had a bad fall, which injured my leg, and it took me quite a long time before I could walk. I have had hard trials, but they are over now.

I think I was the very first Dane who ever became a Christian Scientist, but there are more now. My wife is with me, and my children are taught in the Christian Science Sunday School. For more than three years I have worked every day and can easily do very hard work now. I earn almost double pay to what I ever had before. When I began to do this work, people said that the gas and the confinement would kill me, but they have never hurt me at all. I have as nice a home as any man needs to have. I used to like tobacco and liquor. My last doctor recommended tobacco and strong liquor to me, but since my first treatment I have never had any desire for either. A habit of swearing has also left me. I am glad that my healing was slow, for if I had become suddenly well, I might never have thought much about Christian Science.

I cannot tell how grateful I feel towards Mrs. Eddy. It may be that I can show it by helping other people.

MARIUS RASMUSSEN, Troy, N. Y.

About seventeen years ago an attack of grip developed into rheumatic trouble, and a specialist said there was no help for me, that I could never again do a day's work. Five or six general medical practitioners also expressed this opinion. I then tried various means to get relief, such as massage, baths, etc., continuing these for eight years, but gaining nothing. It was claimed that my disease was hereditary, which increased the difficulty in the opinion of the physicians. I never accepted the verdict of the medical men, but always felt that there was help for me, and about five years ago I was treated by one whose knowledge of Christian Science was acquired from "Science and Health with Key to the Scriptures" by Mrs. Eddy. Within ten weeks I was healed, and for the past five years have worked constantly, without suffering. I walk without help of any kind, if not with entire freedom, and feel that continued study of the Bible and our text bring, with understanding, a perfect physical cond

I am deeply grateful to our Leader, Mrs. Edd light she has thrown upon the Bible and the go done to me and others. I was led to try Christia by the experience of my sister, who, when confro surgical operation, the result of which was doubtf to Science and was restored to health.

CHARLES H. SAGER, Nashua

My gratitude grows daily for the understandin of Christian Science, whereby I am being healed agreeable traits and faults in my disposition. It a great joy to note this improvement since striving the teachings of our beloved Leader. Before a Christian Science, repeated efforts were made to some of my faults, but the results were just opp what I wished. My physical improvement has be great, but I realize that the improvement in my tion is still greater. It is not surprising that a praise goes forth from my heart to the giver of al and my desire to spread the "good tidings" to all n steadily increases.

When I first heard of Christian Science I had t portunity to read the literature, the truth having be cepted by my mother, but I did not avail myself of it. undergoing an operation whereby it was hoped t serious ailment in my eyes would be cured, and sti fering without any hope of betterment, I desired Ch Science healing. I was in constant pain and feared I would lose what sight I had. I procured a copy o ence and Health, but did not then comprehend mu what I read. I had a few treatments and received help, the pain left my eyes and I was able to sleep fortably; but becoming discouraged because I was healed immediately, the treatments were discontinued read the book occasionally, not from a desire to learn o truth, but to be healed physically.

I met with an accident and a doctor and a surgeon m an examination, when it was found that among o injuries sustained my left arm must be put in a cast. Ti days after this I was induced to ask for Christian Scie treatment and discontinued the use of material remed The healing was realized, and in less than three we from the date of the accident the arm was perfectly n mal. The doctor expressed his surprise when removi the cast, saying that he and the surgeon had not expect that I would be able to use the arm for some time.

The reading of Science and Health was continued in perfunctory manner, but it was not until I had been healed of heart trouble that I was willing to acknowledge that had been benefited by Christian Science treatment. Th ailment had become very severe, the frequent attacks leavin me disabled both physically and mentally. I had no hop of being cured, but was using a remedy which was termed the last resort, and I had been warned that it would eventually lose its power. Then I was told to go to a lower altitude and remain quiet. I took a vacation, and while the rest seemed to benefit me greatly, I was compelled to return to my work in order to retain my position, and it was not long before my condition was worse than before. An enlargement appeared above my ear and the pain was intense. My work was frequently neglected. My mother begged me to have Christian Science treatment, but it was several days before I did so, for I was firmly convinced that I could not be healed; however, as the pain became excruciating. I sought help from one of our practitioners. I was healed in one week and worked every day during the time. In three weeks the enlargement disappeared, also the heart trouble. During this week a decided change took place. It was once more a pleasure to work. Every one was

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considerate and loving. I had hope and the bitterness was leaving me. Sleep and peace came to me. Then it was that I really began the study of the little book with a feeling of gratitude, and as the truth was unfolded to me it seemed beautiful beyond anything words could express.

Through study I have been healed of many ailments, and I am also being healed of extreme nervousness and a sense of lack. I have had many struggles, but it has been proven to my entire satisfaction that Christian Science is a practical religion, and that the Principle is never-failing. I am indeed grateful to our Leader for release from physical suffering, but I prize the Christian Scientist's understanding of divine Love, and the peace and happiness that have come into my life, far more than words can express. I pray that I may become a sincere follower of Truth, and that in deeds I may attest my appreciation for the many blessings received.

NORA HORTOP HENDERSON, Denver, Col.

About twelve years ago, while climbing a tree in quest of some young owls which I wanted for pets, I was badly scratched by the parent bird, so that my eyes were seriously injured. A doctor was called, who did all in his power to relieve my suffering. My eyes healed, leaving me with sufficient sight to get around, but not enough to read the largest headings in the newspapers. About a year later an optician fitted me with glasses with which I could see to read the smallest test type. I wore these glasses for about three and a half years, when my eyes began failing, and one morning I awoke almost entirely blind, so that I could not find my way around in the house. At this point my father took me to an oculist in Tampa, who after a careful examination said he could do nothing for me, and that the worst had not come, that I would shortly experience such intense pain that it would be necessary to have one eye extracted. With this for encouragement we returned home, and I resolved to die rather than submit to an operation. A little later another doctor was consulted, but he gave me very little encouragement, so I did not take his treatment.

At length I was told that there was a Christian Science practitioner in town and advised to go to her, which I did the next day. I was wearing colored glasses and a heavy shade over my eyes, and the practitioner told me to remove the shade, also the glasses, which I did without any inconvenience whatever. My sight gained somewhat, but not steadily, and after taking treatment for about eighteen months I became dissatisfied and decided to change, which I did with excellent results. I began to gain at once, and after about two months' treatment I could see to read, and in six months I was collecting natural science specimens along the Florida coast, making trips of one hundred miles in a small sailboat by myself, and on what was to me a strange part of the coast. I could see the buildings nine miles distant, and can see to read the smallest test type. Although my sight is not yet perfect, it is so much better than I ever expected it could be, that I thank God with all my heart for His message to the present age through Mrs. Eddy.—HOMER M. MOHR, Lealman, Fla.

I am more grateful for Christian Science than I know how to express. I was healed of asthmatic trouble, which I had had for over twenty years, or since childhood, and that by studying "Science and Health with Key to the Scriptures" by Mrs. Eddy. While I am indeed thankful for the physical healing, I feel that that is only a small part of the blessing that has come to me through Christian Science. To me the desire and ability to become a better man is of far more importance than the cure of my disease. It took many years to arouse in my father an interest in Christian Science. He felt that he was too strong-minded to espouse anything that savored of religion. Finally he was grievously ill, and was confined to his bed for many weeks. For a long time he turned a deaf ear to my request that he try Christian Science, but at last he found that medicine was of no avail and wrote to me (I was nearly four hundred miles away) that if I had anything which would do him any good to send it, and send it quick. I immediately telephoned a practitioner to give him absent treatment. In two weeks I visited him, and found, when I arose the first morning, that he had been out for a three-mile walk before breakfast. A few days before this he not only had been unable to walk, but was absolutely helpless. Truly, through Christian Science, the prophecy of Jesus respecting each faithful follower is fulfilled: "The works that I do shall he do also;" and his command, "Heal the sick," is obeyed.

CHARLES A. BROWER, Kansas City, Mo.

It is with an honest desire to express my gratitude to God for the blessings I have received through the study of the Bible and "Science and Health with Key to the Scriptures" by Mrs. Eddy, that I send this testimony. Through Christian Science I am beginning to learn that God, good, is Love omnipotent. In constantly meeting friends who are unacquainted with Christian Science, I am helped to realize what a great blessing is mine through this knowledge. About five years ago I was healed in three treatments of a serious condition. Another demonstration was in a case of dentistry, of which I had to sense an awful fear. I had treatment before going to the dentist's and also while there. The work was done without my having any pain. It seemed a wonderful thing to me. Now I am trying to reflect more Love, to live up to my highest light, so that my life may prove my sincerity.

MRS. EDITH CURTIS, Townsville, Australia.

I desire to express my gratitude for what Christian Science has done in my home. Last summer my little boy was bitten by a copperhead snake. I immediately picked him up, ran to a neighbor who is a Christian Scientist, and asked for help. He had been bitten on the foot and the conditions soon became very bad. He seemed to suffer terribly, but in an hour he was playing, and the next day there was no evidence of his having been bitten. I have been reading Science and Health about a year, and am trying to get a better understanding of the truth. I am thankful to Mrs. Eddy for giving us this healing truth.

MRS. HATTIE VANGORKON, McElhany, Mo.

[Written for the *Sentinel*.]

THE LIGHTHOUSE.

MARY J. ELMENDORF.

HIGH on the towering crag it stands,
  This mighty Pharos of animate stone
Not built with hands.
  Impregnable; of its kind, alone,
Yet ever akin by deific decree
  To the sky and the shore and the harbor-bar,
Ships and the strength of the singing sea,
  Mariners staunch and the evening star.

Truth is this rock-girt tower whose might
  Foils the weapons of wind and wave;
And Love is the light,
  Flashing far pinions to succor and save.
By its golden guidance, through tempest and dark,
  Sailors the shelter of Spirit find,
Where each is guerdoned with peace, while his bark
  At anchor rides in the harbor of Mind.

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FROM OUR EXCHANGES.

Not as a criticism of prevalent teaching but as a means of emphasizing the messages given, attention is called to a significant Biblical word for salvation—health. Most often, both in the Old Testament and in the New, sin seems to be regarded as a disease; whatever it may be that separates us from God, it is an interference with wholesome living; sin is as leprosy. If sin is a disease, the Healer is God. . . . All health and life are in God; only He can bestow them. The miracles of healing by Jesus were—among other things—but a necessary expression of this truth: contact with the source of life means life, sooner or later, for the entire being. . . .

Look deeper into that word healing; health is wholeness, holiness—spiritual health is salvation, just as New Testament writers describe bodily healing as being saved. To be healed is to be freed from all evil, from all abnormal conditions, all sin.—*The Pacific Baptist.*

The habit of professional belief in religion is loose, vague, equivocal. The habit of science is straightforward, exacting, uncompromising, direct. Therefore the conscience of mankind is on the side of science. And what does not that mean? After all, there is no moral conception so powerful in human life as the idea of truth; there is none which carries with it an influence so vital over the characters of communities and men, and gathers round it such strong reinforcements of moral sympathy. The church which fails to command that sympathy can have at best but a feeble influence on the destinies of mankind. If I mistake not, this is just what the churches are losing and what science is gaining at the present day. It is a perilous situation, and one without parallel in any previous age.—*The Hibbert Journal.*

The fluid condition of theological thought at the present time is manifest enough to any outside observer, and, of all people, ministers of religion cannot evade the responsibility which it brings. That there should be divergence of opinion even on questions of the gravest moment is inevitable, and is hardly to be regretted, so long as no one section claims to possess the whole truth, and so long as no attempt is made to excommunicate any.

The British Congregationalist.

If we seek those things which fill the soul rather than the pockets, if we are content to take the one great gift, if we fix our hearts on getting from God the Divine influences which enrich all the deeper, nobler, diviner thoughts and hopes in us, if we desire only Life, we live in a realm of spiritual liberty untouched and unhampered by laws other than that which is supreme over all, the Law of Love, whose highest expression is the gift of God's life to His Son.

The Universalist Leader.

God may be served in more ways than religion in the past has been accustomed to suppose. And, unless it pursues the fatuous course of identifying itself with the letter rather than with the spirit, with the part rather than with the whole, religion should welcome this tendency; for it conduces both to the worth of life and to the glory of God.

PROF. RALPH BARTON PERRY.
The Christian Register.

Logically the order is, first a good character and then an effective confession. No man can properly confess a character which he does not possess. Be good, do good, speak good—that is the proper sequence of Christian service. A bad man cannot utter a testimony that is worth anything. The life that tells for Christ must precede the tell of Christ.—*The New York Observer.*

The Church must and can so preach Christ as t world to realize the incalculable power and tr Church's creeds and the Church's order, and so both, creed and order, instinct with life as mean instead of stumbling-blocks to those who look f are "pelted by the cold stones of controversy."

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL—*WATCH*" JESUS

Vol. IX. No. 16.

BOSTON, DECEMBER 15, 1906



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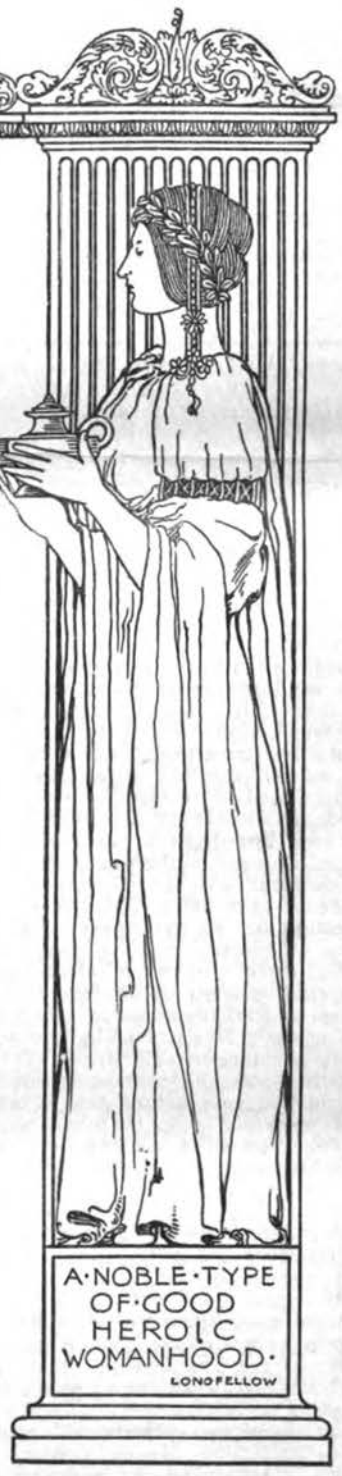
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ITEMS OF INTEREST.

National.

Only the few yet realize that there is no occasion or excuse, provided the legitimate provisions of the first Hague Conference are fairly put into operation, for any more wars among civilized nations. The immediate necessity is to bring this fact home to the knowledge of all the people in every country. Various efforts are already on foot to establish needful publicity and awaken general interest. First there is a great Interparliamentary Union, consisting of many hundreds of the active members of the Parliaments of the world. Another series of organizations is composed of business men and Boards of Trade in cities. In the United States about one hundred Boards of Trade are already committed in favor of the new method of justice as compared with the old method of violence. Moreover, the Labor Unions are giving their attention to this movement. The organizations of business men, of parliamentarians, and of working men are looking forward to the establishment of an International Congress or Parliament, which shall discuss, if not actually legislate upon, the subjects of common interest to all nations. It is believed that any general recommendations of such a World Congress, with a view to the common welfare, would soon be taken up by public opinion, and, so far as they were reasonable, would come to have, through growing usage, the force of law. It is now proposed to establish a Press Bureau, which shall serve to gather and convey interesting and popular matter favorable to the cause of arbitration and peace as against the use of violence. It is also proposed to hold public meetings and national conferences from time to time in the principal cities of the United States, as such meetings are now held in France and England, for the awakening of public interest in the new movement.

Various great subjects will come before the approaching Hague Conference: The limitation of armaments, a general treaty of obligatory arbitration, the immunity of private property at sea from seizure by belligerents, the establishment of a world Congress, and the provision that hostilities shall in no case begin before an opportunity is given for investigation through the mediation of one or more friendly Powers. The British Parliament has already voted with substantial unanimity that the first of these great subjects shall be urged by their Government.

In response to President Roosevelt's invitation to participate at the Jamestown Exposition these nations have accepted, and will be represented either by warships, detachments of troops, or civil delegations, while some will make industrial and technical exhibits: Great Britain, Germany, Russia, Italy, France, Belgium, Mexico, Venezuela, Denmark, Japan, Costa Rica, Argentine Republic, Chile, Guatemala, Switzerland, Haiti. Many of the States of the Union have erected buildings. Cities that will participate independent of the States in which they are situated will embrace Philadelphia, Baltimore, Washington, Hartford, Syracuse, Milwaukee, Richmond, all of which will make extensive displays, combining municipal, commercial, and industrial features. The Exposition is within a few hours' travel of more than twenty-one million persons, and twenty-four hours of two thirds of the entire population of the United States, easily reached by seven great trunk lines of railways and twenty-six lines of steamships, which center at the tidewater cities of Norfolk, Portsmouth, and Newport News.

Over three hundred millions of dollars were collected in customs duties at the different ports during the past fiscal year ended June 30. New York stood first in the amount collected with $200,698,240; Boston second with $27,337,207; Philadelphia third with $20,532,928, followed in order by Chicago, San Francisco, New Orleans, Baltimore, St. Louis, Tampa, Detroit, Port Townsend, and Cleveland. At all ports, large and small, it cost the past year less than three cents to collect each dollar of customs revenue, the smallest cost yet reached.

All the Governors of New England and many influential business men in the several States have signed a petition to the New England delegation in Congress, urging earnest efforts in behalf of the bill now before the House of Representatives for the establishment of national forest reserves in the Appalachian and White Mountains. The petitioners hope to have the bill passed at the present short session, in order that the denudation of the mountains for commercial purposes may be stopped while there are any forests to save.

The annual report of the Commissioner of Internal Revenue for the past fiscal year shows total receipts of $240,102,738. There was collected from the tax on distilled spirits, $136,905,911; on fermented liquors, $54,051,636; on tobacco, $48,422,007. The cost of collecting the internal revenue during the year was 1.90 per cent, against 2.01 last year.

The Fifty-Ninth Congress began its second session at noon on the 3d. Seven Cabinet changes and one appointment to the Supreme Court Bench were sent to the Senate by President Roosevelt.

On December first 36,914 rural post-office routes were in operation and 2,200 petitions for the establishment of routes were pending. The number of rural carriers now employed is 36,782.

The House has passed a bill creating a game preserve of nearly seven hundred thousand acres within the Olympic forest reserve in the State of Washington.

The sum of $124,362,709 is now on deposit in the savings banks of Iowa to the credit of the people of that State.

The production of gold in the United States for the calendar year 1905 is estimated at $88,180,700.

It cost $10,601,749 to keep the ships of the United States Navy in commission during the past fiscal year.

Foreign.

The keel plates of another Dreadnought were laid at Portsmouth, Eng., last week by Admiral Sir Archibald Dougla
mander-in-chief at Portsmouth
battleship will be larger and m
than the first Dreadnought, and
the preliminary work has already
it is expected that her constructi
gress rapidly.

According to the native new
proposed reorganization of the C
would cost $10,000,000, in additio
nual expenditure of $8,000,000.
cial viceroys, the papers add, are
that they are unable to raise the
the carrying out of the scheme ha
been postponed indefinitely.

At a large meeting held at Can
to consider the disposal of accumu
subscribed to maintain the recent
American goods, a resolution wa
to establish industrial institutions
object in view of being independe
eign supplies.

The Russian-Japanese negotiatio
purpose of joining the two ends of
nese Eastern Railway at Chang C
resulted in failure. It is reported th
refused Japan's proposal for a joi
the existing railway buildings, v
$2,000,000.

The House of Lords last week by
mous vote passed the second readin
land tenure bill, the object of wh
ameliorate the condition of the tena
ers in England and Scotland.

Industrial and Commercial.

Consul General William H. Mie
ports from Calcutta that American en
within the last few years has given a
tus to the manufacture of rugs in In

In 1905-6 there were manufactured
and exported carpets and rugs to the
of $1,000,000, of which $1,500,000 in valu
to the United Kingdom and $400,000
to the United States. Most of the fine
that were shipped to the United Sta
Indian manufacture, were made *in fa*
controlled by American capital. On
alone controls ten factories, one ea
Kashmir, Hyderabad, and Sikkim, the
being scattered over two-thirds of
This firm employs fifteen thousand p
half of whom are females engaged in
ning and the other half on the hand
Practically all the rugs made by this
are manufactured on designs that
worked out in the United States, and ar
tended to meet the American *demand*.
colors used are indigenous, purely veget
and are prepared upon formulas that
been handed down for centuries *from fa*
to son. This firm would be glad to do
manufacturing in the United States, in
has been found to be impossible to in
any considerable number of expert rug
ers to emigrate to the United States, ev
there were no legal difficulties in the w
and it is impossible to induce American
engage in making rugs by hand as *they*
made in India.

At Garden City, Kan., within the last f
weeks a $1,000,000 beet-sugar factory
been opened. The Garden City plant h
been pronounced the most complete of
kind in the world. It has a capacity of eig
hundred tons of beets a day *and will turn o*
about ninety tons of pure white granulate
sugar every twenty-four hours. A beet-sug
factory ordinarily is in operation *from forty*
five to one hundred days a "campaign,"
season.

The total pack of corn in Maine this yea
is only about six hundred thousand cans a
against one million four hundred thousan
cans last year. Several shops in the Sta
were not opened at all this season and man
others were not run to their full capacity.

From May 1 to the present time the Ban
gor, Me., Brick Company has burned in eight
kilns 3,380,000 bricks, and the ninth kiln, now
burning, will add 810,000 more.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

FROM OUR CONTRIBUTORS.

THE POWER OF EXAMPLE.

The first great gift we can bestow on others is a good example.
MORELL.

CLARENCE W. CHADWICK.

FAITH without works is precept without example, the letter without the spirit. Christians in all denominations profess belief in the precepts of the Master, but they fall short of putting them into practice. They find it easier to believe in the theory of Christianity than to understand and take part in its practical adaptability to human needs. Blind belief in Christ, or Truth, makes no demands upon them for higher thinking and living, while a true knowledge or understanding of Christ as the Saviour of the world, demands the exemplification of our Master's life in daily thought and conduct. "If ye love me, keep my commandments," has no uncertain ring. It means doing and not saying. It means that precept and example are to go hand in hand. One cannot be separated from the other. The immortality of his words was made manifest in his mighty works, and only as we seek to emulate these works can we truly understand his words. It is the healing and saving influence of Truth made manifest in this present hour that is taking thought back to the standards of primitive Christianity with such renewed interest.

The precepts of the Master take on a new meaning for the reason that his priceless example of healing is again being practised by his humble and obedient followers. The student of Christian Science finds in the Bible verification and authority for every statement contained in his text-book, and he marvels that he could have read *this* same Bible for years without any proper conception of either the precepts or example of the great Wayshower. *In the* light of Christian Science he has discovered the unity between Christian precept and example, and just to the extent that he puts into practice the commands of the Master does he recognize their vital spiritual significance to *himself* and to all mankind. One of the first thoughts that comes to him is that there is something for him to do; that *practice* and profession go hand in hand. He soon learns the fallacy of professing to believe in Christ Jesus, while *refusing to* follow his example. He naturally becomes more concerned in the practical import of his mighty works; and the one thing needful for him to understand is, How did Jesus perform these wonderful works? Through prayerful study of the Christian Science text-book this question is answered to his entire satisfaction, enabling him to prove for himself the present possibility and actuality of Christian healing. He no longer asks if the accounts of healing as recorded throughout the New Testament are true,—having discovered the Principle that makes possible their reproduction in this age, he knows they are true. It is then, as never before, that he begins to comprehend the great example of the Master, and to adopt into his own household of thinking that standard of purity and spirituality which enables him to emulate, in part at least, this perfect example of right thinking and right living.

The Master's command, "Be ye therefore perfect," is no longer an impracticable theory, intended only for a future world, and he joyfully enters upon the work of correcting and adjusting his own thinking to conform to this unquestioned standard of righteousness. He ascertains that this one and only Christian standard of perfection is already established, and that now is the time for him to begin to think in harmony with it. It is this new line of thought that enables him to follow in the footsteps of the great Wayshower. By seeking first the knowledge of the kingdom of God, and His righteousness, he actually becomes a new man in Christ; old thoughts—thoughts of sin, disease, discord, and mortality—are cast out to make room for God's healing thoughts. He is no longer characterized by what he professes, but by what his Christlike living proves him to be. He finds that one single case of healing, where the seed of Truth has fallen into good soil, will attract more attention and "save" more "souls" than a thousand eloquent sermons which ignore the present availability of Christ's command to "heal the sick." He realizes most keenly that the only way to encourage a man to "get right with God" is to prove to him that the power of God is to-day within his reach to heal him of his physical infirmities, since it is this healing influence that purifies and uplifts individual thought and stimulates it to lay hold of the great spiritual fact that God made man spiritual, upright, and perfect, and that he has never fallen from his high estate. Only as the true Christ healing is experienced by the individual can he begin to "put off the old man" and enter into conscious unity with God, good, and thereby know that the real man is already right with his Maker.

Christian Science has reinstated the example of Christian healing as practised by Christ Jesus, and no form of Christian activity has attracted such widespread attention in modern times or awakened so much keen interest as has the healing accomplished through the apprehension of the Christ-truth. The much-needed example of a true, practical, working faith in God, such as was practised by the early Christian Church, is effecting a mighty change in the religious thought of mankind. It is an active, energizing, potent influence for good, which thinking people cannot resist, for in it they are beginning to recognize the only hope of the human race. Too long have they fed upon the empty husks of the dead letter of Christianity, which has been and ever will be devoid of healing power. Now they realize their one great need of getting so far right with God that they can prove the omnipotence of good in the actual overcoming of every form of evil.

The example of the great Master stands for all time, and it must be admitted by all Christians that the church which follows most closely in his footsteps, by healing the sick and reforming the sinful through spiritual means alone, is the only one that will supply humanity's need and reveal the kingdom of heaven on earth.

It remained for an earnest woman, after years of patient research,—groping amid the darkness of materialism, but with gaze directed heavenward,—to catch the first sweet strains of that celestial music which was to reveal the present and eternal availability of this great example and to interpret it to a waiting world. May our daily lives afford abundant proof of our gratitude for this heavenly light that has come to the world through Mrs. Eddy.

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THE RIGHT ATTITUDE TOWARD CHRISTIAN SCIENCE.

ELMER GREY.

A HIGH dignitary in one of our orthodox churches, a broad-minded, generous-hearted gentleman, remarked the other day that he had read carefully "Science and Health with Key to the Scriptures" by Mrs. Eddy, had pondered over it, and had reached the conviction that Mrs. Eddy had grasped and therein expounded a profound truth. With a genial smile he added, "I am not afraid of Christian Science, however, and I will tell you why. Because I believe in God, and (so far as the other denominations are concerned) I believe that God will take care of the matter. I am not afraid of any sincere searchers after truth, for I know that the truth is amply able to take care of itself." If all Christian people were as sensible, how much better it would be. This is what Christian Scientists believe—that God will take care of the matter. They do not expect that because Christian Science is a revelation of Truth, all other Christian denominations will at once declare themselves unqualifiedly for it, but they do believe that the time is sure to come when the truth of Christian Science will be recognized by all.

The Christian Science Church has, from its inception, been growing with astonishing rapidity; and in the course of this remarkable growth it has gathered into its fold many of the former attendants of other churches. These other churches should not, however, look upon Christian Science as an antagonist; on the contrary, they should extend to it their hand, as to a friend. For just as the Saviour came "not to destroy, but to fulfil," so has Christian Science come not to destroy any of the good in other denominations, but, among other things, to restore one of the most vital and primarily essential features of original Christianity; namely, the healing of the sick by the word of Truth. Christian Science comes to enforce the idea that in addition to the possession of the virtue of goodness, the children of God should reflect in their bodies the health, the strength, and the abounding happiness of an all-wise, all-powerful, and all-loving creator.

This same clergyman was equally frank in his criticism of Christian Science. His objections seemed to be based chiefly upon the literary construction of the Christian Science text-book. Naturally enough, at his first reading, the use of some words, which all Christian Scientists recognize as a part of the "new tongue," had not pleased him. On this point Mrs. Eddy has said, in explaining the necessity for their use, "Apart from the usual opposition to everything new, the one great obstacle to the reception of that spirituality, through which the understanding of Mind-science comes, is the inadequacy of material terms for metaphysical statements, and the consequent difficulty of so expressing metaphysical ideas as to make them comprehensible by any reader who has not personally demonstrated Christian Science, as brought forth in my discovery. Job says, 'The ear trieth words, as the mouth tasteth meat.' The great difficulty is to give the right impression, when translating material terms back into the original spiritual tongue" (Science and Health, p. 114).

"Why does Mrs. Eddy say 'mortal mind'?" the clergyman asked; "I cannot help but feel that she means sub-conscious mind." It was answered that "subconscious mind" is a term that not only could not fill the varied uses to which the term mortal mind is put in Science and Health, but it does not mean at all the same thing. Mortal mind seems to itself to be both conscious and sub-conscious, but its distinguishing characteristic is its temporal character, its mortality. The temporal attributes of erring mortal mind, Mrs. Eddy has placed in clear contradistinction to the attributes of divine Mind, the individual ideas of God. It is no doubt for the sake of exactness that this term mortal mind, and other terms of like unfamiliarity, have been employed in Science and Health. In securing requisite exactness a departure from the common usa words was necessary.

It is here that Christian Science parts company much faulty thinking of our day. Some months a correspondent in a semi-religious magazine asked "v the line shall be drawn between experiences that m either supernatural or psychological in their nat "When I pray," he said, "and find peace of mind, it see me that my condition can be accounted for simply by n processes. Where does God come in?" The ed reply was, "Everywhere. Between the faith that perc God . . . in all experiences and the unfaith that ceives Him in none, we see no middle ground . . prayer is divine, and the answer is divine . . . wha mind does, God does; for man has no power apart God, in whom we live, and move, and have our bei Such a statement is open to serious criticism. If it unqualifiedly true that what the human mind does, does, we should have to hold God responsible for the of criminals and for the crime of the world. Such ina racies of expression are obviated in Christian Science s times by the use of unfamiliar words, with which r exactness can be obtained. Christian Science would qu the preceding statement by saying that good thoughts a are a reflection of God's thoughts; that we are to disting between what Mind does for us and what mortal mind se to do for us, as we distinguish between good and bad, tween light and darkness, between reality and illusi that the sinful imagery of the evil-minded can ne properly be named, or recognized as thought, nor ever pr erly be placed in the same category with the real thought those whose obedience to "the still, small voice" bri them the blessings of God, good.

In Christian Science Life is seen to be wholly spiritua not terminating "with the incident called death." transitory phenomena which pass away with that incid are therefore considered unsubstantial, as having no r existence. To avoid the necessity of much refere throughout her text-book to this and other truths, we sho remember that Mrs. Eddy has incorporated in Scier and Health a glossary, and the chapter "Recapitulation," which the definition of the unusual terms employed is clear stated. In the latter place (p. 468) we find substan designated as "that only which is eternal, and incapable discord and decay." Evil thought, mortal mentality, do not come under this category; and hence, in the light continuous spiritual existence, it is unreal.

Under date of Aug. 5, 1905, in the religious mag zine previously referred to, we find the following remar regarding the announcement of natural science that matt has been found to be composed not of atoms, as had pr viously been supposed, but of force:—

"We talk, write, move about, do this or that: but wha we do is merely to press the button which turns on th current of vital energy that is all of it God's. So when w tax our minds in thinking, the brain power we employ i His, not ours. We think, but so far as what we think i true, it is, it can be, no other than the thoughts of God The need of the man in the street and the problem of the philosopher in the closet are one and the same—to get back to the reality behind the appearance of things. . . . Noth-ing less than a divine revelation is its [natural science's] great discovery that the solid frame of nature is not only made by intelligence, but itself is compact of Intelligent Energy. . . . Thus the solid world, the universe, is found to be compact of active Force intelligently effecting an orderly progress of events. . . . The qualities of what we call 'matter'—its weight, immobility, resistance to touch—are only the manifesting of the Force that constitutes it. Matter is Force, Force is Mind, Nature is Spirit, are the affirmations that the newest Science brings to the ancient truth, 'In God we live'"!!

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To a Christian Scientist the inaccuracy and misstatement of this paragraph is no less pitiful than astonishing. Such an utter confusion of good and bad, right and wrong, divine Mind and false mortal sense, indicates the imperative demand for that definition of scientific statement which is a distinguishing characteristic of Mrs. Eddy's writings. To say to the sinful man that "when we tax our minds in thinking, the brain power we employ is His [God's]," is to breed a sense of irresponsibility for wrong-doing. Again, matter is not Force, or Mind, or Spirit, as here stated. Matter is but the mortal concept of energy's manifestation—a concept based on the testimony of the physical senses, which are admitted by all to be unreliable. That only on which we can rely, because "eternal, and incapable of discord and decay," is Spirit, and this truth was revealed not through physical science, as here implied, but through Christian Science, the divine revelation which came to Mrs. Eddy and which she has embodied in "Science and Health with Key to the Scriptures." This book is a scientific treatise on Christian metaphysics, and without careful study even the most sagacious are apt to obtain but a partial understanding of it. A partial knowledge of any subject is a dangerous basis upon which to form opinions, one which is always likely to work injustice.

Mrs. Eddy has made no concessions to current forms of phraseology, but has used symbolic utterance as most succinctly expressing the spiritual import of the Scriptures. This symbolic utterance must be studied as a whole, and its parts be thus thoroughly understood, before it can be fairly judged. If students of the Bible did not bring to its perusal a similar friendly desire to extract from its pages more than their surface meaning, the good Book would not long endure as an inspired document. One of the primal qualifications for friendship, either with people or with books, is the ability to appreciate and to understand in them virtues that are not apparent upon casual acquaintance. Christian Scientists do not expect that all are at once to agree with their religious views, but they are *entitled* to the same consideration that any intelligent body of men would accord a new arrrival in their community, *whose* external dress and manner were different from theirs, but whose inner self had not yet made itself known. *Such a* man would not be judged by them until his credentials had been thoroughly and impartially examined; *and his* value to their community would be determined finally by the quality and the number of his good works.

[Written for the *Sentinel.*]

THE COMING OF TRUTH.

PHILIP S. SCOVEL, JR.

A GOLDEN sunbeam dawns upon my path;
A glorious ray, like tender morning light,
Awaking life and peace within, without;
I fain would hold it, lest it take its flight.

'Tis real! I rise from slumber to behold
The joys no mortal tongue nor pen can tell;
A thousand truths their petals pure unfold,
Refreshing as an ever-springing well.

All nature blends in harmony and praise,
Each part its sacred mission to perform;
The tinted pastures bloom and fade and die,
But Truth immortal pierceth through the storm.

And as this glorious light I comprehend,
The fleeing shadows I had thought were true,
Alike with mortal sorrows, pains, and fears,
Have taken flight and vanished as the dew.

SELECTED ARTICLES.

[George Shaw Cook in the *Quincy* (Ill.) *Journal.*]

People generally believe that death is the gateway to immortality, but Christian Science teaches that immortality is attained not through dying, but by gaining an understanding of God as the life of man. Jesus said, "I am come that they might have life, and that they might have it more abundantly;" and "this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent."

The Christian Scientist does not say, "I am never sick." He says, "I am not sick so often as I formerly was. When I am sick I recover more quickly than formerly, because I now depend upon Mind to heal me, whereas I formerly depended upon matter. My experience teaches me that the new way is the better way." Furthermore, no case of disease is healed in Christian Science without effecting a corresponding change in the patient's mental and moral condition. Its effect is always to build up, never to tear down. Recognizing fear, worry, hate, malice, envy, and all other forms of sin as direct causes of disease, it also shows that complete bodily health can only be attained through the abandonment of these errors, and consequently that through the gradual destruction of human error, disease and its ultimate, death, will finally disappear. Thus the present experience of the Christian Scientists convinces them that they are in the direct line of ultimate victory over death, "the last enemy that shall be destroyed." No Christian Scientist claims to be at this point of growth now, but they all hope and expect to attain perfection sooner or later, and they say with David, "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness."

[Anna H. Carter in the New York *Sun.*]

In the definition of its Founder (Luke, 4) Christianity is: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."

In the practical application of its Founder it is: "And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people."

In the obligation laid upon his followers for all time by its Founder it is: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."

Thus the Christ coming was not alone the single appearance of a divinely endowed man, but is the perpetual appearing of the Divine presence to man. Thus the purpose and work of this Christ presence are not alone for the spiritual good of man, but are in the interest of his bodily needs as well. It is this ever-present Christ, coming with healing and power to man from his divine source, that Mrs. Eddy has seen; and it is this perpetual coming of the spirit of the Lord, with its message of present good and its Christ power of present healing, which she has named Christian Science.

[From the *Oakland* (Cal.) *Herald.*]

If there is nothing vital and sustaining in the new doctrine; if it is indeed fraudulent, deceptive, and mercenary, it will eventually pass away to be numbered with the million religions that have arisen, flourished for a brief space, and finally dropped into oblivion. If Christian Science is vital and necessary to the comfort and well-being of

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humanity, all the power of all the theocracies on the face of the earth cannot prevent it from attaining its full growth, or retard its influence upon the minds of men.

[R. Stanhope Easterday in the *Morning Graphic*, Greensburg, Ind.

The physical healing in Christian Science results from moral regeneration; sin, the foundation of disease, being removed, the body is healed. Dealing as it does with effects only, giving no heed to obvious mental causes, *materia medica* treatment must of necessity be tentative and relief but temporary. It goes without saying, moreover, that if Jesus had thought drugs essential to the healing art he would have used and advocated the same, and insisted upon such knowledge of their nature and operation as would have rendered their use safe and potent, if indeed we can conceive of our Lord using or advocating a remedy doubtful or unsafe. In all his healing ministry, however, including thousands of cases and all manner of diseases and afflictions, he healed by spiritual means, permanently and effectually. He always left his patient better physically, morally, and spiritually, and there was never any reaction or dangerous "after-effects." He urged such healing upon his followers also, as the direct result of living the precepts which he taught, admonishing that the healing in certain cases could be done only "by prayer and fasting." Christian Scientists are again to-day demonstrating the possibility and the practicability of such healing and the superiority of the spiritual over the material in the realm of therapeutics, conscious, however, that all men have the inalienable right to choose for themselves in the matter.

[Ezra W. Palmer in the *Denver* (Col.) *Post*.)

Your issue of late date contained a discussion that appeared in an insurance magazine of the desirability of Christian Scientists as life insurance risks, the basis of the question being that they do not employ drugs or medical attendance in case of illness. The greater portion of this discussion was on the assumed proposition that Christian Scientists are an "extra risk from lack of skilled medical attendance in sickness."

If Christian Science entails extra risk of death among its adherents, it would be evident in the church membership, which is not the case. While no detailed data on mortality has been gathered regarding Christian Scientists, it is evident on every hand that they are a healthy people, and their universal verdict is that they have better health and are physically stronger than before they became Christian Scientists.

The assumption of this writer that Christian Scientists are negectful of their children by delaying the calling of a physician, while they for themselves employ medical aid, is entirely false. Christian Scientists are as careful of the lives of their children as of their own. In both cases they rely on God alone and exactly in the same manner and to the same degree.

[John L. Rendall in the *Sioux City* (Ia.) *Tribune*.]

Christian Scientists stand unequivocally upon the Scriptures and affirm without fear of successful contradiction that the religion of Jesus Christ as practised by him and by his disciples included Christian healing as a vital and fundamental part of its practical demonstration. It is a matter of history, according to Gibbon, that for three hundred years after Jesus' time the early Christians were healers of the sick. Christian Scientists have no contention with either physicians or clergymen, recognizing the world's present need; they simply asked to be spared premature judgment, but rather that they be judged, if at all, on the only equitable basis for judgment, viz., results.

AMONG THE CHURCH

ST. LOUIS, MO.

The words of our hymn, "Thou leade sought ways, and turn'st my mourning into indeed deeply impressed upon me this morning. Third Church of Christ, Scientist, its services in one of the Jewish temples, a first learned that we would not be able to ha Thanksgiving service, on account of the fact ish congregation needed the edifice for thei a sense of intense disappointment came upo came the thought that divine Love meets our there was no necessity or occasion for di Our need was met in the form of invitations f Second Churches of Christ, Scientist, this ci First Church in Kirkwood, to join them in t also an invitation from the Jewish congregat their service. This service was quite an el Rabbis from the leading Jewish churches of t ticipated, and as a courtesy to the Christian was decided that selections from the Scriptures our First Reader, and that our beloved Leade hymn, "Shepherd, show me how to go," be s congregation. The Bible selection was from chapter of 1st Chronicles, beginning with verse read in a way that scattered love broadcast. T the rabbis were most liberal-minded, elevating spiring. When it came to the singing of "She which the congregation was invited to partic hearty manner in which the whole assembly join hymn was most gratifying, and it indeed expr feeling of good-fellowship and love which cha the entire service. It was one of the most ple periences that could be conceived of. The kind fe brotherly love, the harmony, the happiness expre beautiful, and, as one of the rabbis said after the it was a glorious love-feast.—*Correspondence.*

SAN FRANCISCO, CAL.

San Francisco, Cal., Nov. 20, Editor of the *Christian Science Sentinel*, Boston, Mas

Dear Brother:—Thinking that it might be of inte the Field at large to know something of the relief done in this city since the disturbance last April, the of Directors of First Church of Christ, Scientist, i Francisco, Cal., has authorized me to forward to y report of this work.

In meeting the pressing needs of those requiring a ance a large quantity of clothing was distributed, and r copies of the Bible and Science and Health, as wel other Christian Science literature, were supplied. financial statement up to Nov. 15, 1906, is as follows:-

Receipts.—Contributions received, $22,468.66; Bank terest, $68.77; loans returned, $6,033.40; total, $28,570. Disbursements.—Donations and loans, $28,535.45; cash hand, $35.38.

The endeavor of the Relief Committee was to so disbur these funds as to help the recipients to become self-su porting, and many only desired the financial assistance as loan, to be returned when no longer needed. As the abov statement shows, $6,033.40 has been returned, to be im mediately disbursed again, until now the fund is nearly depleted. While there are still a few who need assistance, there is no doubt that loans being returned will meet all requirements, and all are grateful to our friends throughout the Field who responded so generously when it was needed.

Sincerely yours,

FRANK W. GALE,

Chairman Christian Science Relief Committee.

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THE LECTURES.

EDINBURGH, SCOTLAND.

The annual lecture on Christian Science was given by the Rev. Arthur R. Vosburgh on Saturday evening, Nov. 3, in the Music Hall, George Street. The hall was well filled; a noticeably large number of men being present. The spirit of the audience was a strikingly earnest one and the lecture was listened to throughout with unusual attention. The title of the lecture was "The Idealism of Jesus," and the subject was treated in a beautiful and original manner, showing clearly that the idealism of Jesus accomplished easily what all the genius and realism of mankind has failed to bring about.

In the course of his lecture Mr. Vosburgh touched on the recent references to Mrs. Eddy in the American and British press, and his contradiction of these reports brought forth very gratifying applause. The lecturer was introduced by Commander J. G. Heugh, D.S.O., R.N., with the following remarks:—

Not only is it a great honor but a privilege that I am able to associate myself with the lecturer and Christian Science. Christian Science is a practical religion, a religion of right thinking, and it is attracting universal attention owing to its regenerative and healing power. To the question "What is Truth?" Christian Science replies by demonstration. Thousands are being healed daily by its understanding and demonstration of the Christ-truth. I am very grateful to God that I am able to count myself one of these. Over five years ago I was in a hopeless condition, and after trying every available material remedy without success, I was healed instantaneously by Christian Science.

I am sure you will all join with me in giving a hearty welcome as well as a patient hearing to the lecturer who has come so far to tell us what he knows of this wonderful truth. It is with great pleasure that I introduce to you the lecturer, a member of the Christian Science Board of Lectureship of The First Church of Christ, Scientist, Boston, Mr. Vosburgh.—*Correspondence.*

FRANKLIN, PA.

Mrs. Sue Harper Mims, who lectured on Christian Science Nov. 6, was introduced by Mr. H. W. Breckenridge, who said in part,—

I take it that most of us are desirous for the best there is in life, physically, mentally, and spiritually. None of us have attained this perfection, yet may we not all have hope of approaching it? Should we not welcome health and happiness, mental and physical freedom, and the means of their attainment, from whatever source it may come? Christian Science is daily finding many hungry searchers after truth, many weary wanderers upon the face of the earth, pain-racked, sorrowful, and discouraged, to whom it is bringing comfort, health, and peace. The material problems and activities of this busy world seem to engage our attention and consume our energy to such an extent that but little time or inclination is left us to contemplate the deeper things of life. Yet is it not true that whatever will enable us to feel and express greater sympathy and charity in dealing with our fellow-men, and likewise eliminate, or at least minimize, the worries and petty annoyances that confront us, to say nothing of lifting us from beds of sickness, is worthy of our attention? I believe this to be the province of Christian Science.—*Correspondence.*

LYNN, MASS.

Hon. Clarence A. Buskirk, who lectured on Christian Science Oct. 30, was introduced by Mr. Howard D. Kenyon, First Reader, who said in part.—

As a result of a better understanding of Christian Science, many people have awakened to the fact that they were not opposing Christian Science, but a false conception of it. In our temptation to believe unauthorized or malicious reports, or even to account for them, we find a helpful parallel in the early history of Christianity. Unreasonable opposition, misrepresentation, and invective assailed it on every side. In the light of our present knowledge was it just? And yet can you point to any great movement which has proved a permanent blessing, whose followers, and especially whose leader, did not share to some extent the experiences of him who dated the Christian era? But, as we look back over those centuries, how futile the opposition to any truth designed to serve humanity and to uplift and ennoble human life.—*Correspondence.*

BALLARD, WASH.

Rev. Irving C. Tomlinson delivered a lecture at Carnegie Library Hall Tuesday night [Oct. 30]. Prof. J. C. Dickson, of the city schools, in introducing Mr. Tomlinson said in part,—

I know but little of the teachings outlined in the Church of Christ, Scientist, but judging from the daily walk of those whom we know as members, we are led to believe that they are securing excellent results where many have failed. The longer I live the more forcibly it dawns upon me that there are a great many things in this life that we, you and I, know but little about. If sweet disposition, faithfulness, sincerity, devotion, philanthropy, godliness mean anything, we must conclude that the Founder and promulgator of this faith, Mrs. Mary Baker Eddy, has a strong claim to be respected, loved, and revered.

Ballard News.

ASPEN, COL.

W. S. Copeland, editor of the *Daily Times*, in introducing Bliss Knapp, who lectured on Christian Science Nov. 3, said in part,—

While I am not conversant with the doctrine which the speaker of the evening is to place before you, I do know this, that Christian Science is a movement which has called, and to-day is calling louder than ever, many of the best minds of this glorious land to its support, and all, so far as I have been able to observe, with one purpose, the betterment of humanity; therefore, my friends, it is my pleasure to be with you this evening and to have the honor of introducing Mr. Bliss Knapp of Boston.

Correspondence.

LECTURES AT OTHER PLACES.

Fortuna, Cal.—Judge William G. Ewing, Oct. 14.
La Porte, Ind.—Hon. Clarence A. Buskirk, Nov. 4.
Duluth, Minn.—Rev. William P. McKenzie, Nov. 4.
Baltimore, Md.—Edward A. Kimball, Nov. 4.
Greenfield, Mass.—Judge Septimus J. Hanna, Nov. 6.
Meadville, Pa.—Mrs. Sue Harper Mims, Nov. 8.
Carthage, Mo.—Bicknell Young, Nov. 8.

PICTURE OF THE MOTHER CHURCH.

The picture of The Mother Church and its Extension which The Christian Science Publishing Society now has for sale is a half-tone reproduction, 12 x 15 inches in size, of a view giving the St. Paul Street frontage and Falmouth Street side.

The picture is mounted on a white mat, 21 x 25 inches, and will be sent to any address in a mailing-tube for fifty cents a copy. A dozen copies will be sent to one address for $4.50. Souvenir postals of the same design as the large picture are for sale at twenty-five cents per dozen.

Address all orders to The Christian Science Publishing Society, 250 Huntington Avenue, Boston, Mass.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book does not consult nor read letters on disease. Writing to Mrs. Eddy *is not* prohibited. Take no notice of startling reports about Mrs. Eddy. Our Committee on Publication will be reliable on this subject. *Beware of counterfeit letters.*

INTERESTING LETTERS.

[We are pleased to give prominence to the following letters to Mrs. Eddy in regard to the late Rev. J. Henry Wiggin and his attitude toward her and her work. These letters and the letter of Mr. Edward P. Bates published in our issue of Dec. 1 make clear the fact that Mr. Wiggin did not claim to have rendered Mrs. Eddy any service other than that stated by her; also that he highly esteemed her as an author.—Editor.]

New York, N. Y., Dec. 7, 1906.

Beloved Teacher:—My heart has been too full to tell you in words all that your wonderful life and sacrifice means to me. Neither do I now feel at all equal to expressing the crowding thoughts of gratitude and praise to God for giving this age such a Leader and Teacher to reveal to us His way. Your crowning triumph over error and sin, which we have so recently witnessed, in blessing those who would destroy you if God did not hold you up by the right hand of His righteousness, should mean to your older students much that they may not have been able to appreciate in times past. I wonder if you will remember that Mr. Snider and myself boarded in the home of the late Rev. J. Henry Wiggin during the time of our studying in the second class with you—the normal class in the fall of 1887? We were at that time some eight days in Mr. and Mrs. Wiggin's home. He often spoke his thoughts freely about you and your work, especially your book Science and Health. Mr. Wiggin had somewhat of a thought of contempt for the unlearned, and he scorned the suggestion that Mr. Quimby had given you any idea for your book, as he said you and your ideas were too much alike for the book to have come from any one but yourself. He often said you were so original and so very decided that no one could be of much service to you, and he often hinted that he thought he could give a clearer nomenclature for Science and Health. I remember telling you of this, and you explained how long you had waited on the Lord to have those very terms revealed to you.

I am very sure that neither Mr. Wiggin nor his estimable wife had any other thought but that you were the author of your book, and were he here to-day he would be too honorable to allow the thought to go out that he had helped you write it. He certainly never gave us the impression that he thought you needed help, for we always thought that Mr. Wiggin regarded you as quite his literary equal, and was gratified and pleased in numbering you among his literary friends. Everything he said conveyed this impression to us—that he regarded you as entirely unique and original. He told us laughingly why he accepted your invitation to sit through your class. He said he wanted to see if there was one woman under the sun who could keep to her text. When we asked him if he found you could do so, he replied "Yes," and said that no man could have done so any better. Both Mr. and Mrs. Wiggin frequently mentioned many kindnesses you had shown them, and spoke of one especial day when amidst all your duties you personally called to inquire of his welfare (he had been ill) and to leave luscious hothouse fruit. On that I think will amuse you: Mr. Wiggin troubled that you had bought your house wealth Avenue, as he was very sure Back would never be worth what you then pai regarded the old part of Boston in which he a greater future than the new Back Bay.

Years ago I offered my services to you in which I could serve you, and my desire has Command me at any time, in any way, belov

With increasing love and gratitude, ever student,

Carrie Har

Chattanooga, Tenn., D

Mrs. Mary Baker G. Eddy.

My Beloved Teacher:—I have just read y correcting mistakes widely published about R Wiggin's work for and attitude towards yo Edward P. Bates' letter to you on the same su reminds me of a conversation I had with Mr. Thanksgiving day twenty years ago, when a were the guests invited to dine with the Wig I had seen you the day before at the Metaphys and received your permission to enter the ne Class (Jan. 10, 1887). During the evening spoke of my journeying from the far South, a months in Boston on the bare hope of a few da tion by Mrs. Eddy in Christian Science. She Wiggin seemed inclined to banter me on such e but Mr. Wiggin kindly helped me by advanc good points in the Science, which were so clearly s I was surprised when he told me he was not a Chri entist. Seeing my great interest in the subject, he t his acquaintance with you and spoke earnestly an fully of you and your work. The exact words I do n but the impression he left with me was entirely in ance with what Mr. Bates has so well written in th mentioned letter. Before we left that evening, Mr. gave me a pamphlet entitled "Christian Science a Bible," by "Phare Pleigh," which he said he had wr answer to an unfair criticism of you and your book b minister in the far West. I have his little book yet. long must it be before the people find out that you h identified yourself with the truth by loving it and li that you are not going to lie about anything nor wil leave any false impression.

In loving gratitude for your living witness to Truth Love,

Florence Whitesi

RAPID PROGRESS.

The question, "How can I progress most rapidly in understanding of Christian Science?" (Science and Hea p. 495) is one which many are asking, and its answer, given in our text-book, is wonderful in its clearness a comprehensiveness. The student of Mind Science would well to refer to it very frequently. A faithful and pe sistent effort to practise what it points out reveals the dept of its meaning.

There are many calls to-day for our more rapid progres in the understanding of Truth. Even if we have reached a measure of harmony in our own experience, there are many who need our aid and who are eager to avail themselves of what Christian Science has to offer in the way of healing. With these the foremost consideration usually is how this healing may be most quickly realized. Mortals are impatient of suffering, and in almost every instance are weary of experiments when they come to Christian Science for help. What is more, they have also well-nigh exhausted their rather limited supply of faith in the possibilities of good, and are therefore easily discouraged if

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their ailments are not quickly overcome. The Master rightly estimated mortal sense when he said, even of his own disciples, "O ye of little faith." From the force of education mortals in general have faith only in material ways and means, their faith in the spiritual being smaller than "a grain of mustard seed," according to Christ Jesus.

Those who seek help in Christian Science soon find that they have something to do for themselves; that in addition to the study of the Bible and our text-book, it is necessary to put into practice their teachings, and this involves the breaking away from old habits of thinking, speaking, and acting. While it would hardly be fair to call the bondage of material belief, including sin and suffering, self-imposed, it is undeniable that mortals hug their delusions,—cling to the fetters which universal false belief has imposed upon them. The tendency to keep in memory the most distressing experiences and to recall with the utmost care every ailment from infancy to the present hour, is sometimes almost amusing. Those who do it are quite forgetful that at each recital they are welding anew the links of this supposititious chain of error, and greatly hindering their own progress. In Christian Science we learn that nothing is real in our experience except that which relates us to God, good. If suffering has seemed necessary to awaken us from the dream of materiality, this implies the destruction of a false sense; then why should any cling to that which is destructible?

The healing in Christian Science brings marvelous spiritual upliftings, wherein we partake of the bread which cometh down from heaven, and go in the strength of this "living bread" for many days, and these are the experiences which we should both treasure and tell,—not the dreams of sin and suffering which are proved unreal by the entrance of the truth to our consciousness. If we scientifically measure each day's progress, we shall learn that it depends upon how many burdens of error we have dropped by the way. Our heavenly Father supplies *all* good for us, but no evil. If, then, we cling to a sense of that which does not come from God,—think of it, speak of it,—need we wonder why complete healing is not quickly realized. As our revered Leader has said, "Progress is the law of God" (Science and Health, p. 233), and if we are not progressing the fault is not in the law, but in our failure to obey it. We certainly cannot afford to deny good and affirm evil for ourselves, when we should constantly be doing the opposite. The question quoted from our text-book, and its answer, cannot be studied too frequently.

ANNIE M. KNOTT.

A CORRECTION.

IN copying from the *Concord Monitor* the correspondence between Mrs. Eddy and Countess Fanny von Moltke, we copied also the statement that Countess von Moltke is the "wife of the present head of the famous German family which gave the fatherland one of its most distinguished warriors in Field Marshal von Moltke." We are now informed that this statement was incorrect and that Countess Fanny von Moltke is unmarried; also that her father was a cousin of the great Field Marshal. We regret this mistake.

LETTERS TO OUR LEADER.

Cambridge, Mass., Dec. 7, 1906.

Mrs. Mary Baker G. Eddy, Concord, N. H.

Beloved Leader and Friend:—Having just completed a series of lectures, I wish to report to you what gives reason for encouragement, in that there is much growth in the churches towards recognition of the rule of law. In many the era of government by personal domination is over, and with the coming of obedience to law, has come peace and real efficiency. With great joy I learned of cases where after a separate existence a once dissatisfied minority had dissolved its organization and become again identified with the branch church first established in the community. If contentions prevent our neighbors from recognizing the good part, these harmonizations are effectual in proving to them that when in our right mind as to Christian Science we obey Love as law.

Hardly a day passes but my heart indites a letter of love and thankfulness to you because of your example; but I do not intrude upon your time—rather endeavor to ease the burden of your labor, if it may be, by following the leading of your demonstration and holy living. It is your example which leads us, and it is your proving of the truth which brings to judgment those who are faithless and insincere. In this last outburst of that which "loveth and maketh a lie" the ancient promise to Israel was fulfilled, "Thine enemies shall be found liars unto thee." The power of the liar lasts only so long as he can deceive, but less and less does that power prevail, for press and people are coming to know and love the beautiful truth, and to loathe falsity; and the genuine, deep, and tender love and appreciation which your life and character have won everywhere among thinking people indicates a growth of human consciousness up towards the standard you have set.

With tender affection and friendship,

Yours faithfully,

WILLIAM P. MCKENZIE.

Boston, Mass., Dec. 9, 1906.

Mrs. Mary Baker Eddy,
Pleasant View, Concord, N. H.

Dearly Beloved Leader:—Permit us on behalf of the December, 1906, Normal Class of The Massachusetts Metaphysical College, now in session, to send you this brief message of love and gratitude. Coming from nearly every quarter of the earth, witnesses of the world-wide growth of our Cause, we unite in thanks to God for Christian Science and for you His Revelator. Our Lessons have unfolded to us still more of the wonderful spiritual teaching of our text-book, Science and Health, and have impressed us with the necessity of adhering strictly to its statements in our teaching and practice. As a result of your teaching we have been brought up out of great tribulation, out of disease and sin, and sorrow and suffering,—and words fail to express what our hearts would indite of gratitude and love when we remember all these things. We thank you for your tender, patient love and care during our first feeble footsteps in this new-old Christ-way, and for all your rebukes, messages, and admonitions. We love you for all you are to humanity, for your unfailing faithfulness in pointing the world to Christ, and for your exemplification of love "still remaining love," though "meeting no response" (Science and Health, p. 586). May we assure you of our continued loyalty and unshaken confidence in your wise leadership of our great Cause, and express the hope that we do not fall asleep in the hour of tribulation.

With sincerest love, honor, and gratitude,

SAMUEL GREENWOOD, British Columbia; GALLIE W. HUMAN, Texas;
CHARLES H. GIBBS, Sydney, Australia; LOUISE S. R. KING, Ireland;
DORA J. STANTON, California;

Committee.

New York, N. Y., Nov. 8, 1906.

Our Dear Leader:—Although I have never had the opportunity of seeing you when in Boston, I cannot refrain longer from expressing the love and gratitude I feel toward

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you our Leader—Leader to all who are humbly learning of the Christ in Christian Science.

The words of Mr. Strang in the *Christian Science Sentinel* of April 28, so often come before me, "No one on earth to-day, aside from Mrs. Eddy, knows anything about Christian Science except as he has learned it from her and from her writings." I owe all to Christian Science and I cannot delay longer in thanking the one through whom it has come. The way in Science may seem rugged, but I am learning that it alone leads to God. I am a member of the uptown New York church, and I feel that I have regained my heritage, which is freedom; that after all nothing can come between me and Principle,—Truth and Love.

Thanking you if you can spare time to read these few words of deep gratitude, I am

Lovingly your follower in truth,
MRS. BLANCHE VIRGINIA WILSON.

Jonesville, Mich., Nov. 29, 1906.

Beloved Leader:—May I take a moment of your precious time to tell you my heart is full of loving gratitude to-day to divine Love, and to you for all you have done and are doing for me and for the whole world? We, in this little branch of the true Vine,—your dear church in Boston,—have held our Thanksgiving service, inspired by a deeper sense of gratitude than ever before for the blessings that are ours to-day through your beautiful life and example of loving patience and forgiveness. God bless you to-day, dear Leader, with His richest rewards. The New York *Independent* reached me this morning, and I have just read your sweet words in "Harvest," and may I be pardoned if a sense of pride and gratitude arises in my heart that your dear old Congregational church in Concord was also my first church home? Truly "thy people shall be my people;" the erect form of our dear pastor, Rev. Dr. Bouton, is ever a very vivid picture in my "memories hall." I am exceedingly happy to-day in the consciousness of the nearness of divine Love and in my unity with God, the all-good, as you have taught us in the dear "little book," Science and Health; also that I am a Christian Scientist.

One of your followers up the hill of Zion, as you are a follower of Christ,

Gratefully and lovingly,
VIOLETTA M. DOANE.

St. Stephen, N. B., Dec. 5, 1906.

Mrs. Mary Baker G. Eddy,
Pleasant View, Concord, N. H.

Beloved Leader and Teacher:—Divine Love enables me to-day to send you the balance which has for so many years remained unpaid for my tuition in The Massachusetts Metaphysical College. Owing to the always pressing need of funds for our work in my field of labor, that there should not be retrogression from posts won, I have given the very widest interpretation to your kind message relative to terms of payment, sent me by Miss Bartlett before I entered the class. The legal debt I can to-day cancel. The debt of love and gratitude due you, dear Leader, grows larger with each passing day. Dearest of all, may the assurance that the very humblest of your students is striving at this hour to realize more deeply the import of your life-long sacrifice for humanity, that she may thereby more understandingly aid in establishing in the world's consciousness the true conception of this life-work, necessary for its uplifting and redemption, add even a little to your heart's comfort.

May God's love shelter you, sustain you, uphold you, as only Love shields, sustains, and upholds.

Lovingly and gratefully your student,
LUCRETIA ANNIE VEAZEY.

TESTIMONIES OF HEALING.

My first serious acquaintance with *materia medica* be when I was still a boy, going to school in Sweden. I confined to a sick-bed for several weeks, with lung trou and later had another and more severe siege of the same ease. When able to be up I was warned to be careful; h ever, I grew stronger and for a period enjoyed a measur good health, so that I was able to follow the trade o painter, although during most of this time I took dru My next serious experience came through lead poisoni It was a severe case and I had the advice of four diffe doctors in Chicago. Before this time stomach trouble gradually developed and my ailments increased rapi becoming very severe and complicated.

In this condition, and with an ever-growing sense dissatisfaction with human life, I first heard of Ch tian Science in San Francisco, and became sufficie interested to buy a copy of the text-book, "Science Health with Key to the Scriptures," by Mrs. Eddy. surprised myself with the earnestness with which I deavored to grasp its contents. It appealed to me fr the first as religious teaching of the highest order. I had become so prejudiced against religion in gene that I at first failed to see that here teaching and heali went hand in hand. I continued to read the book casionally for over three years before my prejudice w sufficiently removed to see that association with the Chr tian Scientists would be a help to me; for up to this ti I had kept strictly by myself; however, nearly three yea more went by before I became willing to take my sta for Christian Science, which I finally felt impelled to about seven years ago. Under wise and loving counse the truth is growing clearer day by day. The few trea ments I have received since coming into Christian Scien have been followed with marked results. I am healthi and happier now than ever before, and have a feeling th I am on the ascending path. My appreciation of Christia Science, and gratitude for it, for its great Leader an faithful and loyal workers, is increasing daily.

The above describes not a half of my experience, eithe under *materia medica* or in Christian Science. Any com parison between them, either in respect to efficiency o economy, is in my estimation wholly in favor of Christia Science. In all cases where this comparison takes place it must relate to physical healing alone, and in Christia Science, physical healing, although a great blessing, is th least of all.—CHARLES A. HEDENSTROM, Vancouver, B. C

I have found the God I long sought for. I want t testify for God, and for His dear ones who have helped me on the way from sense to Soul, especially Mrs. Eddy, the one chosen to bring this healing truth to a needy world. It is about ten years since I first heard of Christian Science, and I have never ceased one moment to work, watch, and pray for that Mind to be in me which "was also in Christ Jesus." I have struggled on, alone with God, no one to help me as it seemed, but all against me. Now I see that really all was for me and nothing against me but my own false sense, and how real it seemed till it was stripped of its disguise. God has done all for me and mine. I did not at first seek this healing for myself, but for my brother, though I was healed of many ailments. One of these was almost death to me, and the doctors had told me that I could never be well again, but thank God, I did at last find myself in perfect health through reading "Science and Health with Key to the Scriptures" by Mrs. Eddy. The physical help is as nothing compared to the spiritual healing. I have a husband and five boys, each of whom has been healed in Christian Science of severe ailments. I have been tried, but the Father has established

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His word in me. My husband is coming into Science very beautifully, and he and I study the Lesson-Sermon together. Although I do not know of any others who are interested in Science here, I know that the truth is at work, and the light cannot be hid. I am patiently waiting on God; His will is mine, and I am not anxious, but thankful. I owe all to God, good, and He is all to me.

I have a deep sense of love and gratitude to God and to Mrs. Eddy.—MRS. R. W. FOSTER, Tahlequah, Ind. Ter.

It seems almost impossible to tell what Christian Science has done for me, for it has done much more than words can express. From childhood I never felt really well, and while in New York City three years ago, I was taken very ill. From that time on I never felt able to walk. I then went to Massachusetts, and a physician there said I would always have such trouble. I went to Cleveland, and there grew so much worse that the doctors decided the only way to save my life was by an operation. After it was performed I was better for a short time, when I had home troubles and my health gave way entirely. I was taken to Akron, O., and every day I felt worse than before, until I far preferred death to life.

On the 29th day of November I met a friend and she asked me why I did not try Christian Science. I smiled to myself at what seemed foolishness, but I went home with her and talked all the afternoon. My mother was anxious that I should try Christian Science, and I went and stayed with the friend who treated me. In one day I was convinced it was the truth, and I clung to it with all my might. I was healed of severe pain in my neck in two days, and in three weeks of my chronic trouble. At first I was apparently worse, but one day, while lying on the bed learning the "scientific statement of being" (Science and Health, p. 468), I realized that I was well and happy; that I had left sickness and sorrow behind and looked toward the future; that I was at peace with the world, and content. I started to work in an office on the 1st of January, and have never been absent a day from my work. I am grateful to all for the patience shown me in bringing to me this *truth*, grateful to Mrs. Eddy for the years she has spent in working for humanity, and thankful to God for showing *me that* divine Love is ever willing to protect and care for us, though the whole world forsake us.

JESSIE E. WHITING, Akron, O.

From January, 1879, to June, 1880, I was confined to *my* bed with throat and lung trouble, which was pronounced incurable by two physicians; but having changed my location *I* was restored to partial health, although I continued to manifest an abnormal condition of the chest and had terrible headaches. Other troubles appeared and my life became a dreary expanse of suffering, either present or *dreaded*. I endured twenty years of this suffering, in which time aid was sought from seven different physicians, *all of* whom in the kindest way did everything in their power, but without benefit to me. During these years my suffering grew more intense, and at times I would become unconscious, when injections of morphine would be used. I was finally told that I could not live much longer.

Christian Science was then brought to my notice, with some positive proofs of its healing power, and I bought a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy. The first reading was without much understanding, but I persisted, and "let there be light" was surely verified to me, for "there was light." I beheld God as a "very present help," and was lifted out of my troubles, slowly but surely. Now, after five years of study in Christian Science, I am well; my lungs are strong and the sunken chest has rounded out; the headaches are only a memory; the uterine trouble is perfectly healed, and my voice is strong and clear. For nearly two years I have been a Second Reader in a branch church. In deep gratitude to divine Love, and to our dear Leader, I am devoting my life to the work of Christian Science, striving in "the full assurance of faith" to lessen sin and sorrow.

MRS. ELIZABETH CROSBY, Austin, Tex.

I wish to acknowledge the great benefits I have received during the last three years through the study and help received from Christian Science. From childhood I was a great sufferer from stomach trouble and female weakness, beginning at the time of our arrival in Manitoba from England. I tried in many ways to get relief, through medicine and other remedies, but received no help from any of these. I remained in this condition for years, getting better at times, then as bad as ever. At last I became so discouraged that I felt I could not keep up any longer, so decided to consult a noted doctor. The one I called upon said that an operation was necessary, and further advised a return to a milder climate. I submitted to the operation, and upon leaving the hospital I followed the doctor's advice and went to England, but suffered more than ever. I remained in England for two years, but did not fully recover from the operation or get any relief from the climate.

Leaving England, I came to Vancouver, British Columbia. My condition remained as bad as ever. About two years after arriving here, Christian Science was mentioned to me. I did not take any notice of it at first, but finally decided to call upon a practitioner, who kindly loaned me a copy of "Science and Health with Key to the Scriptures." I began to study, and it appealed to me from the very first, yet I had great fear to overcome on account of relatives and friends, who were opposed to Science at that time, and persuaded me to return the book to the practitioner. To please them I did so, but had a most helpful talk, as a result of which I took with me a *Journal* to read, resolving this time to seek, with earnest prayer, to be led to do that which was right. Truth was leading me. I again went and got that little book, and this time kept it to myself, reading it night after night, and turning to God alone for guidance. The answer came, and I shall never forget that day. I had suffered from ingrowing toenails for years, and at this time I found to my great surprise that they were healed and perfectly painless. Such peace came to me as no words could express; the whole room seemed illuminated with a holy presence. I knew then that God had thus revealed to me that Christian Science is the truth. My heart was full of gratitude and love to God for the blessing I had received. It seemed hard to me at the time that my dear mother, sister, and friends could not see as I did, but I am glad to say that they are with me now in Christian Science. On Feb. 6, 1902, I made a firm resolve that never again would I trust to material remedies, that God alone was my healer. I threw away all I possessed in the way of medicine and have never needed any since. I began to attend the services, and also received treatment from a practitioner, who most lovingly and patiently helped me through many struggles during the months that followed. My side was perfectly healed, and the fear of eating certain kinds of food completely overcome. My complete healing came slowly but surely, and to-day I am a living witness to the power of Truth, after having proved that drugs and change of climate are of no avail.

Although I feel grateful for the physical healing, I am still more grateful for the spiritual understanding gained from studying the Christian Science text-book, which is teaching me how to be better day by day, and through which the Bible has become so much clearer to me that more and more I love to read it. I must not forget to mention the gratitude and love I feel towards our dear

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Leader, Mrs. Eddy, and it is my desire to try to live this gratitude day by day.

ALICE MAY SOUTHON, Vancouver, B. C.

Prior to my healing through Christian Science I had rheumatic trouble for twenty-six years and very distressing female trouble. I was practically an invalid for over ten years, and during that time was almost constantly under the care of a physician. Besides having medical treatment I tried baths, hot springs, etc. While having medical treatment I was attended by six different doctors, and in all spent between four and five thousand dollars. In the fall of 1900 I was examined by physicians in Joliet, Ill., and in South Bend, Ind., who said I had an abnormal growth, and declared I could not live another year unless it was removed by an operation. I then had to decide between the operation and Christian Science treatment, which I did in favor of the latter. In December of the same year I began the treatment, and after two months of Christian Science help I was completely healed of all these ailments. In May, 1901, one of the doctors who had previously examined me admitted my healing. For the past four years I have been in better health than ever before in my life; can now do things which never before seemed possible to me.

I am deeply grateful to Christian Science for the health and happiness which I now enjoy, and shall ever thank God for His wonderful revelation to this age through Mrs. Eddy, our beloved Leader.—MRS. MARY J. O'NEILL, Joliet, Ill.

It is with sincere gratitude that I send this testimony of my perfect healing. When Christian Science was first recommended to me, I was suffering from heart trouble and the worst form of skin disease. The latter complaint I had endured for five years and was obliged to be bandaged continually. *Materia medica* could do nothing for me, and the disease was spreading over my whole body. This was my serious condition when I asked for help from Christian Science. A practitioner gave me absent treatment; I improved at once, and after a few weeks all the trouble left me and I found myself in better health than I had known for many years. On account of one of the troubles I had been obliged to wear very large boots, but now the feet and legs are quite their normal size and I am able to wear ordinary-sized boots. I should like to add that I am seventy years of age. This experience has given me a realization of the presence of divine Love that I never dreamed of possessing before, and I thank God from the depth of my heart for having given this understanding of Truth to mankind through Mrs. Eddy. I am reading Science and Health and the *Sentinel* regularly. I hope to grow in knowledge and to help others.

MRS. CHARLOTTE LOVE, Middlesex, England.

In grateful acknowledgment of the blessings that have come into my life during the past five years, through the health-giving power of Christian Science, I feel impelled to write of some of the trials which preceded its acceptance. I was a great sufferer for over twenty years, with what several physicians pronounced rheumatic and stomach troubles, also female weakness. I always tried to bear the suffering, and with hopes of some time being made well, took the medicines prescribed for me, but suffered untold agony from the use of powerful liniments, which gave at most but temporary relief. After the doctors failed to help me, I tried massage and electricity for a long time. Thinking the climate of North Dakota, where we then lived, was not conducive to my recovery, the doctors advised me to seek help in a warmer place, and we consequently moved to the Pacific coast. For a short time the change seemed to help me and I was encouraged, but with the changing seasons the trouble became as bad as ever. I was then advised to go to California for the winter, which I did. I certainly tried with all my might to get well. The change seem to revive me for a little while, when with greater disco agement I went to see a specialist, who said I would not l more than six months. Feeling very despondent and w hopes of life fast slipping away, I returned home to Va couver, B. C., to prepare for the worst.

In this condition Christian Science found me, and I ca not forget my joy when learning from the practitioner whom I appealed, that all things are possible to *God*; and began at once to prove this through the healing influence Truth as demonstrated for me. My healing came slow but as compared with the suffering endured for so ma years, under the kindest care of the different physicia we had employed, the health and happiness experienc from Christian Science, even though it came slowly, was to me the greatest of blessings. From the first trea ment in Science the great fear of death was taken awa and the pain was greatly reduced.

While I feel grateful beyond measure for the perfe health which I have enjoyed for the past five years, th spiritual unfolding of God's promises, gained in makin a study of the Christian Science text-book, has become t me far more precious, and I am striving to prove m gratitude to Mrs. Eddy in a life made purer through he teachings of God's Word.

MRS. JEAN CAMERON, Vancouver, B. C.

My gratitude for Christian Science is beyond all words. I cannot begin to enumerate the blessings experienced, which have come to me through a study of our Leader's works and the help of a dear Scientist. From my childhood I was troubled with a disease which kept getting worse from year to year, although I was using almost every material remedy prescribed for that trouble; but all failed to relieve me. In this condition I was led to Christian Science. I was helped, and shown the way to God, and in a few weeks was healed. This was eleven years ago and I have been happy and well ever since.

I thank God for all; and also our beloved Leader, who was enabled to bring us this truth.

MRS. IDA LINDSTADT, Burlington, Ia.

Eleven years ago I suffered an injury in my side from overstraining. I had an operation, which left me with a discharge and in constant pain for five years. The only relief which physicians offered was a surgical appliance to support the injured parts, but little relief came from this. In this condition I was asked by my wife to try Christian Science, which I decided to do. At the first treatment the pain all left me, but it was two weeks before I was able to be out. My healing was slow, and after I was almost healed an accident caused the same trouble on the other side, but through the help of a dear Scientist it was soon mastered. Christian Science has also healed me of many other ailments. I was a heavy user of tobacco, but this habit was overcome in Science.

To God I owe endless praise. I am indeed grateful to the giver of all good, and grateful to our beloved Leader, Mrs. Eddy.—EDWARD LINDSTADT, Burlington, Ia.

I wish to express my love and gratitude for the many blessings I have received through Christian Science. My little boy, who had been going to the Christian Science Sunday School, was taken with severe throat trouble, other cases being in the neighborhood. He said he did not want a doctor, so I called a Christian Science practitioner, and after two treatments he was perfectly well. This was the first time I had tried Christian Science. Some time after, the other little boy had the same trouble, and was also cured by Christian Science. In August, 1905, my little girl, three years old, was supposed to be poisoned, and her

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whole body was affected so that the appearance was dreadful, but through Christian Science she was healed and her skin is now fair and smooth. During all the time she was affected by this condition, she would play about, was happy, and very seldom complained. She often would say, "Christian Science will make me all better."

Again, last summer, my little boy had a supposedly infectious ailment, but as soon as I noticed it I telephoned to a practitioner, and it was overcome very quickly. There are many other things for which I am very grateful to Christian Science, and to dear Mrs. Eddy, who is showing us the way to God.

MRS. EMMA HUMPHREYS, Minneapolis, Minn.

It is with a heart overflowing with gratitude to God, and to our dear Leader, Mrs. Eddy, that I most gladly contribute the following testimonial of healing through Christian Science. About eighteen years ago, while out driving, the vehicle was overturned. My left limb was to all appearances badly injured, and I was carried home in a helpless condition, suffering intensely. The best surgeon in the town was immediately called, and after administering chloroform and working on me for nearly two hours, he said that it might be several months before I recovered entirely. I was confined to my bed for about six weeks, and when I did get up, had to use crutches for four months. The injured limb at times caused me very great pain, and in walking I limped considerably.

About a year after this, I came from Louisiana to Texas, and for the past three years I have been a resident of Dallas. During all these years I was still a sufferer, until about eighteen months ago, when I became interested in Christian Science and attended the services regularly. I was informed by a dear Scientist that there had been cases of healing at the Wednesday evening meetings, and while in attendance on such an occasion, my limb began to pain me so severely that at first I thought I would be compelled to leave the church. I declared the truth to the best of my understanding, but the suffering did not entirely cease until the services were about over, and on leaving the church such a sweet peace and heavenly calmness came over me as words are inadequate to express, and I realized from that very moment that my limb was healed. The next morning I walked to my place of business without the least inconvenience or pain.

I am thankful to God for this healing, and for the many other demonstrations and blessings that have come to me through the study of this beautiful, Christlike religion. It has helped me physically, morally, financially; and above all, I am most grateful for the spiritual uplifting, the happiness, contentment, and the sweet peace that "passeth all understanding." Christian Science enables me to seek and to find the good in my fellow-men, and to realize that all God's children have one Mind, and reflect only God, good.

MRS. L. E. SPANN, Dallas, Tex.

I am exceedingly glad to have all the world know that I praise God for the discovery through Christian Science of man's birthright—good health. From childhood I had suffered from heart trouble, which drew me into closer and closer bondage each year, until I became a miserable invalid in the hands of kind physicians who told me that no power on earth could make me well. Through the earnest solicitation of my mother, I consented to try Christian Science treatment, and began the treatment in May, 1898, with a good deal of curiosity, determined to grasp only the physical healing. Three weeks' treatment and two months' acquaintance with a faithful practitioner, followed by encouraging letters after my return home, and constant, eager study on my part, healed me, and opened my eyes to the fact that even with good health life is not worth living until we realize the glorious liberty which comes to God's children. For over seven years I have found Christian Science an all-round, sure remedy, not alone for physical ailments, but because it fits into every perplexing place in our daily experiences.

MISS HARRIET M. BRAY, Whitefield, N. H.

In the year 1888 I was suffering from a stomach and bowel trouble, for which my physician said there was no known cure, and opiates were administered whenever the pain became unbearable. In this extremity I applied to a Christian Science practitioner, a student of Mrs. Eddy, and in a short time I was well. A year later our babe, three weeks old, was placed under a physician's care for treatment of a condition from which we had lost our first-born. After several weeks of surgical treatment, as there was no improvement in her condition, we again sought aid from Christian Science. The result was complete healing in ten days. Since then no material remedies have been used in our family of four, although several serious cases of illness have occurred during these years, and many minor maladies. For these and all other needs Christian Science has been found sufficient, and my thought often goes out in love to the one who has made a better understanding of Life possible to me,—our beloved Leader, Mrs. Eddy. I feel that the only adequate expression of my gratitude is in daily striving to so live that I may bring no reproach on our glorious Cause, and in endeavoring to so purify my thought that Truth may shine through me to heal and save others.

MRS. CAROLINE P. CALOHAN, Eureka Springs, Ark.

About two years ago Christian Science was brought to our home by a dear relative, who gave us some literature that helped us to understand a little of the truth. I also had about two weeks' treatment, which completely healed me of stomach trouble, from which I had suffered for several years. Four months later I fell into a cellar, receiving some severe injuries. A physician was called, and he said I would not be able to use my arm for five or six weeks. A Christian Science practitioner was then called, and treatment given, after which all pain disappeared. The next morning I took off the sling, as my arm felt more comfortable without it. After two more treatments I was well, and went to work as usual the fourth day.

I feel very grateful to God, and to Mrs. Eddy for what Christian Science has done for me.

MARTHA BAMBERGER, Homer, Ill.

All that I have and all I am I owe to Christian Science. I had many diseases, and was healed of all of them, ten years ago, by the power of Truth. I have had many good demonstrations since then by applying the truth to error. One day I cut my arm severely, and had much fear for a few minutes, but I kept declaring the truth, and continued at my work. I remembered Jesus' words, "Ye shall know the truth, and the truth shall make you free," and in an hour I was free. Without Christian Science—the Christ-knowledge which Mrs. Eddy has made known to us—I would not have been able to rise above the sense of fear and pain. I am deeply grateful to God that my footsteps have been so lovingly guided into the way of Truth.

MRS. SALLIE DUNNING, Burden, Kan.

GALILEE.

CLARA BAXTER.

PEACEFUL as lapping of waves on the lee,
Christ-Truth now safely guides over the sea,
Quelling the turbulent senses of ill,
Calming the waters with his "Peace, be still."

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FROM OUR EXCHANGES.

One danger attending the conception of a morally bankrupt world is that the churches are led to attach too little importance to what the world thinks about their doings. It prevents the churches paying heed to those just and wholesome criticisms of themselves which are often to be heard from secular lips. . . . For the case offers one feature which nothing less than criminal folly can afford to overlook. I allude to the steady growth of a body of instructed public opinion which is adverse, not to this or that side of the controversy, but to the controversy itself. As the strife proceeds religion is seen to be suffering humiliation, and the world—the morally bankrupt world—looks on with shame. That world, whose own deepest interests are understood to be the matter in dispute, is beginning to suspect the *bona fides* of a quarrel which, starting with pretensions so high, seems at times to be nothing else than a prolonged vendetta between Church and Dissent. . . . The churches have themselves only to thank if the world, saddened by the spectacle before it, begins to despair of its High Places, and to look to its Nazareths for the coming of better things.—*The Hibbert Journal.*

The American Church is not the Church of the common people. Our influence has been on the side of the privileged classes, and we have contributed to the discontent and the distrust, until we are ignored and counted out in the efforts of the common people to secure a fair chance in the struggle of life. So true is this that representatives of our ministry have dared to say in great crises, "I have no sympathy with organized labor." Even representative bodies of the Church have practically said, "These matters are not our business."

But this is the darker side. From every part of the Church and from almost every modern school of thought there is an increasing consciousness of the guilt of such a situation, and, still more, an inspiring consciousness of the responsibility of membership in the kingdom of Him who would contain all men in His family as brothers. To these we must look for the restoration of the divine order and the apostolic democracy.—*The Churchman.*

It means much for Christianity that the Church is placing stress upon religion in this present world. Too much time and effort has been consumed in the endeavor to portray a heavenly life after death, rather than a heavenly life here and now. . . . What we have in the New Jerusalem will depend largely upon the kind of men and women that we send from this world into the next. To deny that we have nothing to do with what is to be over there, is to affirm that we are puppets, existing simply. . . . We are laboring for the kingdom of God here, and at the same time we are laboring for the kingdom of God on high. Our citizens there will be, in mind and spirit, such as we fashion here. Then why dwell upon a far-distant immortal life? Here and now is our work.

REV. SAMUEL GILBERT AYERS.
The Universalist Leader.

In spite of all the creed making of the past, Christian theology has not yet reached a final form, and the great principles on which it rests, if they are to remain alive and active, must find for themselves ever new modes of expression in the lives and souls of men. Standards of orthodoxy are useful enough in studying the history of doctrine, but they ought not to be set up in judgment of a living faith. This is a thing which can express itself in an infinite variety of intellectual forms, and no man or company of men has any right to insist on others conforming to their opinions, save on the basis of a conviction like their own.—*The British Congregationalist.*

It was because the man of the psalms saw God in p that he could be so thankful for what was going to be. had his very dark times.—we shudder when we read a them now,—but he could always see light ahead. He lo down the ages and proclaimed victories. And so it is Things are not as they should be, but faith in God says they are going to be better. A day of thanksgiving proclamation of God, and along with it gratitude for past and hope for the future.—*The Advance.*

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"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

Vol. IX. No. 17.

BOSTON, DECEMBER 22, 1906



A LADY WITH A LAMP SHALL STAND IN THE GREAT HISTORY OF THE LAND

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ITEMS OF INTEREST.

National.

The Secretary of the Interior reports that 19,431,187 acres of public lands were disposed of during the year, of which 1,774,341 acres were sold for cash. The others went for miscellaneous entries, embracing homesteads, land warrants, scrip locations, State selections, swamp lands, railroad and wagon road selections, and Indian allotments. Two million three hundred and seventy-four thousand more acres were disposed of than during the previous year. There remain of the unappropriated public lands 709,000,000 acres, of which nearly one half are in Alaska.

The Secretary reports that there were 324 cases of depredations upon public timber, to the value of $307,000, an increase of $213,000 over the previous year. Settlement was made in 172 cases and $19,000 collected. Recommendations for civil suit were made in 63 cases and criminal prosecutions also in 63 cases. He declares that 2,091,000 acres of public land were enclosed unlawfully and that in 66 of these cases the enclosures have been removed and 338,000 acres restored. Proceedings in the other cases are pending.

In discussing the leases of oil lands in the Creek and Cherokee Nations, Secretary Hitchcock, referring to the sub-leases scandal says: "The parties to said transfers were called upon for an explanation, and oral hearings were had at which full opportunity was given for such explanation as the parties interested might desire to make. The magnitude of these transactions, involving many millions of dollars, left no doubt in my mind as to the party furnishing the capital, and that if said transfers or drilling contracts were allowed to stand, the oil industry in the Indian Territory would be practically under the control of the corporation which already dominates to a large extent the oil industry of the country. The parties therefore were required to comply strictly with the regulations. Not satisfied, however, the parties endeavored to secure a reversal or modification of the departmental regulations from the President; but having been fully advised of my action in the premises, the President declined to make any modification and directed that the rules be enforced."

The Secretary reports that there are now twenty-three irrigation projects of great magnitude under way in the West in the effort to reclaim the arid lands. One of these, the Hondo project in New Mexico, is practically completed and will soon be in operation. The funds available for this work from the sale of public lands amounts to more than $28,000,000, and allotments amounting to $39,000,000 have been made. On the subject of forest reserves the Secretary says that there have been twenty-two additional reservations, that the area of three has been reduced, seventeen have been enlarged, and two have been consolidated. The increase in area during the year was 21,306,001 acres. The total number of reserves is now 106 and the aggregate area is 106,091,423 acres.

The Colorado River is again flowing into the Salton Sink, and Imperial and Coachella Valleys once more are menaced by rising waters. The main line of the Southern Pacific must be moved to higher ground, unless the water can be brought under control. A thousand persons in Salton Basin, it is said, must lose their homes, a quarter of a million acres of farming lands must be abandoned, the Southern Pacific must build two hundred miles of new main line, and irrigation about Yuma must be abandoned. The Government Laguna Dam irrigation project may become an impossibility. More than $25,000,000 of present values are estimated to be at stake upon the success of a further effort to close the break. What is known as the Hind Dam was thrown across the new channel, and an earth dike was built up parallel to the river for ten miles, mainly in Mexico. On the Arizona side of the river is the Government dike. The entire river has found its way around the Hind dam into the channel from which it has just been barred. The dam itself is uninjured.

All the large exhibit palaces of the Jamestown Exposition are rapidly nearing completion and a large number of buildings and pavilions will be in readiness for the installation of exhibits by March 1, nearly two months before the date appointed for the formal opening of the Exposition. The Manufactures and Liberal Arts Building, one of the largest of the group, is under roof. This structure is brick veneer with white staff (marble effect) trimmings and is one of the most stately and imposing buildings on the grounds. Its sister building, Machinery and Transportation, is about ready to be roofed.

The Board of Trustees of the Carnegie Institution of Washington at a meeting in Washington last week appropriated $661,300 to aid in scientific researches of various kinds during 1907. This provides for continuing work in ten departments already organized and for the reorganization of a department of nutrition. About $100,000 was set aside for the award of minor grants previously implied, for new minor grants and for research associates.

The annual report of the Second Assistant Postmaster General shows that, despite the heavy growth in the volume of second-class matter, the percentage of expenditure for railroad transportation is steadily declining. In the fiscal year 1906, ended June 30 last, when the postal revenues were in excess of $167,000,000, 27.88 per cent of the revenues was expended on account of the transportation of the mails.

The American artists in Rome, at a recent meeting, discussed and signed a petition to Congress asking for the removal of the United States tariff on works of art. The tariff was classed as "illiberal and unworthy of a civilized country," and its removal was advocated in the interest of artists living in the United States as well as in the interests of those living abroad.

The Federal Grand Jury, which is investigating coal land frauds in Utah and the charges that railroad corporations have discriminated against certain shippers, made a partial report last week. Indictments were returned against several of the highest officials representing the Harrim corporations in Utah.

A window in memory of the of State, John Hay, was unvei the Temple Keneseth Israel, and Columbia Avenue, Philad said to be the first man not a thus honored.

Foreign.

The decision of the Cabinet t the amendments to the Educat in the House of Lords, came surprise to most of the men House and places the responsi ing the bill on the House of L bill will probably be introduced session of Parliament.

Emperor William dissolved t on the 13th and ordered new consequence of the Government 178 to 168 votes, on the bill auth the ministry contends is an adeq of troops to end the insurrectio Southwest Africa and hold against a recurrence of the rebel

The naval appropriation in t imperial budget is $69,500,000, of 250,000 is for ordinary expenses a 000 for extraordinary expenses. rial budget provides for an addit of $18,463,750 for South Africa. nent expenditures on the army 450,920.

A professor at the Technical H at Berlin is reported to have method of producing artificial ru it is impossible to distinguish fr ones. The chief material used is which is composed largely of alun basic metal of all rubies.

German Colonial Director Der nounced at a recent session of t priations committee of the Reichsta diamonds found in the so-called Corner" of German Southwest Afri be reserved for the Government.

Industrial and Commercial.

Between 1880 and 1905 the nu American beet sugar establishm creased from four to fifty-one, the from $365,000 to $55,923,450, the cos terials used from $186,128 to $14,486, the volume of products from $282,572 393,794. The greater part of this has taken place since 1900, when the of establishments was thirty, the capi 141,719, the cost of materials $4,893, the output $7,323,857. The manufac beet sugar was carried on in twelve S the time of the census of 1905. The States were Colorado, Michigan, an fornia. The value of products was $7, for Colorado, $5,378,004 for Michiga $4,415,172 for California. The State had the greatest number of factories i was Michigan, and of the nineteen fa in that State ten had been established 1900.

An Indianapolis man has invented a for commercial papers which he claims not be removed by any known che process, thus securing absolute safety. inventor says: "To obtain security we have a good, flowing, durable ink, adapte all purposes, but specific for protectio good linen paper of proper tensile stre and porous enough to permit the in penetrate to the reverse side, thus forcing use of chemicals in order to eliminate; t must be an ingredient in the ink and ano in the paper, neither of them injurious to or paper, which, uniting, transforms fiber, thus forming a base within the b of the paper ineradicable by chlorine, ac or alkalis. This latter constitutes the be of my process."

The total amount of cotton of the crop 1906 ginned to Dec. 1 in the United Stat was 10,025,445 bales, counting round bales half-bales. The total number of ginneri in operation is given as 28,211.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

A PHYSICIAN'S TRIBUTE.

Chicago, Ill., Nov. 29, 1906.

Dear Mrs. Eddy:—The grateful and reverential thought of the hour, on this beautiful day of national thanksgiving, impels the recall from memory's pages of the experiences of years gone by. In contrast and in bold relief I see the manifold blessings of this year, all seemingly welded into a continuous chain of hallowed events,—the logical sequence of the golden light of Christian Science, which has illuminated the dark chambers of my consciousness,—and all because of the courage, fidelity, devotion, love, patience, and spiritual ideas which you have reflected for so many years.

Last March the shadow of pneumonia was quickly dispersed when submitted to the rays of divine Truth, and many other seeming difficulties have since been dissipated by the same scientific law of Christian Science. One of these specific delusions, prejudice of a bitter and intolerant type, clung to me more or less tenaciously after I began the study of Science and Health, and was not overcome until the appearance in the daily press on Oct. 28 of that vicious and malicious attack upon you and your work. That glaring, transparent Beelzebub aroused active thought from its dormant slumber, and at one stroke the intruding nightmare of prejudice was swept away, and the pure air of divine Love became the sublime essence of life.

That afternoon, upon invitation of a Trustee of First Church of Christ, Scientist, this city, I visited the home of a man who but a few days before had been condemned to die of pneumonia by his physician and nurse, after the usual unsuccessful last resort to the oxygen tank. The wondrous and joyful story of Christian Science healing, as related by that man (a foreigner) in almost unintelligible *English*, and the gratitude of both himself and his family for his resurrection from the shadow of death to the sunshine of hope and the prospect of health, was a most beautiful and impressive lesson. Here was another living *witness* to the omnipotence of God, to the declaration that Truth "healeth all thy diseases," and to me a very *necessary* one. That day I stood in the presence of Truth's wonderful work, which far transcended any and all man-made theories and reduced to veritable insignificance the years of faithful study and practice of medical science (so called) to which I had been devoted. It was the story retold of Goliath, whose gigantic frame, smitten by David, fell tottering to the earth.

Words are wholly inadequate to express the gratitude I feel to God; and to you, dear Leader, for that sparkling gem of divine wisdom, "Science and Health with Key to the Scriptures;" also for all the excellent literature and lectures which you have so generously and wisely provided, and to your devoted students, who by practice and precept have so patiently encouraged me in the onward march from matter to Mind—darkness to light. To one and all I return the thanks of a heart filled with love and gratitude. That I may reflect the sunshine of Love and Truth and exemplify their spiritual potency as you have so beautifully done, is the earnest and humble prayer of

Yours sincerely,

FRANKLYN J. MORGAN, M. D.

THE SEARCH FOR WEALTH.

SAMUEL GREENWOOD.

CHRISTIAN SCIENTISTS are not engaged in building up a material sense of existence, nor in governing their affairs according to material standards, but rather are they concerned in learning the spiritual meaning of all that pertains to their well-being. In this spiritualization of thought is naturally involved the outgrowing or abandoning of their former material views, and the transfer of their affections from the things of material sense to the things of Spirit. Much of what had formerly been considered as of prime importance, and worthy of human ambition and attainment, is giving place to a clearer apprehension of the spiritual realities of existence, and of what constitutes the true substance of happiness and enrichment. Neither earthly experience nor the teachings of Christ Jesus warrant the belief that the acquisition of worldly wealth is essential to prosperity, or that it ministers, in any true sense, to human need. Christian Scientists do not ignore or despise the utility of money as a medium of exchange, or as representing the *quid pro quo* of mental or manual labor, but they are awakening, however slowly, to the fact that the substance of all that mortals hope for is in spiritual and not material consciousness; therefore to become spiritually wealthy, to lay up "treasures in heaven," should be their chief care.

The "love of money" is defined in Scripture as the "root" from which springs all evil, a view which human experience corroborates and which should warn mankind against its mesmeric spell. The inordinate desire for gain becomes mere idolatry when one forgets that "the earth is the Lord's" and that good can be derived from God only. In the belief of mortals money is endowed with almost supreme power; but it is admitted that it can work evil as well as good, that it often works ruin and havoc upon one while enriching another; it cannot, therefore, proceed from the divine nature or government. In their passion for its possession many have been willing to barter the fairest things in their keeping,—their purity, justice, honesty, self-respect, brotherly love. If one lives for mere money-getting, the heartless hoarding of unearned millions through the deprivation of many will stand only for poverty, so far as those things are concerned which are worthiest in the sight of God, and whose accumulation brings their possessor nearer and nearer to the divine image.

The modern tendency towards large monopolies, the attempt to bring the world's supplies under the control of a few, with its manifest injustice and oppression, is the natural fruit of human selfishness, nourished by the belief in the sovereignty of wealth and grown abnormally large through opportunity and indulgence. The possessors of large fortunes may derive a transient sense of pleasure in the ability they confer to gratify material desires, or from the adulation of a fickle money-worshiping world, but when they are surfeited of all that money can provide, with what shall they appease the unstilled hunger of the heart? Money gives no abiding satisfaction to the millionaire who revels in it, to the thief who steals it, or to the toiler who sweats for it. If houses and lands, stocks and bonds, fine raiment and jewels are men's chief needs, then indeed is the millionaire rich and the toiler poor; but if goodness and love, kind-

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ness, charity, and truth are the necessities of man's being, then the toiler and the millionaire might change place and neither be the richer nor the poorer. The belief that riches consist of material things has made criminals of men, while the knowledge that all that makes life worth living is gained only through Christlikeness and spirituality, makes men benefactors of their kind, whose gains of goodness enrich the world and impoverish none.

The only value attaching to wealth is the good it may enable its possessor to do, the enlarged freedom it may confer to give his time more unreservedly to God and the race. Its possession is not an evil if it has been honestly acquired, if it does not encourage selfish sentiments and motives, nor alienate trust in God; but whatever disturbs the right relationship between mankind and God is evil, either of itself or in the sense entertained of it. If the fear of want is held in abeyance only because of what one may have in the bank, or the prospects of retaining one's position, it may be a blessing to lose these if thereby we gain the consciousness of the Father's care. Divine Love is no nearer the man with a million to his credit, than to the man who has only what he earns from day to day. In their sense of want or of abundance mankind must learn that God, Spirit, is All in all to man, a truth that, when understood, heals the false sense of poverty, the feverish greed of gold, and all the disease and dementia of a material sense of being.

Mortals do not need money as much as they need love and purity and goodness,—conditions without which they cannot gain the consciousness of happiness or of immortality. The largest fortune on earth cannot impart to its possessor one grain of true wisdom, nor give him access to the knowledge of Truth. On the contrary, the tendency of material wealth, apart from Christian influence, is away from spirituality and towards sensualism and worldly-mindedness. When one stands face to face with the great problem of being, and realizes the helplessness and poverty of wealth in the presence of sorrow and pain and death, the hollowness of material pleasure, and the frailty and uncertainty of the human sense of existence, he must admit that what enriches and redeems human nature must be outside of materiality. Sooner or later the lesson must be learned that the substantial success of living is not the accumulation of gold and silver and lands, but of those spiritual qualities which constitute the ideal man in God's likeness. All merely material possessions at last drop from one's grasp,—his gathered millions and his broad acres pass to others, and he stands at the close of his earth career empty handed, save for what he has gained of those things which God prizes in man, and without which mortals are "wretched, and miserable, and poor, and blind, and naked."

Christian Science abundantly demonstrates the ability of infinite Spirit to care for all the needs of man, although the human sense of both need and supply may often seem material. Man as the son of God has access to "all that the Father hath," a spiritual abundance from which each individual is supplied without impoverishing the other. But let no one indulge in the fancy that because Christian Science enables him to overcome a sense of poverty, that it will "demonstrate" material possessions by the same rule. Christian Science demonstrates the reality and substance of Spirit, divine Mind, but does not accept or maintain a material sense of things. The first and last need of mankind is to know what God is, and this need the understanding of Christian Science alone supplies. The lack of necessities in one's present environment is a discordant state, resulting from a false material sense of being, and as this sense yields to the apprehension of spiritual truth, the immediate causes of poverty disappear, whether disease or lack of work. A sense of material wealth and material poverty merely represents the extremes of human belief, which fails to apprehend man's spiritual nature and existence. God rewards our faithfulness to the Christ-ideal with more goodness and love. He also gives an abundance of the th needed for our comfort and happiness, when we recog the divine source of all supply. It was the knowl of what God, Spirit, is that enabled Jesus to feed thousands, despite the inadequacy of the material sen supply; and it will be through gaining the same knowl that we shall have our needs cared for, and not thr belief in the mere gaining of money or other form matter.

The Christian Scientist is not required to lose his ea possessions any more than his sense of health, but he need the spiritual sense of both harmony and substan preserve these from the spoiler, material sense. God quires the sacrifice only of that which usurps His pla our affections and desires. As we gain the understan of the Science of being, Christian Science, we shall serve whatever is worthy in our present experience, and become enriched in those things which God hath laid up those who love Him, and which endure for time eternity.

CHRISTIAN SCIENCE AND SOCIAL REFORM

FRANK H. SPRAGUE.

It is sometimes assumed that Christian Scientists oblivious of, or indifferent to, certain deplorable condit which appear in the present state of society, because do not use the methods commonly employed to suppres eradicate these specific phases of evil. The facts of the c however, do not warrant such a conclusion. For, w the Christian Scientist's apprehension of Truth may ren it impracticable for him to try to co-operate with fellow-religionists and philanthropists in some of the l of endeavor which they regard as indispensable to the w being of humanity, this attitude is not prompted by a sp of indifference to such considerations. On the contr no class of people has more at heart the amelioration human sorrow and distress than have Christian Scient Although sympathizing with the worthy motives wh prompt all humanitarian effort, they are impelled, never less, to seek the solution of these difficulties along m fundamental lines. Working from the standpoint of P ciple, and following the guidance of revealed Truth, t are enabled to approach the problems of human existe with a more profound and intelligent understanding of situation and the ways and means by which the u mate defeat and destruction of every form of errone manifestation is to be accomplished. Not only must discordant factors in any particular case be correctly di nosed, but their source must be discerned before an a quate remedy can be applied. Christian Science pro beyond cavil that all human discord springs from a fa sense of existence. The so-called human mind is incapa of self-purification, and is prone to lapse into a state of mo inertia, become a stagnant pool. Its self-originated tempts to break away from enslaving conditions and r into an ideal atmosphere are sooner or later foiled by t earthward gravitation of mortal propensities. A limit material mentality proves inadequate as a basis of endu ing harmony in either individual or collective relation So long as this erroneous type of mind is acknowledg to be the source of human achievement, the past history the race must continue to repeat itself; and social regim inspired at their inception by lofty ideals and pure motiv are apt to degenerate and fall a prey to materialism an corruption.

In the tragic drama of human experience waves of civ ization succeed one another, even as physical forms an organisms appear and disappear to mortal sense. Like a materially conceived things, each new order of societ claiming a human origin, and patterned after a finite mode is destined to suffer decay and dissolution. The counter acting influence of reform movements may, for a time

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succeed in checking, or even eliminating, the more flagrant symptoms of moral disorder; but no form of protest becomes effectual, in the broader sense, until the human mind relinquishes its self-assured prerogatives, and yields to the sovereignty of the divine Mind. The real offender and promoter of discordant issues cannot be permanently dislodged by measures of a merely reformatory character instituted at the behest of the finite and fallible human mind. So long as a false estimate of man enters into the calculation, it is of comparatively slight consequence whether the individual be regarded as the unit of society, or whether the body politic be treated as the conservator of individual interests. In either case, a materially conceived type of man cannot long retain the ideal status accorded him in the most perfectly wrought out social scheme. The spiritual standard of man must be enthroned in human consciousness before the individual can be adapted to any social scheme, or a social scheme devised which will promote the highest welfare of the individual.

Christian Science builds on an eternal foundation. It defines the true status of man, both individually and collectively considered, as the spiritual idea or reflection of the divine Mind, and not a materially conceived creature representing the fluctuating and uncertain unit of an arbitrarily constituted social system. On this foundation alone can harmonious relations be maintained among men, and an orderly state of society realized, unfettered by the hampering conditions of mortal perversity and short-sightedness.

While, therefore, fully persuaded that mankind can be saved only through the spiritualization of human consciousness, Christian Scientists recognize the desirability, in the present transitional stage of experience, of encouraging, in legitimate and judicious ways, as far as may be compatible with their main endeavor, reformatory movements and measures which make for an improved order of human ideals and conditions; since each step in the progress of mortal consciousness from lower to higher levels, whereby human customs and institutions are made to manifest more of Soul and less of sense, tends to prepare the way for the more definite and general recognition and demonstration of divine Science.

All human agencies designed to promote a truer sense of justice, self-sacrifice, and purity may thus be made to subserve the higher ends of Truth. In the chrysalis stage of human progress, dominated by imperfect intellectual, industrial, social, and religious standards, the rigid shell of conventional institutions may seem to present slight evidence of the transforming power of Truth; yet the maturing form within must at length burst asunder this artificial envelope and emerge, fashioned not by human artifice and sagacity, but by the "divinity that shapes our ends."

WHAT GOOD DOES IT DO?

REV. MARTIN SINDELL.

We sometimes meet people who desire all the benefits *which* Christian Science promises, but who unreasonably find fault with its teachings. If they would but stop and *ask themselves* the question, What good does this critical attitude of mine do? they would in every instance answer, *It does no good.* Finding fault with the textbook of Christian Science never helped any one to gain an iota of spiritual understanding; never made people well, happy, or prosperous. If all who are inclined to be critical will for the moment forget personality, and try to imbibe the beautiful, uplifting, and refreshing truths in Science and Health, they will find, as they begin to rise out of their erroneous ways of thinking and living, that they have lost all desire to find fault, either with its message, or with the messenger who was good and wise enough to bring such wonderful truth to the world.

Error has always found fault with the truth and with those who have revealed it, but has error ever gained anything thereby? Has it become "more to be desired"? Has it become beautiful, lovable, trustworthy, or helpful? Have the faultfinders who have perhaps unconsciously permitted themselves to become channels for error, become thereby more happy and peaceful? After listening to Jesus, the people of "his own country" were astonished, and said, "From whence hath this man these things? and what wisdom is this which is given unto him, that even such mighty works are wrought by his hands? Is not this the carpenter, the son of Mary . . . ? And they were offended at him." Their faultfinding attitude hid from them the truth which Jesus would have revealed to them in his teachings and his "mighty works." Those who refused to hear the message of John the Baptist said, "He hath a devil." The carnal mind, which according to Paul "is enmity against God," is a poor judge of Truth and its manifestations. The Pharisees said of Jesus, "Behold a man gluttonous and a winebibber, a friend of publicans and sinners." Yes, he was indeed their friend, but they knew it not. "He came unto his own, and his own received him not." The people who found fault with Jesus, accused Paul of being "a pestilent fellow."

Strange as it may seem, it is not those who profess no religious belief or inclinations who find the most fault with the heralds of Truth, and with their message. No, it ever has been that those who profess to love and even teach the truth, have been the most bitter in their denunciations of and their antagonism to its clearest statements, if these conflicted with their own opinions.

It is high time, now that the world acknowledges to so large an extent the genuine worth of Christian Science, that its opponents cease their unkind criticisms. If all those who desire help from Christian Science would honestly and earnestly try to "seek the pearl of great price," the truth contained in Science and Health, and be thankful that its author was pure enough to receive it and brave enough to proclaim it, they will find they are "not far from the kingdom" of harmony,—the "wholeness" which they desire, and which is promised to every sincere seeker of Truth.

ETERNAL LIFE.

The thought of God awakes my life,
And brings to me a joy sublime;
The realm of toil, the sense of strife
Are all forgot when Thou art mine.

When I am Thine then Thou art mine,
And all I am beholds Thy face,
Through all my soul Thy light doth shine,
And give me life and truth and grace.

The oneness of my life with Thee
Creates sweet rest and peace and joy,
And all there is of love in me
I give to Thee without alloy.

Thy depths of life, Thy breadth of love
Encompass me on every side;
In Thee I live, in Thee I move,
And in Thee am I glorified.

This sweet accord, O God, with Thee,
Jesus my Lord did live and show;
Eternal Life it is to me,
And all I ask to feel and know.

O fellowship with perfect Life,
As come and go the endless years!
This harmony without a strife
Excels the music of the spheres.

REV. D. M. BROWN.

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SELECTED ARTICLES.

[From the *New York World.*]

Episcopalians along with other sects are asking themselves what is behind the extraordinary growth of Christian Science. Why have the adherents of the new faith increased eightfold within ten years, passing the Universalists in number and almost equaling the strength of Unitarianism? Their converts represent a loss from the orthodox denominations, for except for a negligible number of former non-churchgoers they have been recruited from Baptist, Methodist, Presbyterian, and Episcopal churches, even from Jewish synagogues.

The offhand and no doubt the main explanation of the vitality of the new faith is the appeal it makes through the spiritual healing of disease. The institution of a "class in healing" by the Emanuel Episcopal Church in Boston, bears interesting testimony to the present recognition of this principle by other communions.

But beyond this fundamental doctrine, Christian Science must be thought to be gaining at the expense of the older denominations by reason of the latitude of belief it permits. By going to the Bible direct for what the Bible has to teach, with no intermediary but the explanatory commentary of its Founder, it avoids all subjects for controversy. Having no sermons, it affords no inlet for "higher criticism." It rules out ritual and dogma as unessential and averts all danger of dissension over incense and altar candles. Contention regarding predestination or infant damnation and subtleties of dispute concerning transubstantiation do not arise, for there is nothing to provoke them.

Are not these important causes of the inroads Christian Science is making on the orthodox churches? Are they met by disciplining pastors for doctrinal transgressions?

[Anna H. Carter in the New York *Sun.*]

Christian Science, in common with other forms of religious faith, reforms and regenerates morally and spiritually. Great numbers of Christian Scientists continually testify to improved moral conduct and to elevated spiritual experience, resulting from their interest in Christian Science. If its work were confined to this field alone, it would receive no more criticism than is incurred by forms of faith working only for moral and religious ends; but because Christian Science makes such strong and radical claims to heal disease it is sharply attacked, and because it has made these claims good by actually healing the sick and diseased it has been bitterly opposed.

That Christian Science, however, does heal the sick is sufficiently proved by the growth of the movement, which now includes thousands of people. This growth has taken place within fifteen or twenty years, and has been brought about almost entirely by the successes of Christian Science in healing disease. The growth of Christian Science is a matter of wonder when we consider the radical nature of its teachings respecting disease and sin, and the very strong tendency in us to cling to what is familiar, particularly to what has been taught us as true and final.

To say that Christian Science does not heal disease is to say that thousands of intelligent, sensible, honest people either do not know what they are talking about or are deliberately telling what they know to be untrue. Such, perhaps, might be said were Christian Scientists few in numbers and confined to out-of-the-way corners of the country; but since they number tens of thousands and are scattered over the globe, to prove such assertions becomes a somewhat more formidable undertaking.

And why should this army of reputable men and women say they have been healed, many declaring they have been brought from death's door, if they have not been so healed? Furthermore, why should their word respecting their cure be disbelieved? In our efforts to hold on to what ized by public opinion we are too apt to overlook tions. Think of the countless numbers who di spite of the most careful use of material means. the countless others who suffer without prospec from these means. The condition of these hel under ordinary healing means, not only points to t tions of such means, but it explains in part also tl of the Christian Science movement. It is becaus being relieved daily by it that it continues to gro is because also of the great moral and spiritual bestows that the ranks of Christian Science are steadily enlarged by thoughtful, earnest people not need of physical healing. And besides this ever-i body, so vitally interested, there are many more silent in the presence of the results of Christian These are not criticising what they do not unders with open minds are willing to trust the worth ar of Christian Science to the test of time, knowing tl hood and sham have no permanent place, and that and the genuine, in spite of time or circumstance, vive and become our final authority. From such, Science has received in the past and will continue t in the future the consideration its character and demand.

[Frank W. Gale in *The Wasp*, San Francisco, Cal.]

In a recent issue of your paper there app criticism of Christian Science that seems uncall Why should the simple announcement in the pre Charles A. Baldwin had been healed of tubercul the bone through Christian Science be discredited an the basis of unkind remarks? Surely to be healed i thing to rejoice over rather than to criticise because not accomplished by the ordinary medical methods healing of the sick through Christian Science is s established in these days that the well informed are n prised nor incredulous when the cure of some promin dividual is referred to.

As Christian Science is indeed a science that r studied and demonstrated, it is not strange that man have received its benefits should give up their form cupations and devote their time to the study of Ch Science and its application in healing and helping who are in need. As the fishermen left their nets in to become disciples of Jesus and preach the gospel an the sick, so in this age those engaged in various pu are hearing and responding to the call of Truth, and ing their old vocations in order that they may engage i healing ministry. Jesus said to his disciples, "Ye shall the truth, and the truth shall make you free," and t the same understanding of spiritual truth makes man fi

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[Albert E. Miller in *The Reading* (Pa.) *Eagle.*]

Sufficient time has elapsed since the publication of report of the paper on Christian Science read at the theran conference at Boyertown to relieve one of any sible charge of acting hastily in offering a reply to objections lodged against Christian Science in the pape question.

Let us glance for a moment at the leading staten in the report: "The speaker said that to handle the ma properly would require more reading than he had done had not even seen the books of its Founder." One har needs to point out to the fair-minded readers of your pa the necessity of rejecting as utterly unworthy of belief statements of any individual concerning any subject wh soever who starts out by announcing that he has not tak the trouble to go to the authorities on the subject which proposes to discuss. Would this gentleman, for instan like to have the situation reversed and to have his own fait which is presumably based on the teachings of Luther, tri

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and found wanting without the objector first having looked into the teachings of Martin Luther? As a result of this very questionable and one-sided method of considering Christian Science, we find that both the premises and conclusions as published are utterly at variance with the truth. Now let me for a moment offset this gentleman's statements concerning Christian Science by writing down a few facts:—

The Founder of Christianity instructed his followers to "preach the kingdom of God, and to heal the sick," and he proceeded to show them how this should be done by innumerable examples. Said he, "The works that I do shall he do also," and for several centuries many of those who believed on him were not only saved from sin, but from sickness as well, through the operation of their faith. Throughout succeeding generations those who worshiped the Father in spirit and in truth were seldom without tangible evidence of the efficacy of their faith in God to heal their bodily ills, as well as to supply their spiritual needs. It is recorded that on at least one occasion Luther healed physical disease through faith in God. Religious reformers, as a rule, have repeatedly drawn attention to the much ignored admonition of our Master to regard our heavenly Father as one who heals our diseases as well as forgives our iniquities.

A volume could be written in refutation of the many misstatements which our friend has managed to introduce in his paper on Christian Science. Time and lack of space forbid the answering of his charges in detail. His objection to the offering of prayers for the recovery of the sick as a profession, comes with ill grace from one who follows the profession of offering prayers for the reformation of the sinner. Prayer, as taught in the Bible, should heal as well as save, and is so understood by Christian Scientists. Let this objector investigate Christian Science without prejudice. Let him approach it with a desire to know its truth. Its cloud of witnesses will welcome any sincere inquiry, and will speedily assure him that their ills, which were healed through Christian Science, were more than imagination, and that their sicknesses were physical as well as mental. Furthermore, he will learn that their faith in God is of the kind that knows no questioning or turning back. It abides with them in their hour of need, as well as in their day of strength, and they are ever ready to offer "a reason of the hope" that is within them.

[H. Cornell Wilson in the New York *Lumber Trade Journal*.]

Christian Science would be very superficial indeed if its results in business or in other departments of human experience depended upon the thinking of other people. Such, however, is not the case. I speak of this because of a paragraph published in a recent issue of your paper. This paragraph says, "If you take the Christian Science view of business, that is, if you believe that business is going to be good, then it will be excellent the coming fall."

Such a line of reasoning, if carried to its logical conclusion, would mean that disaster could be brought about if everybody, or even a majority of the people, believed in it. This notion followed out would develop two active opposing factions (of belief) on practically every question, the state which prevails pretty much among men to-day. But this does not suggest Christian Science or its fruits in the least.

Christian Science, as its name implies, is the Science of Christianity, by means of which one may arrive at the correct solution of all the problems of existence, whether they relate to business, morals, or to bodily health. The standard to be attained being perfection or Truth,—as in mathematics,—and the means to the end being Christian or spiritual as opposed to material, nothing short of a right or "good" answer can be the outcome if in our work we adhere strictly to the unfailing Principle which governs all cases.

The optimism so often ascribed to Christian Scientists is not predicated of the selfish interests of men. It is founded upon the irresistible action of divine Principle, Truth, which is always right and governs the universe, including man, harmoniously. A reason for the optimism felt by Christian Scientists is to be found in the fact that they have been taught a positive rule by which they can successfully work out their salvation in accordance with the Principle that works together for the good of all.

Let me thank you for your courtesy in using this letter to correct the erroneous impression of Christian Science conveyed in the original paragraph.

[We assure our correspondent no disrespect was intended. We are broad enough, we hope, to have the greatest respect for all forms of religion, Christian Science included. We can find "books in the running brooks, sermons in stones, and good in every thing."—EDITOR.]

[David B. Ogden in *The Moulton* (Ore.) *Eagle*.]

Christian Science maintains that violation of God's law alone should bring suffering, and the study and application of this teaching is enabling the Christian Scientist to distinguish between that which human theory and tradition call law and the unchanging law of a just and loving God, thus making him willingly obedient to this law and its demands. Each student of Christian Science is proving true, in some small measure at least, that "the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Christian Scientists are not such by reason of a theoretical adoption of an unprovable premise, but have confidence in their accepted faith because of the demonstrated good which has come into their lives through its application; and it is believed that the lives of unnumbered men, women, and children throughout this land made happy, are ample evidence that the position of the Christian Scientist in contending for the supremacy of good and the unreality of evil has not been taken in vain.

[A. W. Mainland in *To. n Topics*, Winnipeg, Man.]

While Christian Scientists accept the Scriptural account of the miraculous feeding of thousands, they do not believe that Jesus mesmerized the multitudes into believing that they had partaken of food that had only a fabulous existence, but that he actually multiplied the food through his higher understanding of the creative power of divine Mind. They do not, however, claim to perform such miracles to-day, but are proving to their own satisfaction that through the greater freedom from worry and sickness and the consequent greater mental activity they are able to supply themselves with the necessities and comforts of life more easily than before Christian Science came to them. Science and Health, pages 254 and 461, says, "To stop eating, drinking, or being clothed materially, before the spiritual facts of existence are gained step by step, is not legitimate." "I do not maintain that you or I can exist in the flesh without breath, food, and raiment; but I do believe that man is immortal, and that he lives in Spirit, not matter."

When the critics of Christian Science become candid enough to investigate it fairly and see that "thinking" logically and intelligently is widely different from imagination, they will drop their false criticisms of it and join the already large number of bright, intelligent thinkers of to-day in bidding it Godspeed for the great good it is doing in saving and uplifting the race.

I would just like to add that there are copies of the Christian Science text-book in the public library, so that those who care to may inform themselves on the subject.

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[From the *New Haven* (Conn.) *Register*.]

Invitations are out for a lecture on Christian Science by Edward A. Kimball of Chicago, who is described as a member of the Christian Science Board of Lectureship of The First Church of Christ, Scientist, Boston, Mass. This simple statement would indicate that the local followers of this religious society in this city and surrounding neighborhood, with their friends, are to be addressed by one of the most distinguished members of the Church.

It is not, however, with that phase of the event we wish to deal briefly. More interesting is the act of the officers of the Mishkan Israel Temple on Orange Street in opening its doors to this religious society. The hospitality of the managing officials of the temple can be ascribed to one motive only, and that the willingness to recognize the right of all to their particular methods of worship and belief, and to the readiness as well to share their spacious quarters with earnest people whatever their errand, provided it seriously pretends to benefit humanity.

The officials of Mishkan temple have taught the people of this city and other cities a lesson in good breeding and religious toleration which ought not to be lost sight of. They are as ever faithful to the doctrines of their historic church and are splendidly not afraid that their beautiful temple will be desecrated by the presence of another religious society. The oftener these things are done the nearer shall we all come to the fatherhood of God and the brotherhood of man.

[From the *Waco* (Tex.) *Times-Herald*.]

Phillips Brooks said, "Prayer is not conquering God's reluctance, but taking hold of God's willingness." It is not our purpose to provoke controversy, but it does seem to us it is the grasping of the above truth that has given impetus to the Christian Science cult. We might go on to dissent from many of the deductions of these people, but, as stated, we are not seeking controversy. With those of us who believe in God it is too often the case that we have the idea, either expressed or implied, that it is God who must be moved, when, as a matter of fact, He only waits for us to appropriate His blessings. Do we need help? It is already provided. Do we want peace? It is ours any moment we will to do God's will. Verily, "prayer is not conquering God's reluctance, but taking hold of God's willingness."

[Albert Cope Stone in *The Warrnambool* (Australia) *Standard*.]

In reference to our critic's objection to the Christian Science interpretation of the Holy Ghost, Christian Science teaches that the Comforter promised by our Lord is the spiritual consciousness of the omnipresence of God as divine Love,—the unfolding of the spiritual unity of God and man,—and the revelation to man's consciousness that the "Spirit of truth" is come and is leading him "into all truth;" that, as a result of this spiritual illumination, he may accomplish, through divine power, the mighty works indicated by Jesus when he declared, "Greater works than these shall he do; because I go unto my Father."

[From *The Alumni Register* of the University of Pennsylvania.]

The most significant fact in the annual statement of Dr. Rudolf Tombo, Jr., of Columbia, of the attendance at American universities, published in *Science* of December 8, [1905], is that Pennsylvania's Medical School, alone of the medical schools of the great American universities, shows an "increase of note" this year. Our gain is thirty-three. We shall not attempt to explain why medical schools generally are attracting fewer students, but we cannot be but doubly self-congratulatory that in spite of such a condition we have substantially increased our attendance.

THE LECTURES.

LONDON, ENGLAND.

Christian Scientists from every part of London flocke the Queen's Hall last night [Nov. 1] to hear what amou to an authoritative statement of their faith from one its leading exponents. In view of the recently-rene controversy concerning Christian Science, and the inte which is taken in the personality of its Leader, Mrs. E an extended report of this declaration is published be Hundreds of interested outsiders attended the gather and the great building was thronged in every part. sections of society were represented, either in the auditorium or on the tastefully-decorated platform, but predominant element in the assembly was formed by fessional men, who in scores of cases were accompanied their wives and daughters.

The importance with which the Christian Scient present regarded the occasion was made abundantly evid by the hush of keen expectancy which fell upon the wait thousands when the chairman introduced the speaker of evening, the Rev. Arthur R. Vosburgh. Mr. Vosburgh his lecture said in part,—

Every great religious movement that has marked a spi ual epoch has always been dominated by some transcend character. There has always been some Moses or Sam or David, some Paul or Luther or Wesley to go bef and lead forth the people of God. And every moveme that has brought humanity nearer to God has in doing t elevated human thinking and living into realms where th have become more gentle and pure and good. So wh such a movement as Christian Science came into t world it was inevitable that there should be a divinel ordained one to reveal and lead the way; and because it inevitable that the knowledge which is divine power sh come in gentleness, beauty, purity, and light, it was in t native order of the divine fitness of things that this o should be a woman.

It is a matter of common knowledge that Mary Bak Eddy is the Discoverer of Christian Science, and th this discovery came about through her own healing When God has a message of Truth to give to the worl He always prepares the way for the message, and H fits, prepares, qualifies, and calls His messenger. It i evident that one who should first be sufficient unto the tas of gaining such an insight into the nature and genius o Christianity as to grasp its hitherto unknown Science, an then of formulating and stating this Science, must bring remarkable endowment, both intellectual and spiritual.

Humanly speaking, Mrs. Eddy has the incentive and in spiration of the ideals of an illustrious and God-fearing ancestry. Her home nurture and training ever emphasized intellectual, moral, and preeminently spiritual ideals as representing the real values of life, and there were given her generous opportunities for intellectual training and culture. Then came years when adversity and affliction wrought chastening and purification, and finally came the hour of supreme experience, when the power of God lifted her out of the death-shadow, and healing came in a spiritual realization of what in her own words is the "living, palpitating presence of Christ, Truth." Thus, out of this experience she emerged with a great spiritual elevation and illumination, and conjoined with this an intellectual clearness and breadth that could not rest until it had gained the explanation of her divine healing. In other words, this healing—bringing not only physical restoration, but a wonderful baptism of spiritual light and power—was a definite fact, and for this sublime fact, as for every fact, she felt there must be a scientific explanation. This explanation she sought and found.

For this quest she had received a preparation along an-

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other line of experience. In her study of homeopathy she had noted often that prescriptions in which the drug had been so highly attenuated that it had practically disappeared, healed cases which the larger doses failed to reach. Even unmedicated water or pellets frequently effected the same result. Only one explanation for this appeared, and that was that it was faith in the prescription itself which wrought the cure. Out of all these experiences she had become convinced that healing of any kind is always of mental procurement, and through her own healing she reached the understanding that God, divine Mind, is the true curative Principle. Thus she arrived naturally at what she has given as constituting the central idea of her discovery—"the Scientific certainty that all causation was Mind, and every effect a mental phenomenon" (Retrospection and Introspection, p. 38).

The Tribune.

PHILADELPHIA, PA.

To an audience which filled every seat in the Academy of Music, Mrs. Sue Harper Mims of Atlanta, Ga., a noted lecturer upon Christian Science, told last night [Oct. 30] of the work of Mrs. Mary Baker Eddy, the Discoverer and Founder of Christian Science. In her lecture Mrs. Mims said,—

You have all doubtless read or heard of a strange, absurd story about Mrs. Eddy and of the ridiculous statement of an impersonation of Mrs. Eddy by Mrs. Leonard of Brooklyn. I know both of these dear women. Mrs. Eddy is the most unique woman in the world, and at what to human sense seems an advanced age she leads the most remarkably spiritual and intellectual movement of all the centuries. Her very being is a rebuke to the greed, the dishonesty, the sensualism of the human or carnal mind, and this serpent of materialism strikes back at the pure idealism that rebukes it. When I read those absurd charges there rose to my vision my own visits to and impressions of this dearly beloved woman. I saw again that exquisite cameo-classic face, chiseled by holy thoughts into a charm and majesty beyond words, the united strength and sweetness of her air and manner, the radiance of her spirit, with love illuminating her face and eyes. I also know personally dear Mrs. Leonard—incapable of a fraudulent or deceiving act. The whole story is absurd. And now what has this saintly woman, Mrs. Eddy, done for the world? Let us look at her work from the side of philanthropy.

If some one should show us the way to heal the world by spiritualizing and evangelizing humanity, would it not fulfil every requirement demanded by the world's great need? Even the great and crying evil of poverty is included, for Jesus' words show that, by a divine law of sequence, if we seek first the kingdom of righteousness, all these things that the Gentiles seek shall be added; and these results are being experienced by untold numbers of people on this earth today.—*The North American.*

PASADENA, CAL.

Mr. Henry Van Arsdales, in introducing Judge William G. Ewing, who lectured on Christian Science Oct. 29, said in part,—

The inquiry, What is Christian Science? will always be entirely satisfied with ascertaining what Christianity is. Now, whether we go to the dictionaries or to the hundred and one theological schools for our definition of Christianity, there still remains an authoritative source which cannot be disregarded; namely, that of the Founder of Christianity himself, Jesus the Christ. It is related in the fourth chapter of Luke's Gospel that in the very beginning of Jesus' ministry he appeared first in the synagogue in his home city, Nazareth in Galilee, on a Sabbath and stood up to read. There was given him the roll of the prophet Isaiah and he read this from it: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." Then it is stated that he closed the book and said, "This day is this scripture fulfilled in your ears."

Here is a definite statement of what Christianity is; revealed by the infinite himself to the prophet, and confirmed by Christ Jesus at the beginning of his mission for the saving of mankind. In this statement is a full and complete salvation from all the ills of mind, body, and heart, from sickness as well as sin. No one has ever had authority to separate the message, and the wonder is that it has remained for the Leader of Christian Science, Mrs. Eddy, to point out that this message and the accomplishment of it was not alone to the first century, but to this century and for all time. Not only this, but Mrs. Eddy and her followers have gone farther and proved that the healing of sickness must follow the understanding of Christianity. Jesus said, "I speak not of myself: but the Father that dwelleth in me, he doeth the works." "He that believeth on me . . . greater works than these shall he do, because I go unto my Father." This Father is God, omnipotent, ever-present divine Love, from whom man cannot separate himself, if he will only reach out for Him. It is divine Love that does the work in Christian Science; the Holy Spirit prompting to do the work involved in Jesus' definition of Christianity.—*Correspondence.*

RILEY, KAN.

Mr. Bicknell Young of Chicago delivered a lecture on Christian Science at Sargent's Hall last evening, Nov. 13, which was greatly enjoyed by all. The speaker was introduced by Rev. Mr. Brown, a Baptist minister of Clay Center, who had been healed by reading Science and Health after many physicians had pronounced his case incurable. The hall was quite well filled; nearly all our business men were present, but the threatening weather kept many from the country away. We have planned to have our next lecture on a Saturday afternoon, since all farmers go to town on that day.—*Correspondence.*

LECTURES AT OTHER PLACES.

Stephen, Minn.—Miss Mary Brookins, July 17.
Wichita, Kan.—Miss Mary Brookins, Oct. 7.
Greenville, Mich.—Miss Mary Brookins, Oct. 28.
San Jose, Cal.—Judge William G. Ewing, Nov. 1.
Janesville, Wis.—Rev. William P. McKenzie, Nov. 2.
Ocean Park, Cal.—Judge William G. Ewing, Nov. 3.
New Castle, Col.—Bliss Knapp, Nov. 4.
Le Mars, Ia.—Rev. William P. McKenzie, Nov. 5.
Glenwood, Col.—Bliss Knapp, Nov. 5.
Monmouth, Ill.—Hon. Clarence A. Buskirk, Nov. 6.
Elk Point, S. D.—Rev. William P. McKenzie, Nov. 6.
Rock Island, Ill.—Edward A. Kimball, Nov. 8.
Santa Cruz, Cal.—F. J. Fluno, M.D., Nov. 8.
Kirksville, Mo.—Rev. William P. McKenzie, Nov. 8.
Potsdam, N. Y.—Judge Septimus J. Hanna, Nov. 8.
Guernsey, England.—Rev. Arthur R. Vosburgh, Nov. 8.
Ottumwa, Ia.—Rev. William P. McKenzie, Nov. 9.
Joliet, Ill.—Edward A. Kimball, Nov. 9.
Bromley, Eng.—Rev. Arthur R. Vosburgh, Nov. 10.
St. Louis, Mo. (Second Church).—Miss Mary Brookins, Nov. 11.
Buffalo, N. Y. (First Church).—Mrs. Sue Harper Mims, Nov. 11.
Springfield, O. (Second Church).—Judge William G. Ewing, Nov. 11.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book does not consult nor read letters on disease. Writing to Mrs. Eddy *is not* prohibited. Take no notice of startling reports about Mrs. Eddy. Our Committee on Publication will be reliable on this subject. *Beware of counterfeit letters.*

[From the *Boston Transcript*.]

VISITS MRS. EDDY.

Concord, N. H., Dec. 18.—Lord Dunmore visited Mrs. Mary Baker G. Eddy here yesterday, and after an interview with her of nearly an hour gave out the following statement:—

"I was immensely struck with Mrs. Eddy's personal appearance and with the activity with which she got out of her carriage unaided and stepped into the hall. When I was ushered into her presence I could not help remarking to her that she was looking much better and younger than when I saw her last, and during the whole of our interview, which lasted for upwards of three quarters of an hour, I was struck with the remarkable vigor of her mind and the extraordinary memory which she displayed for events which had taken place when I first had the privilege of seeing her about seven years ago. She showed wonderful interest in everything which pertains to the Christian Science movement in Europe and was most interested to hear how well the lectures were attended and received by the English people."

NOT A RELIGIOUS FAD.

SOME of those who criticise Christian Science do so under the impression that it is not Scriptural, and that its adherents do not study the Bible; but this is a great mistake, as there are no people who, as a class, give so much time and attention to earnest, systematic Bible study as do Christian Scientists. A sample of the criticisms to which we refer is the following extract from the remarks of one of the speakers at the Baptist State convention recently held at Saginaw, Mich. We copy from *The Detroit Journal* as follows:—

"Rev. J. E. Smith of Kalamazoo, in his sermon last night, said: 'The young man of to-day is eager to learn and is picking up information from every source. Because orthodox religion is not presented to him in a more attractive form, he turns to the teachings of Christian Science, etc., which are making great inroads on the Church. Their literature, skilfully written, often read in secret, catches the youthful imagination. To counteract these influences and protect the young man, he should be made to read the masterpieces of literature and not read about them; study the Bible, not about it; study Christ and not about him. To be a Christian is to know Christ and not just to know about him. The saving of young men from the religious fads is the Church's great problem.'"

The first of the six tenets of Christian Science, written by Mrs. Eddy and published in her book Science and Health (p. 497), is as follows: "As adherents of Truth, we take the inspired Word of the Bible as our sufficient guide to eternal Life," and that this is no idle statement of faith is proved by the prominence given to the Bible in the public services of the Church. At these services fully two thirds of the time is given to the reading of the Scriptures, the Lesson-Sermon alone being more half made up of Bible references, and this Lesson-Se is not only read at the Sunday services, but it is st every day during the week by the members of the Ch Moreover there are very few Christian Scientists wh not, in addition to the study of these Lessons, pursu systematic daily study of the Scriptures.

The study demanded by Mr. Smith is precisely the s voluntarily taken up by Christian Scientists, and the p of their standing as Christians is their ability to do works which our Master demanded of his followers. it is a "religious fad" to heal the sick through spir means, then Christian Science is a fad, but in that case term will also apply to the work of Christ Jesus, who only healed the sick in large numbers, but also comman his disciples to do likewise.

The literature of Christian Science appeals not alon the young, but to men and women of every age and e position in society. ARCHIBALD MCLELLA

HOLY DAYS AND HOLIDAYS.

IN St. Paul's Epistle to the Colossians, he presents a wonderful way the allness and fulness of the Christ-i and says, "Let no man therefore judge you in meat, in drink, or in respect of an holyday . . . which are shadow of things to come; but the body is of Chri Even at that early date in the history of Christianity th was a disposition on the part of some to retain many the forms and observances to which they had been acc tomed, whether Jews or Greeks, and thus to obscure simplicity and power of a purely spiritual religion. W wonderful clearness Paul refers to outward forms as ty and shadows, and in the Epistle quoted he asks, "If be dead with Christ from the rudiments of the world, w as though living in the world, are ye subject to ordinances

The great apostle was contending here for the freed of all Christians from whatever tended to hold them su ject to materiality or any of the requirements of t "fleshly mind." This misnamed mind has ever been deceiver, and, under the guise of observing "holy day has led mortals away from the service of Spirit, God,- an error which was rebuked by the prophet Isaiah, who sa that the true observance of an "holy day" was not in "fin ing thine own pleasure, nor speaking thine own words, but rather in undoing "the heavy burdens;" letting "th oppressed go free;" and in dealing "thy bread to th hungry." Thus doing, says the prophet, we shall hono God and "delight" ourselves in Him. He adds, "The shalt thou call, and the Lord shall answer . . . and th Lord shall guide thee continually."

It is too true that mortal sense has ever led men to mak of the holy day a holiday in which to indulge selfishnes and a false sense of pleasure, with the inevitable result o disappointment and vain regret, which teach no real lessons it is Truth alone that can do this. In Christian Science we are learning to give up an uncertain, an unreal sense of pleasure for a perennial peace which ofttimes blossoms into joy. Our anniversaries become indeed holy days when we no longer mourn over lost friends or lost opportunities, but when, instead, we pause to view "all the way" by which Love has led us on our journey from sense to Soul. If we have failed in learning some lesson in the past years, we may master the problem in the clearer light of to-day, for divine Love waits ever to help us to the final victory over all that is unlike God. To Christian Scientists the supreme gift of Love is the understanding of Christ, Truth, by which every victory over evil—sin, disease, and death—must be gained, and by this understanding and these victories each day becomes a holy day.

At this season we may recall with much profit the following words of our beloved Leader, taken from "A Christmas

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Letter." She says, "O glorious Truth! O Mother Love! how has the sense of thy children grown to behold *Thee!* and how have many weary wings sprung upward! and how has our Model, Christ, been unveiled to us, and to this age!" (Miscellaneous Writings, p. 160). If we truly enter into the spirit of this prayer, it will make of Christmas day a holy day whose inspiration will abide with us through all the year; help us to feed the hungry with the bread that satisfies and lead them to the Father's house. Thus doing we shall indeed realize the promise of Whittier's beautiful words, "The days shall all be holy time."

ANNIE M. KNOTT.

THE MEANING OF CHRISTMAS.

FOR all Christian believers the Bethlehem story must ever retain its sweet and incomparable charm. The rehearsal of its familiar incidents prompts one instinctively to bless the eyes that saw its star, the ears that heard its song. The Messianic coming has ever been thought of and referred to in Christian literature as heaven's incomparable gift to humanity, and as such, a false and inadequate sense of this coming could but prove a supreme disadvantage and misfortune. Human experience abundantly establishes the fact that the ill attending a false and ignoble sense is always measured by the height and glory of that which it misrepresents and wrongs, and the sad significance of this law is seen in the relation which, in all the centuries, an imperfect and inadequate concept of the Christ-coming has had to Christian life and history.

All Christian people recognize the appearing of the Bethlehem star as the symbol of the manifestation of God for the redemption of mankind from sin, disease, and death. If, however, the coming of the Christ to humanity be associated in thought with this wondrous event alone, a necessarily universal experience becomes restricted thereby, and humanity is robbed of the most practical and significant sense of the Christmas revelation. Jesus taught that his life and works were the expression and outcome of his Father's presence and activity, and no less clearly and specifically did he teach that his life and works were to be repeated in every believer; that he was the Wayshower, his life a model which was to find duplication in the instance of each and all of his "brethren," and that the fact of "God manifest in the flesh" was thus to be made continuous and all inclusive, in fulfilment of the prophetic declaration that "all flesh shall see the salvation of God."

That this was more or less clearly perceived by many in the early Christian Church, as it is understood to-day in Christian Science, is abundantly evidenced, not only in the corroborative healing works which were done by the disciples, but also in their specific declarations. Speaking to those who have received the Christ, Paul says, "Christ in you, the hope of glory." To the Galatians he writes, "Christ liveth in me;" to the Colossians he speaks of Christ as "our life," while to the Philippians he identifies himself with Christ so far as to say, "For me to live is Christ." All of these significant statements are perfectly intelligible when we come to understand in Christian Science that the Christ must come to the consciousness of every believer; that the Prince of Peace is the true concept of God, whose appearing inaugurates in each individual the unfolding in consciousness of the divine ideas. Speaking of her own experience, our Leader writes, "The revelation of Truth in the understanding came to me gradually, and apparently through divine power. When a new spiritual idea is borne to earth, the prophetic Scripture of Isaiah is renewedly fulfilled: 'Unto us a child is born, . . . and his name shall be called Wonderful' " (Science and Health, p. 109).

If in all the years the Christian world had realized and demonstrated the healing and emancipating significance of the Christ coming in individual experience, as it is now made clear in Christian Science, the angels would, ere this, have flooded the earth with their songs, as though the day of its redemption had come. The essential truth of Christmas relates itself to all humanity, and the medieval poet saw this clearly when he sang,—

> Though Christ a thousand times in Bethlehem be born,
> If he's not born in thee, thy soul is all forlorn.
>
> Could but thy soul, O man, become a silent night,
> Christ would be born in thee, and set all things aright.

JOHN B. WILLIS.

THE COSMOPOLITAN MAGAZINE.

There will appear in the February number of the *Cosmopolitan Magazine* a very fine portrait of Mrs. Eddy, also an article on Christian Science by Mr. Charles Klein. Mr. Klein's testimony of his healing through Christian Science was published in *The Christian Science Journal* of October, 1905, and attracted a great deal of attention, not only from those who knew him as a Christian Scientist, but also from the public, which recognizes him as one of the most successful of American dramatists.

LETTERS TO OUR LEADER.

New York, N. Y., Dec. 10, 1906.

Our Beloved and Revered Leader:—We, the students of Mrs. Laura Lathrop, C.S.D., convened in annual meeting, unite in tender, loving greetings to you. We desire to express to you at this supreme moment, as earnestly as words may, our deep and grateful appreciation of your patient, wise, and loving guidance through the wilderness of human darkness, doubts, and fears, and over the Red Sea of error "into the land of Christian Science, where fetters fall, and the rights of man are fully known and acknowledged" (Science and Health, p. 226).

After uniting in triumphal song of praise and thanksgiving to God, the strong deliverer, we pause for a moment to recall one of the many valuable lessons learned of you in our "passage from sense to Soul,"—the lesson that all true and permanent progress is conditioned upon spiritual unity and love. Then, renewing to you, our beloved Leader, our assurances of love and loyalty, and rejoicing in the consciousness of your God-given courage, fidelity, strength, and understanding to withstand the fiery darts of error, we press on "toward the mark for the prize of the high calling of God in Christ Jesus," "till we all come in the unity of the faith, . . . unto the measure of the stature of the fulness of Christ."

Lovingly, gratefully, tenderly yours in truth and love,

H. CORNELL WILSON.
AGNES A. KILLIN.
HELEN RUNYON BALDWIN.
Committee,

Boston, Mass., Dec. 1, 1906.

Dearly Beloved Leader:—The students of Julia S. Bartlett, C.S.D., assembled in annual meeting of their Association, long to give expression to the tender love and proud loyalty for you that fills their hearts to overflowing. We who in past years have wandered confused and weary among the varying beliefs of modern life, now through your teachings have learned and proven that God is with us, is our health and our Life to-day, just as surely as when Jesus proved it, over nineteen hundred years ago. There is not one among us who has not felt the practical benefit, in improved health and surroundings, of your labor for mankind. Our old faiths had taught us the necessity for following Christ; it was left for you, dear one, to show us how to meet this necessity. We have heard from childhood the im-

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perative demand, "Abide in me, and I in you," and it had seemed to us practically an impossibility in the present day; but in your life and teachings we see before us the loving proof that this great demand of Christ can be met, here and now, in the turmoil of the twentieth century.

To many, and perhaps to most of us, God had always seemed unknowable, like an ideally beautiful sentiment merely. You have proven to us that God is the one reality of our lives. Through your teachings our lives have grown broader in interest, deeper in feeling, higher in purpose, fuller and richer in our ability to understand and help our brother. We strive to speak our gratitude and to tell you how we love you, but we realize again how inadequate are words to express our feelings, and we are thrown back upon the proofs of love as given long ago on the shores of Tiberias, when Jesus questioned so earnestly, "Lovest thou me?" asking but one proof of love, "Feed my sheep."

With reverence and loving loyalty,

BERTHA H. WOODS,
CARRIE A. MCFARLAND,
JOHN O. BARTLETT,
Committee.

Kansas City, Mo., Nov. 27, 1906.

Mrs. Mary Baker G. Eddy,
Concord, N. H.

Beloved Leader:—The Inter-State Christian Science Association of Kansas City, Mo. (Adam H. Dickey, C.S.B., teacher), in annual meeting assembled, wish to express to you our unceasing and heartfelt gratitude for having given to us and to the world your book "Science and Health with Key to the Scriptures," which has taught us the true meaning and demonstrable knowledge of God and His universe, and unfolded the "deep things of God" contained in the Holy Scriptures. The persecution that has been aimed at you for the Cause of Christ has made us love you all the more, and awakened within our hearts a keener appreciation of the great and growing sacrifice you are making for mankind, and the inestimable privilege we enjoy in being classed among your followers.

It had been our intention to contribute towards making smooth your daily drive, but we can do what we know you will appreciate more than material things,—we can so order our daily lives by loving and living your precious precepts and following your unselfish example in the service of God and man, as to repay in a slight measure our great debt of gratitude to you, and thus assist in some degree in making your ways "ways of pleasantness" and your paths "paths of peace."

Lovingly and gratefully,

The Association,
ANNAH T. NORTON, *Secretary.*

New York, N. Y., Oct. 29, 1906.

Mrs. Mary Baker G. Eddy,
Pleasant View, Concord, N. H.

Beloved Leader:—Although this may never reach you, in the avalanche of loving letters that must be daily pouring in upon you, the love which goes out with it cannot fail, or return void unto me. I did not come to Christian Science for physical healing, but when, seemingly through curiosity, I first visited a Christian Science church. I found a people who believed in the whole of Christ's teachings, and so far as I could ascertain, were endeavoring to live in obedience thereto. As I took up the study of "Science and Health with Key to the Scriptures," the logic of it appealed to me most irresistibly, and later, when the time came to prove theory by practice and statement by demonstration in the cure of human ills, both mental and physical, I found it not wanting. I have been able to demonstrate, not only for myself but for others, and in my endeavor to live according to the teachings of Christian Science I have become a better man, a better husband, a better citizen. With every waking moment I thank God for the leading which bro into a Christian Science church, and for the time was made possible that through you this truth s made known to the world.

That you have returned good for evil, blessing ing, and love for hate, must be evident to any obse dividual, and in this, your journey Christward, it is prayer that I may prove a worthy and obedient follo

Yours in loyalty and love,
FRANK WE

Oneonta, N. Y., Nov. 25,

Mrs. Mary Baker G. Eddy,
Pleasant View, Concord, N. H.

Our Dear Leader:—Assembled to-day to dedic chapel to the service of God and man, our hearts' gratitude and love go out to God, the giver of all goo are grateful for the revelation of himself, in His W Bible, and in the life and work of Christ Jesus; also proof that he is still revealing himself, as evidenced healing and regenerating influence of Christian S given to the world through you, His faithful messe this age. We are aware that as yet we catch bu glimpses of God as Spirit, of man as His image, or spiritual church, as you have discerned them; we are ever, earnestly striving to understand and demonstrat of this great truth.

Lovingly and gratefully your followers,
First Church of Christ, Scientist, Oneonta, N
MARY B. MOSHER, *Cl*

Utica, N. Y., Nov. 30, 19

Mrs. Mary Baker G. Eddy,
Pleasant View, Concord, N. H.

Beloved Leader:—We, the students of Marie M. A C.S.D., assembled at the annual meeting of our Associ unite in expressing to you our heartfelt gratitude fo example of unselfed love which you are giving to world. Recent events have led us to appreciate as before the demonstration of the truth which constantly phasizes your teachings. Our love for you was neve great as now, and our desire to follow where you lea creases with our understanding of your spiritual ach ment.

HENRY GRANT HOGG, ROSEMARY BAUM,
JOSEPHINE SNYDER, ELLEN LAW PERCY,
For the Association

Knoxville, Tenn., Nov. 12, 1906

Mrs. Mary Baker G. Eddy,
Pleasant View, Concord, N. H.

Dear Leader:—The members of this church desire to press to you their love and gratitude. We realize more fu than ever before that the "everlasting arms" are around yo and all those who follow in the pathway so wisely mark out by you in Science and Health. With humility a meekness we thank you for your courage, wisdom, a fidelity to God.

Faithfully yours,
Members of First Church of Christ, Scientist.
NELLIE H. MATTHEWS, *Clerk.*

Toledo, O., Nov. 25, 1906.

Beloved Leader:—I wish to express thanks and gratitud for the wisdom you have shown in the removal of the edition numbers from Science and Health. It is a step forward and upward; a help to you, to our Publishing Society, to the Reading Rooms, and consequently to the whole Field, since "what blesses one blesses all."

Gratefully yours in truth,
ROSELLA WILSON,
Librarian of Reading Room.

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AMONG THE CHURCHES.

BROOKLYN, N. Y.

The members of First and Third Churches of Christ, Scientist, of Brooklyn, N. Y., held a union Thanksgiving service in the Beth Elohim Temple, Thursday, Nov. 29, 1906, at 10.30 A.M., over six hundred people being present. First Church building being inadequate to seat the congregation, the courtesy extended by our Hebrew brethren in so generously and freely opening their doors to us at this time was another proof of the promise of Science and Health, p. 494, "Divine Love always has met, and always will meet, every human need." At the close of the Lesson-Sermon twenty minutes were given for testimonies and expressions of gratitude for the physical benefits and spiritual illumination resulting from the teaching and life work of our Leader, making of practical use to-day the command of the Founder of the Christian religion, "To preach the kingdom of God, and to heal the sick." The union service in this temple bespeaks the consummation of the hope of Christian Science; namely, the realization of our Father-Mother God and the brotherhood of man, and more clearly unfolds the definition of the true children of Israel, "The representatives of Soul, not corporeal sense" (Science and Health, p. 583).

In great gratitude we give God the glory for this demonstration, for He brought us forth also "into a large place," He has enlarged our steps under us.

CAROLINE T. BOWKER,
LILLIE OLIN BURCKETT,
JOHN JOSTEN,
Committee.

DARLINGTON, ENGLAND.

A branch church of the parent Vine, The Mother Church of Christ, Scientist, Boston, has been organized in Darlington, England. After the editorial "Orderly Methods Needed" appeared in the Sentinel, Aug. 5, 1905, students of the Christian Science text-book in this district commenced to work more earnestly, knowing that "better churches will be established by healing the sick than by hiring a hall and holding public services if little or no healing is being done."

Each step in our organization has been taken with the thought of helping the individual and bringing out independent trust in God, and it is with gratitude that we can say that every need has been lovingly met. Our aim is to prove a loyal branch church by emulating the example of our beloved Leader, Mrs. Eddy, by overcoming all evil with good, and by realizing that we are not working to form a church militant, but a church triumphant.

MARY LOGAN, *Clerk.*

BROMLEY, KENT, ENGLAND.

Just four years ago services were started in a private house here with an average attendance of ten. On the first of October, 1905, we organized into a society and moved our services to the Gymnastic Hall, and since then the attendance has increased rapidly, until now we have an average congregation of sixty people and a membership of thirty. A Sunday School was opened in December, 1905, with six children, and there are now two classes with a total of fourteen children.

We have during the last month opened a Reading Room, and on the 10th inst. we had the privilege of giving a lecture—the Rev. Arthur R. Vosburgh being the lecturer—in the Lyric Theatre, the largest hall in Bromley. There were between six and seven hundred people present, showing the great interest that has been aroused locally.

L. BEESLEY, *Clerk.*

MONTICELLO, ARK.

Two or three friends here began to meet in a private home about eighteen months ago to read the Lesson, having become interested in Christian Science through the kindness and love of two dear Scientists from Chicago who were spending several months in our little town. The interest grew so rapidly that in a short time it was found necessary to rent a hall down town, and last July we organized as The Christian Science Society of Monticello, Arkansas.

We have an average attendance of fifty and the interest is increasing continually. We have a lovely hall, which is also used as a Reading Room. The demand for Science and Health is very marked. Our hearts are filled with love and gratitude for this wonderful truth that makes free, and our earnest prayer is that we may so grow in grace that our light will shine before men and glorify our Father which is in heaven.—*Correspondence.*

RILEY, KAN.

This locality is devoted entirely to agriculture, and the members of our church all live on farms, most of us from five to seven miles away; therefore we have no Reading Room but keep our literature at the hotel and depot. Besides this we have a mailing list of about fifty persons to whom we send copies of the *Journal* and *Sentinel* regularly every two weeks. We have our own little chapel, which was dedicated five years ago, and while we are few in numbers (fifteen in all) we are working for the advancement of our Cause and are pleased to see people growing more interested from year to year.

MRS. ELLA C. WALTERS, *Clerk.*

LOS ANGELES, CAL.

The meeting last night [Oct. 28] at Simpson Auditorium, by the congregation of Second Church of Christ, Scientist, for the purpose of devising ways and means for the raising of funds for the building of their new one-hundred-thousand-dollar church, soon to be erected by them at Adams and Hoover Street, was a success. Stereopticon views of the plans for the proposed structure were thrown on a screen and were highly approved of by those present.

A number of pledges of money were handed in at the close and the finance committee say that they expect to have no trouble in raising the full amount needed for the building.—*Los Angeles Examiner.*

NEW BRITAIN, CONN.

Articles of incorporation of First Church of Christ, Scientist, of New Britain, were filed in the office of the town clerk yesterday [Nov. 5]. One year ago the Christian Scientists formed as a society, and now this society has been merged into a regularly organized church. This new church enters upon its mission with a charter membership of some forty and with a regular attendance of nearly double that number.—*Hartford* (Conn.) *Courant.*

PICTURE OF THE MOTHER CHURCH.

The picture of The Mother Church and its Extension which The Christian Science Publishing Society now has for sale is a half-tone reproduction, 12 x 15 inches in size, of a view giving the St. Paul Street frontage and Falmouth Street side.

The picture is mounted on a white mat, 21 x 25 inches, and will be sent to any address in a mailing-tube for fifty cents a copy. A dozen copies will be sent to one address for $4.50. Souvenir postals of the same design as the large picture are for sale at twenty-five cents per dozen.

Address all orders to The Christian Science Publishing Society, 250 Huntington Avenue, Boston, Mass.

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TESTIMONIES OF HEALING.

It is over seven years since I began the study of "Science and Health with Key to the Scriptures" by Mrs. Eddy. I had been brought up by good Christian parents, in so far as the old belief of orthodoxy is concerned. They held very fixed views indeed of God and the devil; heaven and hell; with the accompanying thoughts of eternal punishment for all who were not good enough to enter heaven at death. They believed that for such there was no possible escape from eternal torment. I had many years of ever-increasing anxiety and torment (or hell enough here for me), during which time I read and enquired of clergy and doctors, as well as of many good church people, how I might find comfort and peace and know that I was fit to enter heaven. How did they know they were saved? To such questions they invariably replied, "The future is a great mystery; we cannot solve it here." To me this was chaos and darkness, and I was tossed about in many storms by great waves of error,—waves of sickness, doubt of everything, a fear of death and dread of the devil. For seventeen years this was the only answer, All is a mystery, which cannot be solved here.

Christian Science found me sick in mind and body. My first release was on learning that there is no personal devil, that devil or evil, according to the Scriptures, meant wrong thoughts and the mistakes of the fleshly mind. I then reasoned that it was all between God and myself. The fright about the devil being gone, I myself seemed let loose, so to speak, and God not so many impassable miles away, as before, but ever-present. I learned that He is always the same unchangeable Love, and naturally, while the human sense was being healed the body forgot to complain. For a long time it seemed as though it would be impossible for doubt or ailment of any kind to recur again, but for the encouragement of beginners I must say here that these often confronted me, and many times the thought would come, You cannot be quite sure that this is all true; how can you prove it? and the valley would seem dark indeed. Then more earnest searching and prayer were needed, and in those lonely moments our Father's tender, loving hand was guiding me to prove those very things by indisputable demonstrations; hence my strength and encouragement to proceed all along those years. How many perfect realizations of God's presence, in the healing of sickness and the reclaiming of sinners, have been granted, even to me, until not a shadow of doubt remains as to the truth of Christian Science. It only remains for me to live ever close to God. What cannot Christian Science do?

At the end of the year 1904 I had to meet what seemed a very great financial crisis. Years ago I would have joined in the panic and been ill from worry, as indeed I had been for less, before the time of trouble arrived. One tenant after another got into difficulties, thus reducing my income to far less than my necessary expenditure. Then no check for three months, and upon this my banker wrote, demanding payment of an over-draft which had been allowed on account of long drought. To my request for longer time in which to pay, he expressed regret that it could not be given. Besides this, taxes, etc., became due. Oh, how truly thankful and deeply grateful I felt, through it all, for the positive sustaining influence of divine Love. I worked steadily on in the line of the Lord's Prayer, as spiritually interpreted in Science and Health, together with lines 11 and 12 of page 254,—realizing that each day's work had to be done for God, and grace was needed to perform that work to His praise; that there was no time to waste in worrying over troubles a fortnight off. Then came the text, "Seek ye first the kingdom of God, . . . and all these things shall be added;" and so they were, for on the day that each payment was due, the money was there to meet it. No doing of mine—I could do no but the Science work at hand, and wait. At the en the month all debts were paid, and I had nothing to but divine Love. There was no lack! Twice during time the old sense of worry got so far as to say, "Wh you cannot meet the debt?" I just said, in the stre of Truth, "It is ten days yet till that answer is need and the error was silenced.

A deep sense of humility and loving gratitude my whole being,—to God our Father, who had reve himself as the ever-present help and supply in all and means, and that the channel for this revelatio a woman, Mrs. Eddy, whom He has so graciously n pure enough, brave enough, loyal and spiritual enoug impart this message of Truth and Love to me and to mankind. Each day I thank God for the beautiful lived by our dear Leader. I am at present in New So Wales, and there are no Scientists nearer than two h dred miles, except my daughter, who is with me a mem of The Mother Church. I give thanks for the *Sent* and *Journal,* which bring to all readers so much valua help.—MRS. MARY CAMERON, Melbourne, Australia.

[Translated from the German.]

I gladly give testimony that Christian Science has hea me of kidney trouble of many years' standing, which h affected me so that I was afraid of losing my reason. spite of the remedies used, and the different kinds of tre ment, my condition grew worse from year to year. 1895 I began to have very severe stomach and bowel troub The attacks became more frequent, so that I ate my me in anxiety and terror. The disease seemed to have reach its climax when in 1900 I became acquainted with Christi Science. After talking with a practitioner here, I decid to take treatment, and I have never been sorry for it. for felt relief from the first moment; the pain decreased, t digestion became normal, and my courage and love f work returned. After six weeks' treatment I was dismisse as healed, and although the stomach trouble appeared twi afterwards, for four years I have been entirely free fro it. At that time I had almost no understanding of Chris tian Science, but after my wonderful healing I felt a desir to know more of this glorious teaching. I attended th meetings, read eagerly the Christian Science literature, an soon felt richly rewarded, for it opened to me hitherto unknown treasures.

The understanding that evil is unreal, and the recognition of good as divinely real, soon helped me to overcome my lesser ills and difficulties, but last year I was violently attacked by an eruptive disease. I took Christian Science treatment immediately, and was healed in a short time. During this severe illness I could, to my own surprise, be up every day, in spite of a high fever and inability to sleep at night. My friends did not understand how I could get well so quickly without the aid of a physician, but to me this healing was a new proof of the ever-present power of God, to whom all things are possible. This firm conviction has also helped me in demonstrating the power of Truth in different cases for myself and others. Later I was attacked by a painful eye trouble, but was again treated and soon was well; yet not very long afterwards the trouble again appeared, when I searched for the error underlying it, and thus began to work for myself. My work was not in vain, for after a short time the pain disappeared and my eyes became normal. The true recognition of good had set me free. This gave me new courage in assisting others.

For all these blessings I am indeed grateful to God, and hope that many may come into this true Christ-teaching, which I believe is the only one to better mankind and to keep them well.

FRAU H. BAUMANN, Zurich, Switzerland.

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Twenty years ago my mother took up the study of Christian Science in order to help my father, who was suffering from severe heart trouble, and in a short time he was healed thereby. Since then a family of seven of us have not employed a doctor, nor have we used any medicine, but have relied entirely upon Christian Science for healing. At the time it came to us I was a small child, and have practically been brought up in this thought; know the names of very few diseases and almost nothing about them, and never think of using material remedies. As children we had to meet some of the sicknesses supposedly common to childhood, but in each case our attacks were lighter than usual, and they were overcome in shorter time than they generally are. Not only have I found Christian Science a most effective remedy for physical ailments, but I have received help from it in my school and college work. On taking a compulsory examination by a physician at college, I was told I had a spinal trouble and a condition of the heart which would prevent me from taking violent exercise. A short time afterwards I started running in competition for the track team, and as I attained some success in this line, it was desired that I continue. The doctor objected, but allowed me to run one race on condition that I be examined before and after. Finding that my heart gradually improved, although I was engaged in extremely violent strains, he allowed me to continue, but for some time kept a close watch over me. Under Christian Science treatment I continued to improve, until the doctor, much to his surprise, could discover no trouble with my heart, and did not care to examine me any more. Neither did I follow his advice in regard to the spinal trouble, but my back gave me no trouble whatever.

The works of Christian Science alone are sufficient to prove its truth; but to me the faultless logic of its teaching, and the fact that by its interpretation the Bible, which without its light seems filled with contradictions and enigmas, has become an open and understandable book, are quite as convincing. We who have been fortunate enough to gain some knowledge of Christian Science, have found a religion and philosophy which satisfies; one which can be applied to our daily life, and which can be implicitly trusted in the case of physical or other trouble.

I am indeed grateful to Mrs. Eddy for giving us this understanding.—R. L. HENRY, JR., Chicago, Ill.

I was first attracted to Christian Science by hearing that it could make people good. I had always loved the Bible, but in the light of Science it is doubly precious. Many blessings have come to me through Christian Science. The first reading of Science and Health convinced me of its truth, and I knew no power could shake my conviction that it was what Jesus came to teach. The first physical effect was the disappearance of the fear of getting my feet wet, and since that first reading, over fifteen years ago, I have experienced but one sick-headache, whereas I had suffered severely from them up to that time.

About three years ago an almost complete breakdown occurred, seemingly through overwork in school. Through the aid of a Christian Scientist I slowly regained strength, and after a year and a half resumed school work. I am now in better health than ever before. Another trouble that has been removed by Science was a predisposition to homesickness, so great as to make me return home after two weeks' attendance at a normal school. This impression was so vivid that for several years I could not speak of it without tears, but through Christian Science I learned that as a child of God my true home is wherever He is. I later returned to the same school, and completed a four-year course, and for the past year have been across the continent from my former home without any serious attack of the old malady. I am very grateful for the many blessings that have come to me in Christian Science, including the help of the *Journal*, *Sentinel*, and *Quarterly*. Much of the time I have been away from other Scientists, but these helps have made me feel near to them and have indeed been "good news from a far country," which will grow nearer each day if we are "willing and obedient."

My gratitude to our Leader, Mrs. Eddy, can only be expressed by trying to live each day my understanding of the truth that has been revealed through her in Christian Science.—LUELLA M. WILCOX, Ellensburg, Wash.

It is over seven years since Christian Science first came into my life. At that time I was without God and without hope. Not having received a religious training, it never occurred to me to resort to prayer for the cure of any kind of trouble, but I wish to state that I have been healed of many physical ailments through Christian Science prayer alone, which we all learn in due time is the prayer of understanding. Not only have I been healed of bodily troubles, but I have received a great moral uplift through the study of our wondrous text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. Christian Science has taught me to read and love the Bible, although I had, until seven years ago, absolutely no interest in it. My son met with a severe injury to his arm while coasting. He was a pupil in a Christian Science Sunday School, and we both declared the truth, so that fear was overcome at once. The arm was set by a doctor, who said that he would have trouble with it, but the healing was a beautiful and painless demonstration of Truth's power. In a short time he was able to use the injured arm as well as the other.

I am profoundly grateful that Christian Science has come into my life, for now I am no longer without God, hope, or faith. I wish to express my love and sincere thanks to God, and to our dear Leader.

MRS. IDA E. ZIEGLER, Baltimore, Md.

I have several times made the attempt to write a statement of my wonderful healing. It was indeed a wonder to all who knew my condition, that I recovered in Christian Science. I therefore am anxious to lead others to see that there is help for them, even when all earthly means fail to give relief. I feel deeply my inability to express even a small part of my gratitude for the understanding of the truth that freed me from a complication of diseases, when the very best means in *materia medica* had failed to do so. I had gone through three operations at different times, two being within one year, and underwent very severe treatment for stomach trouble, but without getting relief from anything until I came to Christian Science, when in two weeks I was so greatly improved that friends looked at me in astonishment and asked what had helped me. It has been eight years since my healing, and during that time all discords have been successfully met by the understanding of the truth which our Leader has given us in Science and Health.—MARGARET N. ROBBINS, Niles, O.

When Christian Science found me, I was ill mentally and in dark despair. I had a sick baby, and the means used for its recovery I felt to be worse than the disease. When a Christian Science practitioner came to town, after a great deal of persuasion I took the baby to her, though with grave fear. The child was helped at once, but we continued treatment for three weeks. I was perfectly satisfied and relieved of doubt when I learned that Christian Science was the way Jesus healed. I bought a copy of Science and Health, and used the "scientific statement of being" (p. 468) for everything that came up, feeling that the truth would heal; and it did.

My children were so quickly relieved of a contagious disease by the little understanding which I had, that a neighbor said they did not have the ailment. This demon-

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stration naturally made me want to know more of the truth. Since then I have been trying to show by my daily life how glad and grateful I am to know God, how thankful to our dear Leader for Science and Health, and for all the Christian Science literature. I came to Christian Science for physical healing, but I received the spiritual healing also. All that I am I owe to Christian Science.

MRS. EMMA TABASINSKY, Springville, Ia.

I have had so many blessings from the understanding gained through Christian Science, that it would seem ungrateful not to tell of this demonstration. Last April my little daughter, six years old, met with a terrible injury. I was some distance away, but at once began to declare the truth, and when I reached the child I said to her that error has no power. She stopped crying, and while I was washing the blood off I talked to her of the power of divine Love. She was completely healed in a very short time. The fear was expressed that she would lose an eye, but the alarming appearance was overcome. This demonstration of Truth's power is very sacred to us. I realize that the sweet, trusting thought of the child made it easy. She is able to help herself in Science, and others also. Not a day passes but I have positive proof of God' great help in time of need, and I am more thankful than words can express.

I am so grateful to our dear Leader for Christian Science.

ANNA C. BELL, Memphis, Tenn.

It is with gratitude that I give my testimony. For many years I suffered from various ills, and underwent four operations for internal trouble. I spent much money for medical treatment, both in England and America, but without permanent help. When the doctors said they had done all they could for me, then a Christian Science practitioner came to me, and as a drowning man catches at a straw, I clung to Science, and was healed. I had been a physical and mental wreck, and had no hope of ever being better. I had in all four weeks' treatment, and after the first one I left off my glasses, which I had been using for a defect of the eyes. The doctor said I could not possibly do without them; but that was nine years ago, and thanks to God, I have never needed them since, nor have I resorted to any kind of medicine. I am indeed grateful to God, and to dear Mrs. Eddy, through whom this healing truth has again been revealed to mankind.

MRS. EMMA THOMPSON, Leeds, Yorkshire, England.

It is with heartfelt gratitude that I give testimony to the healing power of Christian Science, as shown in the case of our son, fifteen years of age, in March, 1905. While coasting he was so badly injured that for a few days he was unable to move, and suffered greatly. He was hurt on Tuesday and gained so rapidly under Christian Science treatment that on Saturday he was downstairs. One week from the day he was injured he was at school, and the following day played in a game of basket ball. We have had many demonstrations of divine power, and to me they have been stepping-stones to a higher and better understanding of God, the one Mind. My gratitude for Christian Science increases daily. I wish to express my thankfulness to God, and to our dear Leader for my knowledge of Christian Science.—MRS. AMANDA WALKER, Pittsburg, Pa.

About four years ago I found it necessary to have some teeth extracted, and the fear of the pain was more than I could overcome, so I went to a Christian Science practitioner, who gave me treatment. I then went to a dentist who had been recommended, and on examination he found twelve or thirteen teeth to extract. When all was ready he asked if I would take an anesthetic. I answered in the negative. He then brought some brandy, which he said it would be necessary for me to take. I again refused suring him I did not need it. I also objected to the of cocaine. He then warned me of the danger of coll but I told him I felt quite equal to the task, and i found, after he had extracted one or two teeeth, that I giving him my trouble, I would then submit to any t ment he might advise. He then extracted four teeth, asked if I would not rest. I said not until they wer out; and the work was completed without interrup The dentist was much pleased, and said he had never i his practice seen anything like it, with man or woman then told him something of this blessed truth that had g me the strength to endure and quieted my fears. Thi only one of the many benefits I have received from C tian Science, for all of which I am truly grateful.

MRS. M. E. AMELIA DEIGHTON, Toronto, On

Shortly before Christmas, in 1905, my eyes became s sitive to the light and at times quite painful. I asked help from a Christian Science practitioner. Having sc sewing I wished to finish, I worked constantly for sev days, when my eyes seemed to give out completely. S eral years before, my husband had had a similar trouble a one of San Francisco's foremost oculists had pronounce a serious case. Believing my eyes to be in worse condit than his had been, I felt that I was face to face with a v difficult problem. I knew the practitioner to be very fi in her reliance upon Truth, as revealed in Christian S ence, and that knowledge helped me in my decision to r solely upon God for deliverance. I wrote, telling her h urgent was my need of help. I no longer felt any fear to the outcome, though I felt obliged to exclude every r of light from the room, the sense of suffering at times bei intense. There was no visible improvement till the nig of the following day, when the pain vanished, suddenly a completely. There was no further need of a dark roo In less than a week I was using my eyes as freely as eve with no sense of inconvenience whatever, and they ha given me no further trouble. Shortly after this experien my husband's throat became sore, and as we were unable overcome the trouble, we again asked for help. As t treatment was absent there was some delay in reaching o practitioner, but as conditions were made known to h they were quickly overcome. In a week health was r stored and strength rapidly regained.

These and other benefits I have received from Christia Science have assured me that the faithful application o the truth will finally remove every obstacle to the expressio of health and harmony. With gratitude I acknowledge th great good Mrs. Eddy has brought to humanity in thi fuller understanding of God.

KATE B. SEVERSON, Suisun, Cal.

In December, 1905, when I first came in contact wit Christian Science, I was indeed miserable. Afflictions o many kinds had fallen thick and fast around me; some were such as could be put down with a brave heart, but the sickness of my only child, a boy of four, was more than I could bear. He had suffered for over a year, during which time I had five different doctors for him: but instead of improving he gradually grew worse. He lost the power of speech, and in December the last doctor told me he could do nothing more for him, that it was an affection of the brain and he would be an idiot if he lived, as he was getting worse. This was two weeks before Christmas. The night before he had been dreadfully ill, and I was up with him all night, but my decision was made. I threw all the medicines out and took the child to a Christian Science practitioner. He grew better from that day, gradually the different symptoms left him, and after six weeks of absent treatment he was entirely healed. He has never

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taken any medicine since, and is perfectly well, thanks to God and to Christian Science.

HANNAH M. THOMPSON, Denver, Col.

For twelve years I had been most miserable with a complication of diseases. A physician treated me a long time, but I grew steadily worse. When I came to Pittsburg I had three doctors, one after another, then a specialist. They all agreed that it was an abnormal growth which caused me so much trouble. I underwent surgical treatment seven times, and finally the specialist said he had done all he could, but advised me to go to a hospital and have the growth removed. About this time I heard of Christian Science, and decided to try it before submitting to an operation. Under Christian Science treatment I began improving at once, and was entirely healed in six weeks. Later, I applied for treatment for chronic frosted feet, from which I had suffered terribly from childhood. The trouble would begin each year at the first appearance of frost, and would remain until warm weather. I could seldom wear shoes, and stood on my feet with great difficulty. In one week's treatment this condition was entirely healed, and I have had no trouble from it since, now three years. I had spent a great deal for ineffectual medical treatment, while I have paid only a small amount for the help received in Christian Science, and am well.

My husband's healing from catarrhal trouble seems very wonderful to me. He had used large quantities of material remedies, without being healed. He is a locomotive engineer, and after my healing he began to study Science and Health and improved very much during the year. Finally he went to the same practitioner who had treated me, and in three weeks was perfectly healed. He thinks the most wonderful part of his healing is that he has never been tempted to use any profanity or tobacco since he first became interested in Christian Science. We are both very grateful to Mrs. Eddy for this revival of primitive Christianity with "signs" following.

MR. and MRS. JOHN KIND, Pittsburg, Pa.

If any person had told me a year ago that I would become a Christian Scientist, I would not have believed it, but I am grateful to God, and to our Leader, for the blessings I now enjoy through Christian Science. In July, 1905, I received a severe scald on my foot, which would have put me off work for weeks had I depended upon *materia medica*. On the third day after the accident my mother asked if I would like to have a Christian Science practitioner help me. I consented, and was back at work in two weeks. The physical healing was not all. For years I had been a hard drinker; would give up the habit for a while, only to return to it. I tried every kind of material remedy, but it was of no avail. Christian Science cured me of the appetite for drink in six days, and I have never had the least desire to return to it. I know I never can with the enlightment from the divine Mind and the new environment which the change has brought,—a happy mother, sisters, and the return of friends.

I was chef in a hotel when I was first led to the study of Christian Science. Not only was I healed, but an ambition to be a better man was aroused, and most of all I desired to know and to obey the great and only power according to His laws. For over thirty years I had seemingly been in the power of strong drink and tobacco, but both of these were soon given up. Although my work calls me frequently to the bar, these very articles of enslavement make no appeal to me. My whole physique is rapidly undergoing that change of which Paul speaks,—transformation by the renewal of the mind. The effects of fatigue, exposure, and starvation in the Spanish-American war are disappearing, and I am also overcoming a very quick temper.

I hope this statement may do some good to any who may be down under the power of the liquor habit,—that it may help them to see the true light that leads us out of darkness into the brightness of Life, Love, and Truth. I cannot give praise enough to Christian Science for the good it has done me. Through Christian Science I have come to understand more clearly the Bible, and with "Science and Health with Key to the Scriptures" by Mrs. Eddy, what seemed a hard problem is being solved.

ALVA L. SOURBECK, Alliance, O.

Last April I was suddenly stricken with a severe attack of illness and was carried to a hospital, where I was placed under the care of a physician and nurse, who did all they could for me. My suffering was terrible. As day after day passed with no signs of my ever getting well, I expressed to the nurse my longing to go to a Christian Scientist whom I knew, and receive treatment. To my surprise she approved the idea. We planned every way, so that I might be able to take the trip, as it seemed impossible for me, in my condition, to travel three hundred miles. The doctor had told the nurse that he had done all he could for me, that there was no chance at all for my recovery. There was, therefore, nothing left for me to do but to try Christian Science. With plenty of morphine tablets to deaden the pain, I was helped to the train. I reached my friend, and began treatment at once. As a result I was in bed only a week after my arrival, and in four weeks more I was entirely healed.

Words cannot express what Christian Science has done for me. That it heals, I know. I also find that the better I understand its teaching, the better I understand God and my relation to Him—the Bible becomes clearer to me. In all my years of trying to be a Christian I could not realize man's at-one-ment with the unseen infinite as I have since studying Christian Science.

MRS. A. L. JONES, Joplin, Mo.

When I became interested in Christian Science, about three years ago, I was eighteen years old and I thought I was as happy as any mortal could be; but through the truth as revealed in our text-book, Science and Health, I have learned what real happiness is. I know now that it is to be found only in Spirit and not in materiality, and is therefore eternal and indestructible, not transient or dependent on material conditions. Although I did not seek Christian Science for physical healing, it has proved a preventive of sickness, as I have been kept in perfect health during the past three years, whereas I would formerly have two or three attacks of sickness during the year. It has been proved to my entire satisfaction that there is a loving Father, God, who is the ever-present help for our every need, and I am very grateful to our dear Leader, who has made it possible for me to know this and whose loving sacrifice is doing so much for humanity. I am thankful every day that I know about Christian Science and that it is my privilege to help others to learn of this great truth.

CELIA E. ABERNATHY, Kansas City, Mo.

Six years ago, when I first heard of Christian Science, I was in very poor health, suffering with severe rheumatic trouble. I became acquainted with a young lady student of the University of California, who was also a student of Christian Science. She loaned me a copy of Science and Health to read, and also helped me greatly. I have been a constant student of the Science since that time, and I can truthfully say that through Christian Science the above-mentioned disease, and some others, have all been cured. I feel humbly thankful for having been so lovingly helped in Christian Science, and my heart goes out to our heavenly Father, who has met our need in giving us this truth through our beloved Leader. May His choicest blessing ever be hers.—MRS. LUDIE M. BROWN, Gazelle, Cal.

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FROM OUR EXCHANGES.

[*The British Congregationalist.*]

During the last fifty years great changes have passed over the minds of men on religious subjects. . . . Look where one may, he is met with evidence strong and convincing that the churches do not stand, so far as their living faith is concerned, where they stood, and the end of the transformation has not yet been altogether reached. This is true of most countries. . . . The critical period through which the teachings of all schools of theology have passed has removed the old landmarks, changed the standpoint of vision, and thereby created a distrust in the old and a longing for a new statement of the essentials of the faith. The thoughts of many, particularly of inquiring and intelligent youth, are in solution, and require to be crystallized, otherwise they may in the stress of life evaporate into a weak sentiment of little or no practical value. The restatement demanded is not to be of the nature of a revolution, an entire rebuilding on an altogether new foundation. All the great fundamental truths held, in one form or another, by the Church in all ages are not to be thrust aside as if they were of no permanent use in the household of faith. The spiritual realities are the same in all the centuries, though explanations of them may differ according to the idiosyncrasies of their expounders and the spirit of the times in which they lived.

[*Wall Street Journal.*]

Whatever may be a man's own personal beliefs, there is no one who would not prefer to do business with a person who really believes in a future life. If there are fewer men of such faith in the world, it makes a big difference, and if faith is to continue to decline, this will require new adjustments. There are certainly, on the surface, many signs of such a decline. Perhaps, if it were possible to probe deeply into the subject, it might be found that faith still abounded, but is no longer expressed in the old way. But we are obliged to accept the surface indications. These include a falling off in church attendance, the abandonment of family worship, the giving over of Sunday, more and more, to pleasure and labor, the separation of religious from secular education, under the stern demands of non-sectarianism, the growing up of a generation uninstructed as our fathers were in the study of the Bible, the secularization of a portion of the Church itself, and its inability in a large way to gain the confidence of the laboring people. If these are really signs of a decay of religious faith, then indeed there is no more important problem before us than that of either discovering some adequate substitute for faith, or to take immediate steps to check a development that has within it the seeds of a national disaster.

[*The Hibbert Journal.*]

If the Church on her side treats the world as lost and ruined, the world will retort by challenging the competency of its judge. Extremists have not yet perceived how disastrously the dualistic theory thus recoils upon the cause they would defend. They do not see that in condemning the world they condemn themselves. Nor do they recognize that the world is slowly acquiring the functions of a church, that a world-church is in process of formation, embracing multitudes whom they disown, and destined hereafter to do the work which they claim as theirs, only on a scale and with a vigor of which the most daring imagination has not dreamed. If they choose to stand apart, society will leave them in their sublime isolation and go on its own business in its own way. . . . The alienation from the Church life of so much that is good in modern culture, and so much that is earnest in every class, is the natural sequel to the traditional attitude of the Church to the world.

[*The Christian Register.*]

The words of Jesus, "Love one another," are a person direct command. It is to the individual he addresses self, to you and to me. There is nothing so much ne in the world as love, nothing of which the supply is so sr Until the world gets a new conception of this principle, t can be but little hope of a great revival of religion. who is to restore the ideal of Jesus? Why, you an for, if the flower is raised in our little garden-plot, the will spread to neighboring lands.

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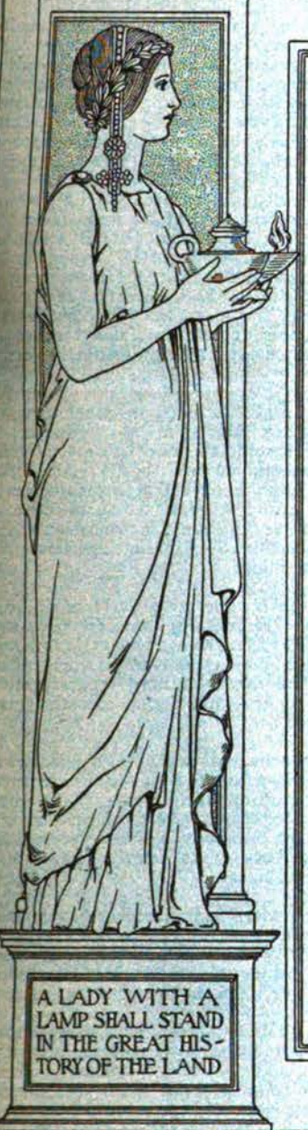
"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

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BOSTON, DECEMBER 29, 1906

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A LADY WITH A LAMP SHALL STAND IN THE GREAT HISTORY OF THE LAND



A NOBLE TYPE OF GOOD HEROIC WOMANHOOD
LONGFELLOW

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
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ITEMS OF INTEREST.

National.

According to the testimony of the Standard Oil Company's own witnesses, just given in the suit brought by Missouri against the trust for violations of the anti-monopoly laws of the State, Attorney General Herbert S. Hadley of that Commonwealth has accomplished practically what he set out to do. The allegation on which the action was based was that the three companies which supplied oil to Missouri were entirely in the control of the Standard, and that they were operated in a manner to prevent competition. Under an order of the courts the Standard officials admitted the control of the stock. The president of the Republic Oil Company of Cleveland, one of the defendants, testified that the concern had already abandoned business in Illinois and Iowa, and that it was getting ready to quit also in Missouri. This he said, was due largely to exposures in the newspapers of the company's connection with the Standard Oil Company. Prior to the campaign begun by Attorney General Hadley the concern was known as an independent dealer, and the belief among its customers that it was a rival of the trust brought it a great amount of business. When it became more and more apparent that the Republic Company was merely one of the many ramifications of the Standard Oil Company, sales fell off to such an extent that it was thought prudent to abandon the business and turn over the properties of the concern to the trust.

Trial tests recently conducted at Sandy Hook developed the fact that one hour's firing of a 12-inch gun will so impair its accuracy as to render it inefficient. Smokeless powder produces rapid deterioration of these great guns. The 12-inch guns now mounted or building for coast defence purposes number one hundred and five. The construction of each has cost the Government about $75,000. Fourteen-inch guns with shorter barrels and greater capacity of initial velocity will be constructed. To build the first 14-inch gun and carriage has required an expenditure of $132,000, but if the calculation of ordnance experts prove correct the other guns of this type can be built and mounted for about the same cost as the 12-inch guns.

Experiments conducted by the Signal Service within the past few months have resulted in the construction by the Government of a number of portable wireless outfits, and they are now being distributed among the various commands. These outfits can be transported on the backs of three horses, and can be set up in twenty minutes. They can transmit messages about one hundred miles. The coast artillery stations will be fitted up with the same outfits, from which communication may be had with ships at sea and transmitted to the field if necessary.

Extensive land frauds in the Indian Territory, in which a number of Government officials, unscrupulous whites, and a score or more of civilized Indians are alleged to be involved, is about to be made the subject of investigation under the direction of Ethan A. Hitchcock, Secretary of the Interior. The land in question, said to be worth anywhere from $5,000,000 to $6,000,000, consists of town sites in several prosperous and booming cities in the Territory.

"We are working too hard, too rapidly, and too long each day," said Senator Henry C. Hansbrough of North Dakota, who was instrumental in inducing the Interstate Commerce Commission to institute an inquiry into the causes of the car shortage. "This evil is not peculiar to the railroad world alone. It extends into nearly every line of American business life. The pace is too swift."

The two sections of the East River Tunnel, New York, were joined on the 15th. The two tubes joined exactly. The river ends of the north tube of the Pennsylvania Railroad Tunnel under the North River were joined with only a variation of one-sixteenth inch on Sept. 12; the south tube without any variation Oct. 10.

William H. Moody, formerly Attorney General, on Dec. 17 entered upon his duties as an Associate Justice of the Supreme Court of the United States, thus bringing the Court up to its full membership.

Shippers who delay unnecessarily in unloading cars at large centers are said to be quite as much to blame for the "car shortage," which is now a matter of Government investigation, as are the carriers.

The outstanding principal of the public debt of the United States June 30, 1906, was $895,159,140.

Foreign.

The German Society of Wireless Telegraphy has succeeded in holding wireless telephonic communication between Berlin and Nauen, twenty-four miles away. Professor Slaby, in an interview, described the experiment as eminently successful. He says the problem of wireless telephony is solved, but that the limit of distance is not yet known. He sees no reason to set any limit, and believes that the time is coming when a man will be able to speak wirelessly with a friend in any part of the world. The method employed consists of the use of the microphone in connection with the ordinary wireless telegraph apparatus.

By the terms of the contract of the railway merger just made public, the Mexican Government procures absolute control of the Mexican Central, the National, the International, the Inter-Oceanic, and the Hidalgo and Northeastern Railroads, all of which will be merged into one great railroad system. The Government also comes into control of the Texas-Mexican, a railroad at Laredo, Texas, which is owned by the National. The mileage of the system will aggregate ten thousand miles.

The British Foreign Office has received from the British Minister *ad interim* to China, proposals from China with regard to the duty on opium imported into China from India. China is desirous that some restrictions be placed on the importation of Indian opium in order to strengthen her endeavors to put down the traffic in the drug.

It is officially announced that by an a ment with Russia, China will, on Jan. 1 fore the complete withdrawal of the Ru troops from Manchuria open as place international residence and trade, C Chuin, Kirin, Harbin, and Manchuri first station on the railway on the Ch side of the Russian frontier.

By an overwhelming majority, Man last week voted in favor of Govern ownership of long-distance telephone and municipal ownership of municipal changes.

Industrial and Commercial.

The construction of a canal across Cod, a project that has been discussed more than two hundred years, has been t up by August Belmont & Company an to be pushed by that firm and its assoc as rapidly as possible. William Barclay sons is to have charge of the work. canal will be about eight miles long," he "and extend in a straight line from Buzz Bay on the south to Sandwich, on Barnst Bay, on the north. It will have a dept at least twenty-five feet at low water at least thirty feet at high water. The nal will cost about $10,000,000 and can completed easily in two years and a There will be no locks."

The least amount of power, says the *entific American*, which the designers of Lusitania and Mauretania found would necessary to drive these ships at their c tract speed of 25½ knots was 68,000 hor power. Now, the horse-power of average freight locomotive is about 2,100. consequently, the total thrust on the f propellers of each of these ships will be e to the total pull exerted by thirty-two m ern American freight engines. One of th locomotives could haul on the level a tr of fifty cars, whose total length would just a third of a mile. Consequently, t whole 68,000 horse-power of the Cunard expressed in terms of locomotive wo would be sufficient to haul a train of 1,6 cars, whose total length would be over fi miles.

Captain Ferber of the French army, w is devoting his time to ærostatics, a who conducted the negotiations on behalf his Government with the Wright Brother agrees with Santos Dumont that flying m chines in a few years will be as common automobiles to-day. In the next war he convinced there will be battles between flot las of airships.

The total output of craft of all class from the Maine shipyards for the past ye amounts to but 10,045 tons. Of the forty-si vessels of all classes launched only ten are more than three hundred tons register, th others being small craft, mostly gasolin launches.

The purchasing agent of the Pennsylvani Railroad has invited bids for the constructio of five thousand freight cars. Their estimate cost is $6,000,000. With the placing of thi order the company will have ordered withi the last two years nearly sixty thousan new freight cars.

The pottery manufacturers of the country completed their organization at Pitt-burg last week, which includes ninety-five per cen of the trade. A new price-list, advancing prices five to twenty per cent, was adopted.

India rubber shows now a larger value in the import list than almost any other single product. The value of rubber imported in the crude state in the year just ending will aggregate about $50,000,000.

By New Year's 175,000 cotton mill operatives all over New England are expected to be participating in an advance in wages amounting to from five to ten per cent.

The coal output of the southern States for 1906 is estimated at eighty-one million tons; for the whole United States, four hundred and thirty million tons.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

AN INTERESTING REPORT.

[THE following letter to our Leader gives much interesting information about the work of the Committee on Publication in Missouri. The work of this Committee in every State is of great importance to our Cause and it should have the earnest cooperation and support of Christian Scientists individually and through the churches and Reading Rooms.—EDITOR.]

St. Louis, Mo., Dec. 12, 1906.

Mrs. Mary Baker Eddy,
Pleasant View, Concord, N. H.

Beloved Leader:—I think you will be pleased to learn of the remarkable change that has come over the large newspapers in this part of the country, concerning Christian Science. For instance, the *St. Louis Post-Dispatch*, which is the western branch of the *New York World*, solicited from me, as the State Publication Committee, for their last Sunday's issue, something on Christian Science that would be interesting to the public, that being their Christmas number. I proposed to them that they publish, in full, one of the lectures; and, after going over several of those that have been published, we concluded that Professor Hermann S. Hering's lecture, as it appeared in the November *Christian Science Journal*, would be a good one for this occasion. They requested that I secure Professor Hering's photograph to be published with the lecture, promising that they would give the matter the very best possible attention, and print the lecture in full, in clear, readable type. The enclosed is the result of their good work. There were approximately two hundred and eighty-five thousand copies of this paper distributed. I purchased over five thousand copies for distribution through the various Reading Rooms in the State. I am also enclosing a clipping of an editorial which appeared in Saturday's issue of the same paper, calling attention to the publication of the lecture.

The following is a brief resume of the educational work that is being done through the State Publication Commitee of Missouri: Literature distributed through the St. Louis office: Newspapers containing articles on Christian Science, 9,827; magazines containing articles on Christian Science, 1,862; our own literature, including "Christian Science and Legislation," *Journals* and *Sentinels* with marked articles, 3,430; special letters written—not for publication—concerning Christian Science, 806; total number of pieces mailed out during 1906, to date, 15,925; total number of pieces mailed out during 1905, 6,066; total increase, to date, during 1906, 9,859.

This literature has been carefully and judiciously sent out, piece by piece, and from time to time, during the year, to lawyers, physicians, ministers, legislators, and editors; having reached, so far, about two thousand lawyers, five thousand four hundred and thirty-four physicians, about twelve hundred ministers, two hundred and seventy-six legislators, and about seven hundred editors.

Besides handling the secular and religious papers, we have had articles published in two medical magazines. The first one, a reply to an article previously published, was in the *St. Louis Medical Brief*, which has the largest circulation of any medical journal in the world. Besides making a brief explanation of the ethics and practice of Christian Science, this reply contained a testimonial of healing which caused several physicians to write and make further inquiry into the subject. Some of these physicians have since recommended their patients to Christian Science for treatment. This incident caused the editor of another medical journal to ask for a contribution to the columns of his paper. I did not have time to respond to this request at once, but subsequently had occasion to write an article for this paper, from the fact that they had printed a reference to Christian Science that needed correction.

I have been, and am still, receiving favorable letters from persons to whom this literature has been sent. In this way we are educating the thought of many who do not receive our periodicals or attend our lectures, and thus correcting whatever erroneous impressions may have gotten abroad. This publicity work also causes large numbers to attend our churches and to hear the lectures. Thus the gospel is being preached all over our land.

Lovingly and obediently yours,
JAMES A. LOGWOOD.

SERMONS THAT HEAL.

CLARENCE W. CHADWICK.

SOME years ago, when personal preaching was discontinued in the Church of Christ, Scientist, and the present form of service instituted, it was predicted by some who failed to appreciate the wisdom and foresight of our revered Leader in inaugurating so radical a change, that it would not meet with general favor; but the very opposite of this prediction has proven true. That the reading of the Lesson-Sermon is to-day one of the most attractive and helpful features of the Christian Science service, is evidenced by the uniformly large attendance at the Sunday meetings, some of its members traveling many miles to hear this instructive and stimulating sermon.

As a proof of the leading of divine wisdom in establishing the present form of church service, it is a frequent occurrence for people to testify in our Wednesday evening meetings that they were healed while in attendance upon this service. They have gone under the burden of wrong thought, and sometimes with unusual effort on their part in order to be present, and have returned home well and joyous in their sense of freedom. Some months ago there was a lady in attendance at one of our Sunday services with some relatives who are Christian Scientists. She herself was not a Scientist, but had been reading the textbook for a short time. She listened attentively to the reading of the Lesson-Sermon, but with no thought of realizing any healing benefits therefrom. However, after having been for four or five days in the home of her relatives, her attention was called to the fact that they had not heard her say anything of a certain chronic complaint of long standing which she was known to have had. From the time she left the Sunday service she had actually forgotten about this trouble until reminded of it by her friends.

The ailment had for years defied the efforts of *materia*

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medica to eradicate it, and she could scarcely believe it possible that she was free from it; but, as days passed and there was no return of it, she was assured of her healing. Although a devout Christian by profession, she had not learned how to rely upon spiritual means for healing, and was very grateful to be shown the way through Christ, as made plain in Science and Health. This is only one of many experiences illustrating the practical efficiency of the truth expressed in Christian Science, and it certainly is cause for rejoicing when we realize that in such experiences the world is witnessing the literal fulfilment of that significant prophecy of our Leader, as given on page 345 of the Christian Science text-book: "When the omnipotence of God is preached, and His absoluteness is set forth, Christian sermons will heal the sick." The honest seeker will naturally query, How can these things be? Mrs. Eddy has given us the explanation in the passage above quoted. The false material sense which has dominated consciousness and in which all human ills have their roots,—this has been dispelled by the coming and glad acceptance of Truth, and this most important feature of the Christ teaching, the healing of the sick by the declared Word, may be understood and demonstrated by every honest and earnest seeker.

It is the mission of Christian Science to unfold and demonstrate to suffering humanity the omnipotence of good, and because it is doing this, the sick are being healed and the sinful enlightened and reformed in Jesus' way. Every earnest student of this Science is learning something of the *modus operandi* of true Christly activity, and whether at home or abroad he is prayerfully striving to reflect the goodness of God. His God is a good God, and he knows that it is the nature of goodness, under all circumstances, to love, bless, and heal. His constant aim is to overcome evil with goodness, no matter in what form it may appear. To "abide under the shadow of the Almighty" for him means, to dwell constantly in the thought of good as being omnipotent and supreme. In no other way can he vanquish all belief in evil and so prove its nothingness. He has learned that to believe in evil as causation renders him powerless to overcome it, either in the form of sickness or sin. Since good is absolute,—that is, infinitely perfect, unconditioned, and unrestricted,—the work of every true Christian is to preach only the gospel or good-spell, and in doing so he will necessarily express, or define in thought, word, and deed, the nature of an all-good God, who is "of purer eyes than to behold evil," and who is not in any way responsible for a suppositional counterfeit of power called evil. It is this practical and demonstrable idea of a wholly good God which destroys mysticism and enables humanity to understand aright the nature of that which is spiritual, natural, and eternal.

The Word of God is "with power" because it is the expression of the allness of good,—its completeness and absoluteness. It heals because it is the reflection of that spiritual light which dispels the darkness of finite human thought and belief. The psalmist said, "He sent his word, and healed them, and delivered them from their destructions." The rendition of the Sunday Lesson-Sermons, which are based wholly upon the Bible and "Science and Health with Key to the Scriptures," is a practical presentation of the Word of God, the expression of good, and many are the witnesses to prove that it heals and uplifts human thought, destroys prejudice, and kindles within consciousness a desire to live closer to the God "who healeth all thy diseases."

The world to-day is in sore need of sermons that heal. Thinking people are fast becoming weary of a theoretical good-and-evil presentation of God, which is void of healing power. They are reaching out after the God of Jesus Christ, the God of infinite goodness, mercy, kindness, and justice; who is "not willing that any should perish, but that all should come to repentance." It is not right that any man, woman, or child should be sick in mind o but rather should they "be absent from the bo "present with the Lord" in the consciousness that all-good, with no element of evil or error to bequeath child.

On page 495 of Science and Health we find this statement: "God will heal the sick through man, w man is governed by God." Christian Science is dail ing the truth of this declaration. May the follow Christ not forget that the man who is governed an trolled by good is constantly, by precept and ex preaching sermons that heal disease and liberate the from the bondage of belief in "the pleasures of sin." Linen once said, "The famous Sermon, as preached Mount, is worth more than all the priestly homilies world; did ministers only preach and practise the do contained therein, their example and influence would c this world of sorrow and tears into a paradise of Christian Science says, in the language of Scripture ye doers of the word, and not hearers only, deceiving own selves." The true preacher is the one who pra what he preaches, and if he is preaching the Wor derstandingly his sermons will heal sickness as we sin.

"THE WHOLE ARMOR OF GOD."

REV. G. A. KRATZER.

THE question is often asked by religious workers, is it that people who are faithful church members, and live as nearly right as they know how, are afflicted with ness, or financial adversity, or both? It is because they not "put on the whole armor of God," and so they are "able to stand against the wiles of the devil." It is ne sary to have something more than "the breastplate of ri eousness" in order to "quench all the fiery darts of wicked." Says Paul, "For the future, find your stren in union with the Lord, and in the power which comes fr his might. Put on all the armor of God, so that you may able to stand your ground against the stratagems of Devil" (Twentieth Century New Testament).

In order to comprehend the lesson of this passage, it necessary for us to have a clear understanding of what meant by "the devil," "evil." The devil, or evil, is the s posed mind or intelligence apart from or opposed to G God is Spirit, is eternal and perfect. The real universe like Him, spiritual, eternal, and perfect, but mortals ha always believed that there is a universe, including ma which is material, temporal, and imperfect; that catastroph poverty, sin, sickness, death, are real. The whole body mortal thought, "mortal mind," which entertains this beli in its various phases, is itself the supposed mind or intel gence opposed to God; and this false belief, taken as whole, is evil, "the devil." This supposed mind has i reality no existence or power. The devil is a liar, wh abides not in the truth, "because there is no truth in him." Mortal mind lies about everything that God has made; it is, therefore, the prince of liars.

So long as we dwell in this false consciousness, we are subject to its ills. St. Paul truly says that our sicknesses and other troubles do not spring from flesh and blood, from our bodies, but that they come from "principalities," "powers," from "the rulers of the darkness of this world," from "spiritual wickedness in high places." From these proceed "the fiery darts of the wicked" and "the wiles of the devil," evil thought-influences, which are manifest in our bodies as diseases and in our business affairs as perplexity or disaster. These "principalities," "powers," "rulers of the darkness of this world," are segregations of false belief in mortal mind,—such as materialism, hypnotism, spiritism, occultism, hatred, malice, envy, jealousy, revenge, doubt, discouragement, and fear.

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When an individual who has been governed by mortal mind begins to work out of it toward Truth, he denies the testimony and asserted authority of this so-called mind, and hence it seems to turn against him, to try to undo him and pull him down. The results of such attack may be manifested upon the body or in a derangement of business affairs. The individual who does not discern the source of his troubles is deceived into thinking that they spring from the body, or from material conditions as a cause, instead of being manifested there as an effect. He who is righteous simply in his obedience to the laws of conduct, may still remain exposed to the shafts of false sense; hence the possibility of sickness and the other troubles. He needs to have on not only the "breastplate of righteousness," but also the "girdle of truth" and the "sandals of peace" and the "helmet of salvation." Above all he needs to take the shield of faith (spiritual understanding), and also to take "the sword of the Spirit, which is the Word of God," as an offensive and defensive weapon. The one who has an understanding of Truth, and who understands also the nature and methods of evil, and how he is protected from it with the "whole armor of God," as Paul counsels, will not be troubled with adversity in any form.

"Give me understanding, and I shall live." To acquire this understanding in its fulness is the most important task set before us. If, while we are learning to put on and to use "the whole armor of God," we are sometimes stricken by "the fiery darts of the wicked," we are not to doubt the truth, or the efficacy of the armor when we once get it on; nor are we to doubt the wisdom of striving continually to become fully armored, working always to that end "with all prayer and supplication in the Spirit, and watching thereunto with all perseverance." If, while we are slowly but surely making our journey from Egyptian bondage to the promised land, we find ourselves for a time seemingly more afflicted than before, suffering the hardships of the desert, we should never entertain the thought of turning back, but press forward with redoubled energy and vigilance, knowing that finally we shall enter the "better country." Jesus taught that our protection "against the fiery darts of the wicked" (evil thought-influences) is a clear and continuous knowledge of the Truth of being. "Ye shall know the truth, and the truth shall make you free;" and this knowledge Christian Science will bring us, in the measure of our responsiveness to Truth and the sincerity of our desire and endeavor to be conformed to the Word of the Master as it has beeen opened to us through the words and works of our Leader.

RECEPTIVITY

J. ALLEN BARRIS.

For he shall give his angels charge over thee, to keep thee in all thy ways.—PSALMS.
And, behold, angels came and ministered unto him.—GOSPEL.

"GOD does not speak to men to-day," was an expression I heard from a gentleman some time ago. Is this so, or does God speak to man now as He did of old, and if He does, how are we to know it? Before we knew anything of Christian Science we could not understand how God could speak to men, as the Bible tells us He did in the past, except as a miracle or as a special sign, and we believed that the time of signs and miracles was past. Since knowing of Christian Science, and studying the definition of "angels" found in our text-book; namely, "God's thoughts passing to man" (Science and Health, p. 581), we can clearly see how angels come to men now as they did of old, and that God can speak to us as He did to the prophets. The degree of our receptivity to these angels, or good thoughts, is in direct proportion to our turning from material to spiritual things, and the purer our thought the more receptive to Truth it is. It was after Jesus had successfully resisted the devil,—cleared his mental atmosphere of all evil,—that the angels came and ministered unto him.

Why do not angels come to all men alike, and why does not one hear the voice of God as readily as another? The answer may be illustrated by considering the method of sending messages by wireless telegraphy. In sending these messages two instruments are used, a transmitter and a receiver, and these two instruments are what is called "tuned" to each other. When a message is sent by a transmitter it can be received only by those receivers which are in tune with it, and the degree of accuracy with which the message is received depends upon the accuracy of the "tuning." So it is with human thought; the nearer our consciousness is in accord with the infinite Mind, the more clearly we hear the still, small voice of Truth which is ever speaking to us. The more we heed this voice the better able we are to recognize it.

At the present time there seems to be much need of "tuning." Our Leader refers to our slowness in responding to Truth, and says, "The student is not perfectly attuned to divine Science" (Science and Health, p. 411). Perfect harmony—heaven—is, however, the goal of every one, and our text-book, "Science and Health with Key to the Scriptures," teaches us how to reach this goal. Do we sufficiently appreciate the fact that we live in a time when one was found whose thought was ready to hear and to receive the sacred message contained in our text-book? Surely our gratitude to Mrs. Eddy will increase more and more as the realization of the magnitude of her ministry to mankind dawns upon our consciousness and we awake to a full realization of what it means to the human race.

[Written for the *Sentinel*.]

"UNTO THE LEAST."

EVELYN SYLVESTER KNOWLES.

IF as a man Truth walked this temporal shore
And found his way unto my humble door,
Would I be ready for the royal guest?
In bridal robes of white be fitly dressed,
Wearing the girdle of humility,
With clean white sandals, and my staff hard by?

Would the guest-chamber, with its linen pure
And fresh, stand waiting with an open door?
The board with viands choice be freely spread—
The wine of God, imperishable bread?
Would all my windows sparkle in the sun,
Admitting heaven's light to every one?

If then he looked into my upraised eyes,
Would there be aught to cause him sad surprise?
And, if his seeing thought read all in mine,
Would he find aught to cause a tear to shine?
And if he bade me run or walk or stay,
Have I the needed wisdom to obey?
Should he command me,—"Sing! Praise thou thy God!"
Would I have voice and impulse to accord?
How shall I know? What test there be
To prove my readiness, ability?

If unto one of my least children thou
Hast turned, midst trials, an untroubled brow;
If thou to him meat sanctified hast given,
To honor and uplift him daily striven;
Hast made him welcome in that home, thy heart,
Thine own pure breast his shield from every dart;
Hast freely shared all that was given thee.—
Thou hast done well, and done it unto me.

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SELECTED ARTICLES.

[J. E. N. in the New York *Sun*.]

MRS. EDDY'S SERVICE.

One who has been healed by the evangelical teachings and ministrations of Christian Science desires to say that it has been a great satisfaction to many thinking, conscientious people, by reason of its having opened the spiritual meaning of the Bible, which before had become practically a sealed book, with its divine message to man hidden under clouds of material interpretation. Christian Science has also done a work of vast importance to metaphysical thought in restoring the Christ to it, the Messianic power of the Word, according to Paul's injunction, "Let this mind be in you which was also in Christ Jesus." Again, in giving to philosophy the consciousness of the one omnipotent good, God, Christian Science has revealed the right attitude of thought by which all good may be appropriated and all evil excluded.

Could any one render a greater service to the world than to show the power of Truth over error in overcoming all sin, disease, sorrow, and whatever else opposes the harmony of being? Surely nothing could be a greater blessing than the attainment of the kingdom of God within man. True, there have been glimpses of what constitutes man's immunity from ills and his harmonious existence, and the ages have had their spiritual teachers and prophets who have endeavored to lead mankind into paths of righteousness; but not until Christian Science was revealed was there a definite rule by which one's own salvation could be worked out through the same divine love that brought Christ Jesus.

How deeply grateful should we be that we have with us Mrs. Eddy, the Discoverer and Founder of Christian Science. . . . It is a sweet manifestation of the goodness of God to mankind that we have living with us this Teacher of the healing, saving mission and potency of the inspired Word. Those who know the beautiful life and the work of consecration of this venerable and wonderful woman would not hesitate to say that, as regards the spiritual blessings which she has been the means of bringing to humanity, she could easily be named the foremost benefactor of the age, and no one who did not wish to lessen those blessings would wish to challege or obscure the respect and reverence due her as a good woman and a remarkable prophet in Israel.

[From the *Carolina Spartan*, Spartansburg, S. C.]

THE CHRISTIAN SCIENCE TEMPLE.

N. W. Willet of Augusta, Ga., made a trip to Boston recently. While in that city he went to the Christian Science church recently dedicated. He has the following to say about it and the people who worship there:—

Aside from the State House the most imposing building to-day in Boston is the new Christian Science church. It is a building all in white and with a double dome, marvelously lighted, with the finest organ perhaps in America, and with doors enough for themselves to be a most liberal invitation to all the world to enter in. This I did one Sunday morning in order to see the interior. Three fourths, I guess, of Boston churches were closed tight. But within I found this church filled with worshipers. I had to take a seat in the very back pew. In the second gallery were some empty seats, but everywhere else was packed—and 'tis said the house holds five thousand. They were not curiosity hunters, for they all held leaflets and were participants in the service. To look into their faces they were such as would lead you to believe they were not the kind that would be led astray and be deluded. It was an inspiration to see on this Boston churchless Sunday these five thousand intelligent looking worshipful Christian Scientists f magnificent temple.

I do not know sufficiently of their tenets to se terpreter, but certainly in this country they ar forefront and are increasing pro rata faster t other denomination, and certain it is that the hun thousands becoming adherents all the while are fi they affirm, a strange new peace. Talk with ev person up here: "No, I am not a Christian Scient would reply, "but ——." And then will follow eulogy upon this new cult. The Christian faith of ple is seen in the transformed faces which evid absence of all fear and worry of mind and heart.

There's plenty of peace and happiness for you in almost any creed, but that which attracts a communicant is perhaps the particular stress up or that. Every denomination has this particulariz tinguishing "stress." One attractive stress I mus in Christian Science, and which seems so attracti increasing membership, is the total disbelief in denial of certain things that many others regard formidable entities which must be reckoned with by moment in their daily lives. Suppose you co yourself of all fear, all worry, and all vain strivin pose you no longer fought against sin and evil; supp hell and devil were no longer words in your voca suppose that God and good filled all space and a and that there were no antitheses to God and heav love and hope, and faith and salvation, in your th suppose that one could enter into these things and them and become a part of them,—it seems most att I am told these are the things upon which Christi ence lays stress. Logically, too, disease has no p this creed. It may be in part unscientific, but scien most shifting, variable thing. The fact is there is mate; certainly not in you or me, or in our creed cepts. Truth is infinite and everywhere. It is well through life with an open mind, ever seeking, ever truth; and Christian Science, certainly in parts, see have chanced upon some very pretty concepts of it a have stressed them.

[Willard S. Mattox in the *News and Observer*, Raleigh, N. C

If it is true, as stated by a critic, that most Chri Scientists "were cured of diseases they did not have cept in imagination," the author of that statement comes at once involved in a question of veracity with of the best physicians in the world. Christian Scie do not diagnose their own symptoms, and, inasmuc probably seven tenths of them come into Christian Sci by way of physical healing, it follows that some d must have diagnosed their case before they were he If a mistake was made it was made by the doctor and by the Christian Scientist. Such is the *cul-de-sac* which the critic is driven who seeks thus to discredit indisputable healing of Christian Science.

Christian Science heals disease by denying its verity, right to exist in God's plan of creation, and similarly frees men from sin by showing them that God is supre is all there is, and that the real man takes no pleas in sin. The faithful, honest application of the teaching Christian Science relative to sin and disease has never made a sinner or a sick man. What constitutes true praye what is atonement, what is the Saviour of the world,—the are important doctrinal points upon which, unfortunately the Christian world is not a unit. Christian Scientists ar entitled to have their interpretation of these points, without abuse or molestation. Mrs. Eddy has furnished a spiritua explanation of the inspired Word of God which is satisfying many thousands who had done their best to derive comfort from other creeds, and he who would seek to deprive them of their new-found hope assumes a great responsibility.

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[From the *Santa Ana* (Cal.) *Register*.]

Apropos of the recent controversy regarding the physical condition of Mrs. Eddy, the Founder of Christian Science, a letter from this lady published in the New York *Independent* of this week may be of interest to both friends and critics.

The letter was written in response to a request from the editor of *The Independent* for a statement from her as to the truth of her alleged illness, and the reply is written in her own handwriting, a facsimile of which is reproduced, and which *The Independent* remarks shows "none of that tremulous unevenness which often appears in the chirography of a person of that age, she being in her eighty-sixth year." This is all the more significant from the fact that *The Independent* has heretofore been rather a harsh critic of the cult. Editorially it says, "While not counted among the disciples of Christian Science, we would not be slow to recognize and admire the earnestness, devotion, and Christian spirit of its people. Men may differ as to its underlying philosophy, but none can question the deep faith of its adherents in God, their true discipleship of Jesus Christ, and the religious vitality of their Church."

A passage from Mrs. Eddy's letter evinces a commendable catholicity of spirit towards all denominations; viz., "What we love determines what we are. I love the prosperity of Zion, be it promoted by Catholic, by Protestant, or by Christian Science. . . . I would no more quarrel with a man because of his religion than I would because of his art. The divine Principle of Christian Science will ultimately be seen to control both religion and art in unity and harmony. God is Spirit, and 'they that worship Him must worship Him in spirit and in truth.'"

[From the *St. Louis* (Mo.) *Post-Dispatch*.]

The resignation of the Rev. W. Henry Jones as pastor of the First Christian Church of East St. Louis and the announcement of his allegiance to the Christian Science faith has caused much commotion in the church. Rev. Mr. Jones has been pastor of the Christian Church of East St. Louis a few weeks over a year and the church has prospered under his pastorship. It has now four hundred and twenty-five members and is second in membership in East St. Louis. Mr. Jones is a brilliant orator and was beloved by his church. He received his theological training in Drake University, Kentucky University, and Missouri University, with three years' special training in the College of Bible in Lexington, Ky. He was born in Larned, Kan., and has lived in St. Louis for several years. Before coming to East St. Louis he had charge of churches at Sharpsburg and Bethel, Ky., Palmyra, Mo., and Salida, Col. In speaking of his resignation and his new work to a *Post-Dispatch* reporter Monday, Mr. Jones said,—

"I leave the church of the Christian denomination with a feeling of love for all of its members and I think they are doing a grand work. I still believe in the work of Christ and believe more firmly than ever that Jesus is the Christ, Son of the living God. The New Testament Scriptures will be my rule of faith and practice. I shall continue to preach the gospel, but along the belief of the Christian Science faith. My belief in the Christian Science teaching is from personal study and observation of its practice and workings. It is not through any influence of any certain persons. Since the middle of October I have been firmly convinced that the position of the Christian Science Cause is right. For months I have been a close student of Science literature. I now believe absolutely in that position: I am a Christian Scientist. The stand I must take is patent to all. Orthodoxy, so called, is so opposed to many of the salient teachings of Christian Science, that a harmonious and successful work cannot, under present conditions, be done in any other church by a Christian Scientist, even should permission be granted for the experiment. Therefore, as an honest man, with conviction, I must place myself in connection with those in harmony with my changed views. This step means much to me; more than any one in this presence can realize, and yet I am willing. I must go where Truth leads me; wherever I am convinced the most truth is contained and the most good accomplished. Through inspired revelation we hear the mandate, 'Be ye doers of the word, and not hearers only, deceiving your own selves.' To my sense the omnipotence, omnipresence, and omniscience of God is more practically, fully, and demonstrably held by the religious body called Christian Scientists than by any other religious people.

"An evil tree cannot bring forth good fruit. Because Christian Scientists are bearing the fruit, I take my stand with them. No one of intelligence calls in question the thousands healed of their infirmities through the faithful declaration of the omnipotence of our God. The record stands. It is an open book. All who care to may examine for themselves. I have made the investigation. I have been uplifted spiritually; many infirmities have been removed; my immediate family and many friends have been freed from sickness and disease; my spiritual strength has been renewed; my faith in Christ Jesus has been strengthened; my belief in the Bible as the inspired Word of God and my sufficient guide to eternal life has been more firmly centered. God's omnipotence, omniscience, and omnipresence are realities to me now instead of vague theories, intellectual beliefs, and professional statements."

[A. W. Mainland in *The Winnipeg* (Man.) *Free Press*.]

Since it is admitted that Christian Science does heal and since this healing is accomplished on the basis of the unreality of disease, is it not reasonable to expect that sin may be overcome on the same basis? Those who have been healed by Christian Science and have then taken up the study of it admit that the spiritual benefits that come to them are greater than they had previously experienced, though they may not have yet risen to the standard attained by some of the devoted Christians in the other churches. It would seem that there is enough evil and sickness in the world for us all to combat without trying to disparage the methods used by others. It was formerly thought that to give up the idea of a hell of literal fire and brimstone would make people indifferent to Christianity, but the idea that God is Love has done more to uplift mankind than the doctrine of eternal punishment ever did. Similarly may not the idea that sickness as well as sin is unreal and that Truth and Love is the only reality, enable men to rise above all evil?

[Horace P. Gilder in the New York *Sun*.]

The myriads of those seeking relief from the curse of alcoholism neeed go no farther than to the nearest Christian Science practitioner. Faith is not even necessary, beyond the amount required to ask the practitioner for help. It seems pitiful that this fact should not be widely known.

I am a member of an orthodox church and have never joined the ranks of the Christian Scientists, but for several years I have known of wonderful cures made by these earnest and spiritual people. There has never yet, to my knowledge, been a case of alcoholism not permanently cured when the person has asked in the proper spirit for help, and has at the same time tried to assist the Scientist by an ordinary amount of self-control.

The desire to reform must be there, and if then the subject will put himself unreservedly in the hands of the Scientist the appetite will disappear. There will be a moral regeneration, a physical betterment, and life will put on a new aspect. To those who say they have no faith in it I will urge that no faith is required beyond the amount necessary to make one seek a practitioner.

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[H. Cornell Wilson in the *Rochester* (N. Y.) *Democrat and Chronicle*.]

Christian Science nowhere teaches that it is possible for any one to step with the "bare foot on the point of a tack" and not be hurt. Christian Science is a preventive as well as a means of cure. As such it enables those who understand something of what it means, to avoid accidents that otherwise might come to them. It is, however, the experience of hundreds of Christian Scientists that accidents which have come to them since being interested in Christian Science have been cured with far less suffering and inconvenience than were similar accidents as treated by ordinary medical means before they knew of Christian Science.

It is said over and over again that Christian Science is the philosophy of Bishop Berkeley. Bishop Berkeley made the statement that there is "no such thing as matter." This, however, is no proof that Christian Science is Berkeleyan philosophy. The same statement has been made for twenty-five hundred years by different schools of thought, and is made to-day by certain physical scientists; but this does not prove any of these to be Christian Scientists. There is nothing in the purpose, message, or work of Christian Science to put it in the class with any of these schools of thought.

Christian Science is primitive Christianity. It is the Christianity of Jesus and of the Christian Church for three centuries after the crucifixion. It is the Christianity which heals the sick, the sorrowing, and the sinful through the power of God appearing to man as the mind "which was also in Christ Jesus."

A THANKSGIVING SYMPOSIUM.

[From a Thanksgiving Symposium in the Raleigh, N. C., *Daily News and Observer*, in which nearly a hundred prominent persons gave expression to their reasons for thanksgiving, we copy the following contributions, as being of special interest to our readers.—EDITOR.]

We are thankful because we live on earth to-day, when Mrs. Mary Baker G. Eddy, the woman who, learning of God how His Son, the Founder of Christianity, healed the sick and sinful and raised the dead, is, through her life of works and love, establishing this rule in Christian Science for all the world: that learning also of God, they may understand these words.

"Thou shalt have no other gods before me [Spirit]." Exodus, 20 : 3. "He that believeth on me, the works that I do shall he do also: and greater works than these shall he do; because I go unto my Father." John, 14 : 12.

New Bern, N. C. MARY HATCH HARRISON.

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1. God-fearing rulers, present and prospective, in State and nation.

2. Rising educational tide and awakening public conscience. Enlightened public conscience will ensure the enforcement of wholesome laws.

3. Increasing high and correct ideals of journalism. The "yellow" is doomed.

4. The increasing conviction in thoughtful minds that applied Christianity contains the solution of every problem, personal, communal, State, national, international, racial, universal.

5. The activity, progress, and extent of Christian effort. Sin is making a stubborn, desperate fight, but to the observant eye a losing one. Righteousness is winning and shall reign. To-day is the brightest in the world's history.

R. W. BOYD.
Supt. Presbyterian Orphan Home.
Barium Springs, N. C.

THE LECTURES.

FORT WORTH, TEX.

Mr. Clarence Ousley, editor of the *Fort Worth* in introducing Rev. William P. McKenzie, who d a lecture on Christian Science in this city Nov. 11, part,—

As to Christian Science, whether it be revela human philosophy or delusion, we have the witne proud fruitage in the lives of its followers. I hav known an evil-minded Christian Scientist. All t lowers of this faith whom it has been my privilege t are godly men and women, leading hopeful, who happy lives, and a Cause which can do so much happiness and betterment of its followers is worthy spect and encouragement.—*Correspondence.*

MUSCATINE, IA.

Hon. Clarence A. Buskirk spoke on Christian Scie a large audience at the Grand Opera House Sunday noon [Nov. 11]. The distinguished lecturer was duced by Muscatine's eminent attorney, Hon. F Warner, who spoke in part as follows:—

The most striking phenomenon of our generation growth of the Christian Science Cause. Go where will in the great cities of our land and you will dis magnificent temples erected to house the worshipers o faith, temples in which earnest men and women seek to the way of life, and before whom are held up the h the encouragements, and the consolations of the everla gospel. The teachers of this faith, sometimes called assure us that they seek to restore primitive Christianit bring Jesus the Christ into the twentieth century wit healing power which he exercised in the first century o era, and which power they affirm he left with his discipl every age and in every land to the end of time.

The News-Tribun

PARIS, TEX.

Mr. Bicknell Young delivered a lecture at the Peter Theatre, Thursday night [Nov. 15], to a very large appreciative audience. He was introduced with the follo ing remarks by Mr. W. B. Connor:—

I do not claim to know much about Christian Science, I am deeply interested in everything which pertains to because as a movement it has challenged the attention many of the deepest thinkers of our age, and within t short period of forty years it has so taken hold of the thin ing people of this country as to develop, from what w thought by many to be the fanaticism of one woman, in one of the great religious movements of the world.

I have learned enough about it to know that its idea are the highest and that its primary object is to elevat purify, and Christianize mankind. I know further tha those who are trying to reflect divine Truth as they under stand it, and as they are taught it by their Leader, are th happiest and most contented body of Christian people it ha ever been my privilege and pleasure to know.

Never in the history of this age has there been such a feeling of unrest in religious circles; never such a manifest desire for something higher and more spiritual; never such a reaching out after God, and never such a breaking down of denominational lines as the present time is witnessing, and I am not prepared to say that this is not a good thing, because it speaks louder for the great brotherhood of man than anything I know of. Christian Science is one of the potent factors in the establishment of this brotherhood.

The Paris Advocate.

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LOS ANGELES, CAL.

Judge William G. Ewing lectured in Simpson Auditorium, Sunday afternoon and evening, Nov. 4. In the evening he was introduced by W. T. Selleck, who said in part,—

I doubt if there be one present in this audience to night but believes that somewhere, outside of all the tangled maze of human opinion, there exists an absolute standard of Truth, law, and government, under which, if properly understood, men might live in health and harmony. To all the complex problems of daily existence which confront you and me there is a right answer. To furnish a rule of demonstration by which this right answer may be obtained is the province of Christian Science. How well this rule works you may judge by the results of its workings.

Iterating and reiterating, affirming and confirming as it does the words and works of that highest type of manhood that has ever adorned the world,—he whom we rightfully call Master,—this Science of the Christ, or Christian Science, comes declaring that the works as well as the words of Jesus are as applicable to this day and age, to your problems and mine, as they have ever been at any time or in any place. Christian in character and scientific in its application, this truth by which mankind is being made free is indeed Science, but it must be understood in order to be intelligently applied.—*Correspondence.*

LEAVENWORTH, KAN.

Bliss Knapp spoke interestingly to a large gathering at the Opera House Sunday afternoon [Nov. 11]. He was introduced by Rev. C. P. Connolly of the First Congregational Church, who said in part,—

I come sincerely to praise one beautiful thing in your movement. You emphasize love. You do not "damn it with faint praise." You do not embalm it in ancient creeds. You do not obscure it with confident dogmatism. You seek to make it the fundamental, the comprehensive spirit of true religion. This beautiful and insistent emphasis of love deserves the recognition and praise of all lovers of progress. The fact that you do thus exalt love enables me to overlook some things which do not appeal to me. Intellectual differences should not separate those who love Love. In the name of the catholicity of love that knows no metes nor bounds, no prejudice nor party, it gives me pleasure as a truth-seeker to introduce a fellow truth-seeker.

Leavenworth Times.

TAYLORVILLE, ILL.

Edward A. Kimball lectured on Christian Science on Nov. 23. He was introduced by Judge James H. Forrester, who said in part,—

The past one hundred years has witnessed the discovery of scientific truths and theories which have startled the world, and the application of these new ideas to the needs of modern business methods has transformed this once lazy old world of ours into one of modern commercial activity. At the same time this mental activity was going on in the scientific world the human mind was making profounder investigation and more acute criticism in the religious world. With the progress and development attendant upon such an awakening, comes Christian Science, the rapidly broadening influence which is the wonder of our times. Although the tenets of this faith were brought to light only about forty years ago, nevertheless its influence upon human events of to-day is pronounced and potential, and it enlists among its believers not only the poor and downtrodden of earth, but those high in the realms of thought and intellectual attainments and those in the front ranks of commercial and financial progress.

Scorn and ridicule can no longer be lodged against Christian Science. Its experimental stage has been passed; the crucial test has been made and it has become a movement world-wide in its influence. I am not a member of the organization represented here, but notwithstanding that fact, I hope that the citizens of Taylorville are not so hardened in their beliefs or disbeliefs in regard to religious ideas, but that they can give a generous hearing to a religion which drives out sin, sickness, and disease, and plants in their stead love, health, and happiness. It is written, "Ye shall know the truth, and the truth shall make you free," and the signs of the times indicate that countless thousands will rise up to call Mrs. Eddy blessed for having given to the world the fundamentals of a faith which will make them free indeed.

Whatever we may say of Christian Science, we do know that its ideals are lofty; that its inspirations point to higher, nobler, and better things.—*Correspondence.*

DIXON, ILL.

Clarence C. Eaton delivered a lecture last evening [Nov. 22] upon Christian Science at the rooms of the local church. He was introduced by Rev. J. F. Newton of the People's Church, who said in part,—

Among the many happy things about Christian Science is its name. It seems to me a master thought to unite the two great things we know—Christianity and Science; the genius of heaven and the spirit of earth—and there is no better name for Christianity than to call it Christ-Science, the Science of Life.

Many things in Christian Science appeal to me. I like the simple grandeur of its architecture; the restful beauty of its sunny temples. I like its rosy optimism; its serenity of outlook; its beautiful mysticisms; its quiet cheerfulness of heart. I like its unfevered faith in the sovereignty of Spirit, the supremacy of Love, and the victory of good. Christian Science puts Spirit on the throne. It holds that good is eternal, and that evil is temporary and will pass away, and this thought seems to me to be in tune with all the harmonies of Truth. I cannot see how evil can be eternal in a universe where God is supreme. Harmony is the keynote of the philosophy here taught. Living as we are in a universe of beauty, order, and power, the secret of health, holiness, and happiness is to come into tune, and keep step with the Soul of all that goes marching on. Any movement, any faith, any man that helps us toward this harmonious life is a messenger of light.

Christian Science is worth all the good it has done or can do. Truth will do no one any injury, and error is not able to stand alone. Let us listen with open minds to our friend, who comes to speak of the highest things.

Dixon Telegram.

LECTURES AT OTHER PLACES.

Silver Creek, N. Y.—Judge Septimus J. Hanna, Nov. 1.
Lansing, Mich.—Bicknell Young, Nov. 1.
No. Adams, Mass.—Judge Septimus J. Hanna, Nov. 2.
Chelsea, Mich.—Bicknell Young, Nov. 4.
Mt. Pleasant, Mich.—Bicknell Young, Nov. 5.
Boise, Idaho.—Clarence C. Eaton, Nov. 9.
Pittsburg, Kan.—Bicknell Young, Nov. 9.
Iola, Kan.—Bicknell Young, Nov. 11.
Lincoln, Neb.—Edward A. Kimball, Nov. 11.
Eureka Springs, Ark.—Judge Septimus J. Hanna, Nov. 12.
Dallas, Tex.—Rev. William P. McKenzie, Nov. 12.
Yates Center, Kan.—Bicknell Young, Nov. 12.
Denison, Ia.—Edward A. Kimball, Nov. 12.
London, England (Third Church).—Rev. Arthur R. Vosburgh, Nov. 13.
McAllester, I. T.—Judge Septimus J. Hanna, Nov. 13.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book does not consult nor read letters on disease. Writing to Mrs. Eddy *is not* prohibited. Take no notice of startling reports about Mrs. Eddy. Our Committee on Publication will be reliable on this subject. *Beware of counterfeit letters.*

AMENDED BY-LAW.

ARTICLE XVII.

DEBT AND DUTY.—SECT. 7. The Mother Church shall not be made legally responsible for the debts of individuals, except such debts as are specified in its By-laws. Donations from this Church shall not be made without the written consent of the Pastor Emeritus. Also important movements of the manager of the Committee on Publication shall be sanctioned by the Board of Directors and be subject to the approval of Mary Baker G. Eddy. (See Article VI., Sect. 1.)

UNTRUE "HISTORY."

THE utter unreliability of the alleged story of the life of Mrs. Eddy which is appearing in *McClure's Magazine* may be determined by the manner of its exploitation and the methods employed in the so-called "investigation" conducted by the staff writers of the magazine. Notwithstanding the boasted accuracy of these articles,—"Of the facts we have made a thorough investigation . . . and the result is probably as near absolute accuracy as history ever goes" is what the editorial announcement says,—the advance notice of the articles was accompanied by a portrait said to be that of Mrs. Eddy taken in 1882, but which was in fact a portrait of Mrs. Sarah C. Chevaillier. This portrait was immediately recognized by Mr. Charles F. Chevaillier of Marshall, Tex., as that of his mother, and he made affidavit to this fact as follows:—

"Marshall, Tex., Nov. 27, 1906.

"Mr. Alfred Farlow, Boston, Mass.

"*Dear Sir:*—The photograph enclosed herewith, taken by the Notman Photographic Company, 3 Park Street, and 184 Boylston Street, Boston, Massachusetts, is a portrait of my mother, Mrs. Sarah C. Chevaillier. By a comparison any one can easily see that the portrait published on page 202 of *McClure's Magazine* for December, 1906, is the picture of my mother, and to the best of my knowledge and belief is an exact copy of the photograph enclosed. CHAS. F. CHEVAILLIER."

"The State of Texas,

"County of Houston.

"Before me, Marion Turney, a Notary Public in and for Harrison County, Texas, on this day personally appeared Charles F. Chevaillier, to me well known to be the person whose name is subscribed to the foregoing letter, who, after being duly sworn by me, on oath says that the statements made in the foregoing letter are true, and that the photograph therein enclosed is a portrait of his mother, Mrs. Sarah C. Chevaillier.

"Given under my hand and seal of office this Nov. 27, 1906.

"(Signed) MARION TURNEY,"

"Notary Public in and for Harrison County, Tex.

"(Seal.)"

When this portrait first appeared in *McClure's* advertisements of these articles, the present writer addressed the following letter to Mr. S. S. McClure:—

"Boston, Mass., Nov. 19, 1

"S. S. McClure, Esq., 56 East 23rd St.,
New York, N. Y.

"*Dear Sir:*—My attention has just been called full-page advertisement of *McClure's Magazine* November 17th issue of *Ridgway's*, the most s features of which are a half-tone portrait and the lin Truth about Mrs. Eddy.' From the nature of the tisement I assume that the half-tone cut is intended a portrait of Mrs. Eddy. Permit me to say that assumption is correct you have been most thorough posed upon. The cut is not a portrait of Mrs. Eddy does not resemble her in feature, outline, or expressi have seen Mrs. Eddy face to face and have converse her a number of times, the last time within three and I unhesitatingly say to you that the portrait appe in *Ridgway's* is a portrait of some other person if portrait of any one.

"It is to be hoped that you have not been imposed in the matter constituting the text of the articles to a in *McClure's* as you have been in this alleged portra Mrs. Eddy. Yours very truly,

"ARCHIBALD MCLELLAN

No reply to this letter has been received, nor have si letters written by other persons been answered. Two i of *McClure's Magazine* have appeared since the dat the above letter, one of them since the publication of Chevaillier's affidavit, yet not a word of explanatio apology has been vouchsafed. The animus of the pub tion of this portrait is easily seen in the fact that it con the appearance of a woman of very advanced age, whe authentic photographs of Mrs. Eddy taken about the s time show nothing of the kind.

Several months ago, during the preparation of these a cles, Mr. Farlow and other Christian Scientists offered t services to *McClure's*, in order to protect them from many false and absurd stories which past experie had shown would be offered for incorporation in this called "history," but these offers were rejected becau forsooth, Christian Scientists were so prejudiced that t could not be relied upon. The manner in which the "me bers of the McClure staff have worked . . . to make t history absolutely fair and accurate" is shown in an editor in the *Concord Patriot*. This editorial says in part,—

"The men who came to Concord did not have for the purpose the ascertainment of facts; they did not want t truth as known to Concord people, but ardently desired have preconceived notions affirmed and slanderous insi uations and statements endorsed.

"A citizen of Concord, a trusted and honored officia said to one of *McClure's* representatives, after some que tions had been asked and answered and the bent of th interviewer's mind had been made apparent, 'There is litt to gain by continuing this conversation; you are not afte what I know; you desire that I should approve your guesses It is clear to me that your purpose is to write Mrs. Eddy down, regardless of what her neighbors and those who kno her best may say.'

"Of one of our business men, the same *McClure* repre sentative asked, 'Is Mrs. Eddy a moral woman?'

"The business man looked at the would-be searcher fo truth, and asked by way of answer, 'Have you a mother, and is she a moral woman? It seems to me, young man, that it is not the truth or fact you are after, but gossip and slander,' and closed the interview by directing the stranger's attention to that part of the building where he could find a door. . . . In this city, because of the manner in which *McClure's* agents pursued their quest, they earned for themselves the title and were discussed as muckrakers."

If these are the methods of "historians" we wonder what methods are adopted by writers of fiction.

ARCHIBALD MCLELLAN.

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AN EXPLANATION.

We do not wish to be understood as endorsing the general course or policy of the newspapers from which we quote in the *Sentinel*, and while we believe that in the main our readers so understand our position it seems proper to make this statement in order that there may be no mistake as to our views and intentions.

The immediate cause for this explanation is that in last week's issue we copied an editorial from *The New York World* in which some comment favorable to Christian Science was made, and it may have been thought by some that this editorial was accepted as reparation for the wrong heretofore done by *The World* to Mrs. Eddy and the Cause of which she is the loved Leader, but nothing of the kind was intended. *The World* stands at the bar of public opinion convicted by irrefutable evidence of having published false and sensational articles about our Leader, and it has not yet had the grace (or common decency) to confess its fault and make suitable apology.

ARCHIBALD McLELLAN.

CHRISTIAN SCIENCE IN GREAT BRITAIN.

It is interesting to learn that quite a number of officers of the British army and navy have become Christian Scientists, and the genuineness of their interest in the movement is apparent from the fact that several of them are Readers in the churches. We are informed that in each of the three churches in London an army officer is Second Reader,—one is a colonel of the Royal Engineers, another a major of infantry, and the third a captain of cavalry. In Liverpool the Second Reader is a colonel of infantry, and in Dover the First Reader is a major of the Army Service Corps. In both Glasgow and Portsmouth the First Reader is a captain of the Royal Navy. The treasurer of one of the churches in London is a major of the Royal Artillery, and several officers of the Staff College are active Christian Scientists.

MRS. EDDY'S ARTICLE IN THE INDEPENDENT.

For the convenience of those who might otherwise be unable to obtain copies of *The Independent* of Nov. 22, which contains an article by our Leader, Rev. Mary Baker G. Eddy, The Christian Science Publishing Society has secured a limited number of copies and will sell them at the regular price of ten cents each, prepaid. Address orders to 250 Huntington Avenue, Boston, Mass., U. S. A.

Will our readers kindly bear in mind that the work at headquarters is necessarily divided into departments, also that by referring to the advertising pages of the *Journal* and *Sentinel* they will be able to ascertain the person or persons to whom their correspondence should be addressed in order to avoid delay.

The Christian Science Publishing Society publishes and sells *The Christian Science Journal*, the *Christian Science Sentinel*, *The Christian Science Quarterly*, *Der Herold der Christian Science*, besides Bibles, pamphlets, reprints, also other miscellaneous publications fully listed in our advertising pages. All correspondence in regard to these, except that relating to articles and testimonies for publication, should be addressed to The Christian Science Publishing Society, 250 Huntington Avenue, Boston, Mass. All remittances should be similarly addressed, and checks, drafts, etc., should be made payable to the Society.

The editorial department has nothing to do with the business affairs of the Society, nor with practitioners' cards and church notices in the *Journal*, and no remittances should be made to the Editor. Testimonies and articles for publication should be addressed to the Editor, as should all correspondence relating to them.

LETTERS TO OUR LEADER.

Boston, Mass., Dec. 22, 1906.

Beloved Leader:—I think you may be interested in an excerpt from a Scotch writer, quoted in a letter just received by me. I am sending for a copy of the book and will take pleasure in sending it to you as soon as I receive it.

Lovingly yours,

ARCHIBALD McLELLAN.

The excerpt referred to is from "The Isle of Dreams" by Fiona MacLeod, and is a remarkable prediction. It is as follows:—

"It is commonly said that, if he could be heard, none should write in advance of his times. That I do not believe. Only, it does not matter how few listen, I believe that we are close upon a great and deep spiritual change. I believe a new redemption is even now conceived of the Divine Spirit in the human heart, that is itself as a woman, broken in dreams and yet sustained in faith, patient, long-suffering, looking towards home. I believe that though the Reign of Peace may be yet a long way off, it is drawing near: and that Who shall save us anew shall come divinely as a Woman, to save us as Christ saved but not as He did, to bring with Her a sword. But whether this Divine Woman, this Mary of so many passionate hopes and dreams, is to come through mortal birth, or as an immortal Breathing upon our souls, none can yet know."

Rochester, N. Y., Dec. 15, 1906.

My Dearest Leader:—I write you this to report my return, that you may know where to reach me if for any reason you wish to do so. The work abroad is flourishing, and this is encouraging. There are over seventy places in Great Britain where services are now held. There is a fine loyalty to Science and to you as its ordained Leader, and good work in healing is carrying on the Cause. In my lecture in Edinburgh, early in the lecture I read your letter as published in the *Boston Herald*, stating you were alive and attending to your active duties, etc., and this was met by what a Scotch audience is very slow to give; viz., a round of spontaneous applause, which did not start with the Scientists. This occurred several times in other places. In my last lecture in London, almost at its close I referred to you as the one whom the world knows today as having wrought the work of giving Christian Science to the world, and to my surprise I was completely interrupted by vigorous, hearty applause. The earth is today helping the woman; and the sturdy sense of justice, and the admiration of real courage and integrity, of the English people, are appealed to by your patient and loving heroism.

With earnest desire to follow closely the way of Life and Love that you have marked out for us,

In sincere love and loyalty,

Faithfully in the truth,

ARTHUR R. VOSBURGH.

Kansas City, Mo., Dec. 10, 1906.

Mrs. Mary Baker G. Eddy,

Pleasant View, Concord, N. H.

My Dear Leader:—I have long refrained from writing to you that I might express my gratitude because I knew you were busy. I hope I am not seriously trespassing upon your time now. It has been written, "It takes the overflowing heart to give the lips full speech." I can now see that before I read Science and Health—eight years ago—I was as Hannah of old. Many times I went to the temple. My prayers were inaudible. Even my lips did not move.

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I spake only in my heart. Only out of the abundance of my complaint and grief did I speak.

These prayers were answered. I was led to read Science and Health. I was healed in one week. Science and Health taught me to "go in peace." Little did I understand at first what had wrought my sudden transformation and regeneration. As I assimilate the truth of being and live the precepts taught in Science and Health—exemplify the teaching in my daily deeds—proportionately can I understand my healing.

It is very gratifying after eight years of study to rejoice as did Hannah, and say truly that "my heart rejoiceth in the Lord." Let me thank you for this revealed truth.

Yours in love and truth,

A. L. HUNT, M.D.

Los Angeles, Cal., Dec. 12, 1906.

Mrs. Mary Baker G. Eddy,
Pleasant View, Concord, N. H.

Beloved Leader:—The Association of Mrs. Blanche K. Corby of Los Angeles, Cal., in annual meeting assembled, send you this heartfelt assurance of their love for and trust in you, and desire to express anew their gratitude and thankfulness for the manifold blessings each member of the Association has received from your teachings and Christian example of brotherly love, and charity towards all men, under the severest trials and injustice. We desire to say to you, on this occasion, how much we appreciate the opportunity you have given us of having the inestimable benefits of right teaching, so necessary to enable us to go forward in the great and beneficent work you have set before us, and to express our gratitude to our beloved teacher for the good she has been enabled, through your teachings, to bring into our lives. We feel moved by recent events to pledge to you and our Cause renewed devotion and trust. Every unjust attack upon our devoted Leader cements more closely the bonds of love and affection that unite us to her, and to assail unjustly our holy Cause renews our own strength, increases our devotion, and renders us more alert and watchful to protect the right and destroy evil in all its forms.

We rejoice to be able to say to you that the work in this Field is progressing most satisfactorily. The noble army of practitioners are daily and hourly healing the sick and sinful, and comforting the sorrowing, as never before. For this work the whole world should be grateful to you, by whom the way has been shown to us, and whose devotion to the teachings of the Master has elevated mankind to a higher spiritual life and inspired your students with a more sublime trust in God and love for their fellow-man, attested not alone by words, but by works.

Lovingly and gratefully yours,

JOHN D. WORKS,
CHARLES D. MORGAN,
E. LOIS BOUCHER,
Committee.

New York, N. Y., Dec. 8, 1906.

Mrs. Mary Baker G. Eddy.

Dear Leader:—I think you will be interested to learn of some of the work being done by the Harlem Branch of the Central Christian Science Reading Room. During last Monday a gentleman stepped into the rooms and inquired for some literature which would tell him about Christian Science. He, with his daughter, had attended a lecture the preceding day in Yonkers, by Rev. William P. McKenzie, C.S.B., and they wanted to learn more about Christian Science. After talking with him I gave him our wonderful text-book, from the loan library, and several pamphlets. The lady who was assisting me was a present witness to the healing power of Christian Science, she having been healed of many so-called incurable diseases. She told him of her wonderful healing through a knowledge of this truth. He was extremely interested in all and when he left the Reading Room he said he much better than when he came in.

There are many who come to these rooms earne ing for the truth, sometimes rough appearing men them our text-book, "Science and Health with K Scriptures," which you have so unselfishly give world, and tell them that by earnest and prayeri of the Bible and this book, they will find the truth, truth will free them from all sickness, sin, and in of any kind. They leave the rooms manifesting happiness and a feeling of satisfaction in having something which will bring health and freedom i lives. Our loan library is doing much good. I take this opportunity to express my thanks to y earnestly and sincerely for the joy, peace, and h which have come into my life during the past fou since my study of Christian Science, and also for t you have made it possible for me to do for others. learned that true happiness and spiritual growth through self-forgetfulness and loving helpfulness to

I am, dear Leader, your earnest follower,

MRS. ELIZABETH A. ROSE, *Libra*

London, England, Dec. 10.

Mrs. Mary Baker Eddy.

Dear Leader:—We, the members of Second Ch Christ, Scientist, London, now assembled in annual n send you our loving greetings. We rejoice exce with you in the completion of The Mother Chur stands now before the whole world as a monumen living faith with signs following, that understand the Christ which has been restored to this age by you desire to send you our deep gratitude for the inspire sages, "Choose ye" and "Personal Contagion," in you lead us to a clearer recognition of divine Princi a fuller understanding of the law of Love, and to joyful adherence thereto. We thank God that He ha you in His pavilion from the strife of tongues, an brought to naught every tongue that has risen in judg against you. We express again our loyalty to you beloved Leader, and to those who work around and you.

It is our happiness to be able to report to you a ye solid progress. Growth in grace, more unity and he are the results of following, so far as we understand t your loving counsel and reflection of Principle. We g fully acknowledge also the protecting care of our God His Cause in this city, in that He has restrained the w of man, so that our hope for our nation's recognition o Christ has been enlarged and strengthened.

Lovingly yours,

GERALD H. WALENN, *Cler*

Montreal, Quebec, Dec. 3, 190

Mrs. Mary Baker G. Eddy, Concord, N. H.

Dear Mrs. Eddy:—Many times I have wanted to w you a word of thanks for this glorious truth which have given us, but each time it seemed that my words w not sincere enough to write them. To-day my heart so full of gratitude for all you have suffered in giving Chr tian Science to the world, that I must tell it to you. your article, "Harvest," you are giving us the antidote this hour when God is separating the tares from the whe I see that those of us who have been obedient to divi Principle will know the joy of the harvest song, but wh soever has looked to personality may (this night) offended at mortal mind's tale and history of Christia Science and its author. I see, though only in part, tha Truth is impersonal, divine, and Christian Science a "rev elation." Yours in deep gratitude.

EUNICE VARY.

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AMONG THE CHURCHES.

MARYVILLE, MO.

While ten more or less strongly entrenched religious organizations are carrying on their work in Maryville in a manner which brings them each week with much prominence before the public, a tiny band of men and women is worshiping after the dictates of the consciences of its members, and without effort or wish to attract attention from outsiders, unless those non-attendants by their own expressed wish appear desirous of learning of this society's work and purpose and achievements.

This little organization, the smallest religious body in Maryville, and the one least known to the members of other churches of the city, is the Christian Science society, which meets regularly twice a week in the recital hall of the Maryville conservatory on South Buchanan Street.

The reason for the workings of this denomination being almost a sealed book to outsiders is supposed to result from the fact that the members seldom seek out persons in no way interested in the doctrines of Christian Science in an effort to make proselytes, as do other religious organizations. Instead, the Scientists go quietly about their church work, extending cordial invitations to their services only to those who evince an interest in the Christian Science teachings.

Protestants who for the first time attend a Christian Science religious meeting are usually much in doubt as to the manner of worship indulged in. Usually, too, the visitors express surprise, not because the order of services is so different from that used in other churches, although it is different, but on account of the universally quiet, wholesome, reverent sentiment which seems to touch all participating in the service, and the gently-happy atmosphere which appears to prevail.

About a score of Maryville people attend the Christian Science meetings, which are held Sunday mornings and Wednesday evenings. Ralph W. Eversole is First Reader and Mrs. George A. Pickens is Second Reader. The Readers take the place usually filled by preachers in other churches.

These Readers lead the services, reading alternately selections from the Scriptures and from the Christian Science volume known as a "Key to the Scriptures," the readings thus given forming a strongly constructed discourse on themes of interest to students of religious teaching.

The discourses thus given are arranged by the Christian Science Publishing Society, and all branches have the same theme for consideration on the same day. The members are thus able to give the Lesson-Sermon considerable study in advance of hearing it, for each possesses a copy of the volume used in the pulpit, together with a smaller handbook containing the references to be read and all the order of services used at every meeting.

Sunday's theme was "Adam and Fallen Man" and the sermon contained twenty-one Scriptural readings, which fitted into the discourse in a manner that illumined the subject more and more clearly as the two Readers proceeded with the treatment of it from the Christian Science standpoint. References from the Bible were taken about equally from the Old and the New Testaments, the more or less well-known verses losing none of their beauty and dignity through the reverent comments made upon them in the correlative readings with which the quotations were interspersed. Toward the last of the service a few verses from the Gospel of St. John rang out with unusual sweetness because of their entire applicability to the subject being discussed.

Mrs. Pickens read the Scriptural references, there being several divisions of five readings each. The comments from the "text-book" followed each division, and were read by Mr. Eversole. Both series of readings were given in clear, reverent tones that assisted in the interpretation of the thoughts contained in the declaration. No whispering or visiting was indulged in by the Scientists as they sat quietly in their little hall awaiting the hour for beginning the service.

A large volume of sacred songs comprises the Christian Science Hymnal, the book being about the size of the better-known Methodist Hymnal. The words to these hymns express bright, healthful sentiments, and are sung as a rule to airs that are known wherever the old Protestant and Catholic churches have made hymnology the favorite music of the people.—*Maryville Tribune.*

ONEONTA, N. Y.

Yesterday [Nov. 25] was a day of genuine rejoicing with the members of First Church of Christ, Scientist, of this place. It is the policy of the church not to dedicate its property until it is paid for, and the Oneonta Scientists were able yesterday to dedicate their well-appointed church on Chestnut Street. The appropriate dedication exercises were held at ten o'clock, and were followed by the regular service. In the evening the message of Christian Science was given in a forceful, comprehensive manner to a very large audience at the Oneonta Theatre by Judge William G. Ewing of Chicago. The church within a few weeks has raised more than enough money to pay what was due upon the property at 25 Chestnut Street and the balance that remains will probably form the nucleus of a fund for a permanent church, when needed. There was a large congregation at the dedication services, additional chairs being used to accommodate all. . . . Judge Ewing congratulated the church upon its achievement. He said that the real dedication of a church was in its spirit and the work done.

A congratulatory letter to Mrs. Eddy was read, and adopted by the congregation and sent in the name of the church. The letter follows:—

Rev. Mary Baker G. Eddy,
Pleasant View, Concord, N. H.

Our Dear Leader:—Assembled to-day to dedicate our chapel to the service of God and man, our hearts' deepest gratitude and love go out to God, the giver of all good. We are grateful for the revelation of himself in His word, the Bible, and in the life and work of Christ Jesus, the Wayshower; also for the proof that He is still revealing himself, as evidenced by the healing and regenerating influence of Christian Science, given to the world through you, His faithful messenger to this age.

We are aware that as yet we catch but faint glimpses of God as Spirit, of man as His image, or of the spiritual church, as you have discerned them. We are, however, earnestly striving to understand and demonstrate more of this great truth. Lovingly and gratefully your followers.

FIRST CHURCH OF CHRIST, SCIENTIST,
MARY B. MOSHER, *Clerk.*
The Oneonta Star.

SANTA BARBARA, CAL.

The first service will be held to-day [Nov. 29] in the new Christian Science church, which is located on State Street near Victoria. This very artistic and complete little edifice has a seating capacity of three hundred. The church has only been in existence about ten years, but so rapidly has it grown that they have been obliged to move into larger quarters a number of times.

The Reading Room, which has been located for the last six years in one of the studios opposite the Arlington, will soon be moved to its new quarters.—*Morning Press.*

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TESTIMONIES OF HEALING.

In September 1900, I first learned of Christian Science. At that time I was a member of an orthodox church, a church to which my entire family belonged and in which I had been brought up. I had, however, become dissatisfied with its teachings and simply clung to my Bible. I wanted a religion which was practical, not merely theoretical, and when reading the Bible and thinking of the promises therein, I had often wondered why people were not healed now as they were in Jesus' time. About this time I chanced to meet a woman with whom I had been acquainted for several years, and who had been a great sufferer. While talking with her I noticed that she seemed to be free from her old trouble, and asked her what she had been doing. In reply she told me she had been healed by Christian Science. Instantly I declared, "If you have been healed by Christian Science, I know it will heal my mother;" for she also had been subject to that very trouble for fourteen years.

Soon after this I called upon a practitioner, who kindly loaned me her copy of the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, for one day, saying that she could not spare it longer than that. After reading the book that first evening, I became very much interested in the truths which it contained, and a week later purchased a copy for myself. I read the book almost constantly, and explained it as best I could to my mother, who could not at that time read or understand the English language. At the end of three weeks I found I had no further use for glasses, which I had been obliged to wear for ten years. After six weeks' study in this way my mother was completely healed of asthmatic and bowel trouble, and I was entirely free from diseases from which I had been a sufferer for many years, despite the efforts of the specialists whom I had employed. I was so impressed by the practicability and beauty of this Christ religion that I continued to study it, then united with the local Christian Science church, and six months later with The Mother Church, and I have since devoted all my time to Christian Science work. About two years ago my mother was seriously ill, and was healed in one week by Christian Science treatment. Before coming into this thought, she had had the same disease, and although she had the best medical treatment, eight weeks elapsed before she recovered, and even then she was in a very weakened condition. During the past five years my mother, although now seventy-five years of age, has learned to read Science and Health somewhat, and is trying to make her own demonstrations.

It is impossible for me to find words to express my gratitude to God, who has spoken to this age through our dear Leader, Mrs. Eddy. She has patiently and lovingly shown us the way and has told us to follow her as she follows Christ.

MRS. EMILY DOPKE KAUFMAN, Milwaukee, Wis.

I first heard of Christian Science about twelve years ago. After a fruitless search of years for health, I had my case diagnosed by one of the best physicians in New York City, and when he gave me no hope I went for several summers to a beautiful health resort in the western part of Pennsylvania. The complete change seemed to do me good for a while, but it was not permanent; so as a last resort I went to a sanitarium in New York State. While there a friend told me of Christian Science, and loaned me the first copy of Science and Health I ever saw. I afterwards bought a copy for myself, and read it with the eagerness of a famished soul, for it was the first book I had read, for several years, without suffering. It taught me how to pray, and showed me why my prayers had not been answered before, even though but faintly, the meaning of our Leader when she says that Jesus' prayers were "deep and c tious protests of Truth," of man's "unity with T Love" (Science and Health, p. 12); and this healc found that even a little understanding of Truth wor heals, and while I cannot say I have yet gained the over all sin, I can say that not a week passes in wh not have a proof of God's healing power, through H in Christian Science, over some form of error, eithe disease.

With my whole heart I thank Mrs. Eddy for h "Science and Health with Key to the Scriptures." impossible for me to express in words the great b has been to me. Besides the physical healing, it rev true law which I now understand will enable me to ov every form of evil and sin. Human will is revealc true light, and as I read in the Lesson-Sermon, I s we should "sanction only such methods as are dem ble in Truth, and known by the fruit thereof" (Scien Health, p. 106). Even before I left the sanitariu many times since, I have had a great desire to give thi to all who are not satisfied, and especially to those v my darkest hours lovingly and faithfully tried to he Although passionately fond of reading, having read everything I could get my hands on, yet the satisfying ing truth, for which I had always been reaching out, e childhood, was never realized until I read Science Health.

For twelve years I have neither taken drugs nor any material remedies. Sickness has come to me d that time, and I have passed through deep waters, but my Bible and Science and Health, the Lesson-Ser *Journal*, and *Sentinel*, and the patient, faithful help o of our Leader's loyal students, I have always been al come through safely, and have had better health, joy and real happiness than in all my life before. I to be able to help others as I have been helped, for I u stand this to be the truest expression of gratitude.

MRS. W. R. LOFTIN, Kinston, N.

In the year 1875 I was badly injured, and my gen health became much impaired. I took the best care p ble of myself, and avoided heavy lifting, but I steadily g worse, until at the expiration of nine years I was compe to wear a truss. I was also afflicted with stomach tro from which I suffered intensely. I consulted physic and had medical treatment, receiving only slight temp relief. During the following eighteen years I had tried the different healing methods available, but continued grow worse. The year 1903 found me in a serious phys condition and very much discouraged. In this suff ing and hopeless condition Christian Science was reco mended to me, but it seemed absurd to expect it accomplish what *materia medica* had failed to do. I re ized, however, that I had nothing to expect from materi ways and means, and with little or no faith in Christia Science I called at the office of a practitioner and arrang for treatment. The second day I forgot to put on my trus as had been my custom each morning for eighteen yea and I have not used it since, being entirely healed. M general health soon began to improve. I could eat wha ever I wished without any ill effects, and in a reasona length of time had gained good health, for which I a indeed truly thankful. Being a business man, I have ma opportunities to recommend Christian Science to oth who are in need of it as I was, and never fail to impro the opportunity.

I feel that language is a poor medium with which t express my gratitude to Mrs. Eddy for Christian Scien which has given me health and happiness. I greatly re joice in this fact. "With what measure ye mete, it shall be

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measured to you again." Surely her recompense for good done to others will be great.—Wm. H. Suppe, Joplin, Mo.

Nearly two years ago, when I sought Christian Science, I was a complete wreck, both physically and mentally. From childhood I had been doctored by the best physicians in our county for almost every possible disease, and in 1893 our family physician had me examined by the medical board of our home town. They pronounced my case hopeless, and told me if I had any business to fix up I had better attend to it at once; that I positively could not live much longer. When Christian Science found me, I had heart trouble in its worst form, and my family physician said that I was liable to go at any moment, that he had done all he could for me. I thought my only relief would be the grave. I could not rest, day or night; but my loving wife, who never tired, stayed by me all the time, until it seemed as if she must wear out. My father had died the year before with the same trouble, and I believed that I would go the same way.

At this time a Christian Science practitioner visited our neighborhood, and I went at once for treatment, for I was determined to give it a trial. I experienced marked improvement from the first, and am glad to say that I have not used any material remedy since my first treatment, and am restored to health. Christian Science has not only benefited me in a physical way but it has been a wonderful help spiritually. It has given me a better understanding of the Bible and a desire to read and study it. For these and many other blessings I am very thankful to God for sending His beloved Son to reveal the truth. I am also grateful to Mrs. Eddy, who has rediscovered and taught us the Christ-way of healing, not only from sin but from sickness. I would be ungrateful if I did not love the one who brought the light to us. My prayer is that infinite wisdom, Truth, and Love may keep me ever worthy to be found in the onward and upward march of the true Christian Scientist. Now I see what Jesus meant when he said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." What a happy thought to know that when in trouble we can call for Divine help. In the constant study and application of Christian Science I am content, knowing that only as I am obedient to God's commands can I prove my sincerity. I thank God for the help that came to me when I was in utter despair and darkness. Only those who have been led from the darkness of materiality to the light of Christian Science can understand how grateful I feel.—T. J. Lee, Epes, Ala.

I can never express in words my gratitude for the benefits and blessings which Christian Science has brought to me. I had heard practically nothing of this glorious truth until about a year and a half ago. When a neighbor mentioned the fact that she was a Christian Scientist, it meant nothing to me, but when she said she had taken up its study as the best manner in which to rear her boy, it immediately appealed to me, as I was trying to find something that would give me a firm and sure foundation by which to guide our boys' footsteps upward. I had prayed daily for wisdom to attain this end, and consider my coming to Christian Science a direct answer to my prayer. When I first opened Science and Health,—our revered Leader's "Key to the Scriptures"—and read the chapter on "Prayer," I saw at once that it was a revelation of Truth and Love. I never doubted that it would ultimately be the faith of all, even as the apostle said, "Till we all come in the unity of the faith . . . unto a perfect man." I have had some dark hours, when even Christian Science seemed unavailing against the claims that mortal mind sets up, but I realize fully that these arise from a lack of understanding of the divine Principle that rules and governs all mankind harmoniously. We are told, "With all thy getting get understanding."—an understanding of God as Love, as divine Principle, that which can never err or change, whose law is immutable right. We have had many beautiful demonstrations in healing, but as all Christian Scientists know, the physical healing is secondary to the spiritual healing.

Incipient fever of a supposedly dangerous type was, with the help of a practitioner, overcome in one treatment, as was also an advanced case of cold. An intense earache was overcome in less than an hour. Our second son, when three years old, was playing with an empty grocery box, and sat down in it. He attempted to get out, but could not, as a nail in the box had deeply penetrated the flesh. He cried out in great pain, and after one or two efforts to extricate him, I succeeded. I took him in my arms and began to declare the truth. I had been interested in Christian Science only a short while, and knew very little of the methods of treatment, but I used what knowledge I had. My next-door neighbor, a Scientist, came over and began to work vigorously. In less than fifteen minutes the little fellow was quiet and went with my friend to play with her boys, she advising me to go to church as I had intended doing. When I returned she said there had been no complaint at all. That night he went quietly to sleep, and the healing was steady and sure, —the place where the nail had entered not even becoming inflamed.

My heart goes out in deepest love and gratitude to our dear Leader, and I daily pray that divine Love, and the light which is shed abroad in our land, may penetrate into the dark recesses of mortal thought and enrich all mankind.—Janet G. Montague, Mobile, Ala.

Christian Science gives an understanding of God through which we may eliminate, slowly perhaps, but surely, every element of discord from our lives, but to make those unacquainted with Mrs. Eddy's interpretation of the Bible comprehend what it is to us, seems difficult. The first honest attention I gave the subject revealed a consistency and logic so new to my concept of religion that I was deeply interested, and at every spare moment I read the text-book of Christian Science. During a period of three years my progress has often seemed slow, but there recur those moments of spiritual vision which mark sure advancement. Briefly, the old unsettled state of thought, that desired constant diversion and entertainment, is gone. Every physical ill which has appeared since taking up the study of Christian Science, has been healed by Truth alone; also a chronic disability dating from birth and an organic trouble of rather serious nature, these latter being healed through the help of a practitioner. The birth of a child, which from a medical standpoint was impossible without serious injury to mother or child, was comparatively easy, and my complete recovery very rapid. A healthier child than my fifteen-months-old boy would be hard to find. The bitterest prejudice toward one whom I should have loved, even from a human standpoint, has been entirely overcome. I have learned that the question of supply is a matter between God and myself alone, and by that I do not mean that my husband is not a capable business man, but that as I realize the truth I am learning that because God is all-sufficiency His child cannot feel apprehension concerning any human need.

I wish to be ever alert, and to be a ready instrument in God's hands to help spread the light which our much-loved Leader, Mrs. Eddy, has made again available to humanity after centuries of obscurity.

Gertrude George Delano, Chicago, Ill.

Of the many blessings I have received through Christian Science I wish to tell a few. Among the first was my

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own healing of several chronic diseases of twelve or thirteen years' standing,—lung and rheumatic trouble being among them. I received absent treatment in Christian Science one day, and next day not a trace of these ailments was left. On several other occasions help was received immediately. I have been able from the first to make demonstrations for myself and others. The first proof I had that any one can make this truth practical was when our oldest boy was under treatment. Our local practitioner had given me a *Journal* to read, and one night I waked up with a severe sense of suffering. I began to speak about my throat paining me, but remembered the words I had read during the day,—that God is all,—and the same instant the pain was gone. Such a sense of peace and joy came over me that I lay awake till well nigh morning, and after this experience I tried to put into practice all that I knew, gaining a little each day, and at the same time teaching my children to put it into practice too. Three of them, ranging from nine to thirteen years of age, have made some good demonstrations. I have been studying Science and Health now for five years, also our other literature, and have depended on this truth entirely, never using any material remedies whatever, and getting along much better in every way than we did in the old thought.

I can never express in words how grateful I am to Mrs. Eddy for the help we have received. With many others I must say the physical healing is the smallest part of Christian Science; the spiritual uplifting is worth many times more. I find my greatest joy in helping others. I could tell of some good done through Christian Science every day.

MRS. ROSE CRUEY, Rantoul, Ill.

[Translated from the Spanish.]

For the past eight years I had been in the hands of physicians in connection with a distressing and dangerous disease in my breast. My condition in the last two years became so aggravated that I had to look for some new treatment. When I came to Mexico in November, 1904, I brought with me, under instructions from my physician in Paris, a large quantity of medicines. Six months after reaching Mexico I was attacked by acute throat trouble, from which I suffered terribly. The specialist whom I consulted in this city decided an operation was the only thing that would aid me, and prior to the operation I was treated medically twice a week. At the end of seventy-two visits which I made to this physician, and after which I felt no better but was still in terrible suffering, I had the pleasure of meeting a Jewish lady of this city who had been healed here, and she spoke to me about the benefit to be derived from Christian Science. I immediately left the physician and took treatment from a Christian Science practitioner. At the end of one month I was perfectly well, and the growth on the breast came away. The truth of Christian Science has delivered me from many other ills from which I suffered very much. My only desire is to make this wonderful religion of Christian Science known to every one, for to my thought it is the real religion of God, delivering us from our bodily ills and filling our thought with peace and health. Again and again I thank God and Christian Science for my own healing.

BERTHE THEVNEZ, Mexico City, Mexico.

It was divine Love that led me to Christian Science. I was invited to go into the Reading Room one day, and there opened a book which proved to be the Christian Science text-book, "Science and Health with Key to the Scriptures." The first chapter, "Prayer," led me on to the next, and so on, until I found that this book gave a better understanding of the Bible than I had ever had before. It seemed as if I could not leave the book. This was in October, 1906. I went again the next day, and have been going to the Rooms to read from that time until I find that Science and Health brings me nearer I had indulged in medicine most of my life: h through many serious sicknesses, and for twel had used an electric battery every morning. After Science and Health I forgot my battery one morn have never used it since. That was the beginning change,—Mind ruling instead of matter. I soon l feel that divine Mind heals, and my medicine looked strange to me,—in fact they were soon away. Everything was beginning to look more s and I was each day gaining a better understand Truth. It has given me strength, courage, and n truth and love. Throat trouble to which I had be ject was healed through the understanding of divine I have learned that there is but one God, divine Pr and that Truth heals all our diseases.

FLORA B. HINMAN, Boston, M

In November, 1902, I was taken with a severe f paralytic trouble. For three months I could not d thing at all. I had several physicians, but could g relief. One morning I went to a Christian Science tioner and told her what I had come for, and while talking to her my arm became easy. I was told practitioner that God is as willing and able to hea as in Jesus' time, and all pain at once left my arm. next morning I was able to move my arm and dress out assistance. In two days I was at my work, and since been milking from one to three cows daily. I perfect health now, and I take the *Christian Science terly* and study the Lesson-Sermon each day. I am grateful to God, and to Mrs. Eddy for the blessing has come to me through Christian Science.

MRS. E. L. STUBBS, De Funiak Springs, F

I never can feel grateful enough for what Chri Science has done for me. I know it is of God, everla Truth. For years I suffered with stomach and trouble. I had three doctors, but grew worse all the t We had given up all hope of my ever being well again, w we heard of Christian Science. I did not think of helping me, but I was ready to try anything. I was he after a few treatments and by the study of "Science Health with Key to the Scriptures" by Mrs. Eddy. Bible is now a new book to me. I read it and underst it. I am deeply thankful to God, and my heart is of love to Mrs. Eddy for bringing this healing truth to I try to live Christian Science and I am learning to love.

MRS. E. E. WILKINSON, Carbondale, Ill

I have received so many benefits from Christian Scien that I feel I would like to add my testimony to the ma that have already been given. I came into Christian S ence through the healing of a sister who had been und the doctor's care for many years with very little benef Since that first awakening to the truth I have been heal of diseases of the most distressing kind. I was also heal of a very severe and abnormal condition of my *left foo* I suffered terribly, so that it was very difficult for me t walk, and I could not wear a shoe without pain. At las I asked a doctor what he thought could be done. He sai he knew of no cure, and no relief but amputation of the toe. I would not consent to this, and turned to Christian Science. After about six weeks' treatment I was entirely healed. This was nine years ago. For this relief I am of course very thankful, but I am most grateful for the spiritual understanding of the Bible gained through read- ing Science and Health. I had never read the *Bible be-* fore going to the Christian Science church, but since then

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I have read it each day, and find my real joy is in gleaning some new thought from its pages.

I cannot close without speaking a word about our beautiful Mother Church, which I had the great privilege of seeing in June. To my sense it is perfect in every detail, and stands as an everlasting monument to Christian Science as a healing religion. I was very much interested in watching the throngs of Scientists, and thought, as I stood in the crowd, What do these people stand for in the sight of the world to-day? The answer was, In proof of the healing done in Christian Science, and because of their thankfulness to God and gratitude to our beloved Leader, Mrs. Eddy. My wish and desire is to be more loving and kind, and to be true to the teachings of Christian Science.

LEONA N. CRABBE, Washington, D. C.

My last illness covered a period of eighteen weeks, during which time I had six physicians, three of whom diagnosed the case as a most serious form of liver trouble, but none gave any encouragement. I was treated in Christian Science, and resumed regular work after the third treatment. I continued the treatment three weeks, and am well. At the time I began Christian Science treatment I weighed one hundred and twenty-five pounds, and in three weeks' time I had gained twenty-four pounds.

JOSHUA VAN STONE, Bridgeport, Conn.

We first heard of Christian Science three years ago last February, when my mother, who had suffered intensely for nearly four years, was healed through this blessed truth. She had been treated by nine different doctors, six of whom were specialists; had taken osteopathic treatment; had three operations performed, etc., but she continued to suffer without any relief whatever. We had given up all hope of ever seeing her well again, but as a last resort we were ready to send her to Chicago for another operation. This was in January 1903, but she was unable to go. At this time a friend advised her to try Christian Science, which she did at once. A practitioner was called upon, and relief came immediately; she could enjoy every meal with us at the table, and in one week she was able to ride twenty-eight miles to see her practitioner. Since that time we have had many other beautiful demonstrations, through this spiritual understanding of God as all,—the giver of all good,—and the realization of the unreality of evil.

Last fall I had a severe attack of lung trouble, and could scarcely sleep at all. I had to give up work entirely. I then took Christian Science treatment, and gained quickly, the cough and pain leaving me entirely. I used to have a great fear of everything, but it has been destroyed through this wonderful truth,—that God has all power and there is nothing to fear.

Words cannot express my gratitude to God, and to our dear Leader, Mrs. Eddy, for the understanding of Truth which she has given us. My prayer is that I may be more obedient to the demands of Truth.

MISS IDA E. JOHNSON, Tampico, Ill.

That Christian Science can and does heal all manner of disease, regardless of distance or age, or any other seeming human obstacles, I have had many proofs, not the least among which was the healing of severe injuries resulting from an accident. Six years ago my father, a man then past seventy-one years of age, had planned for a visit among friends in the country. In the evening, while being driven from the railroad station, the driver lost control of his horse. My father was thrown out, and severely injured. He was carried to the house of a friend near by, in what seemed a most alarming condition. A physician had been summoned in the mean time, and when he came he pronounced the condition very serious, and told the friends who had accompanied him that he did not think father would live until morning. We then telegraphed to a Christian Science practitioner in Scranton, the message reaching him about midnight. The bleeding gradually stopped, and he rested quite easily in his chair, not being able to lie down. The next morning he was unable to walk at all, the whole left side of the body showing hardly a place that had not been trampled upon by the horse. The Scientist reached the house about ten o'clock, and at noon father walked to the dining-room with a little assistance, and ate and relished his dinner. That night he rested in his bed, and the next day he took a drive of about two miles to the house of another friend. There he walked about as he wished in the open air, enjoying himself for two days, and on the third day took a ride of about ten miles into the country, over as rough a road as one will find among the hills of Pennsylvania, and complained of no more fatigue than usual.

Those who on the night of the accident expected to have to carry him home lifeless, left him to enjoy the rest of his visit, and the life which God alone gives and which He does not take away. Father's name is E. D. Tyler, and his physical condition at this time gives no evidence of his ever having met with such an accident. I would say further that the above is only a very small fraction of what I have to be grateful for through Christian Science.

MARY T. REYNOLDS, Scranton, Pa.

I came to Christian Science for the healing of the body, not knowing how much more the human mind was in need of healing. At the very first I received the impression that I would immediately be transformed, but in time I found I must work out my own salvation. I have been on stormy seas, when it was only God's hand that upheld me and kept me from being lost in the waves. Many times has the "still, small voice" whispered "peace, be still." I have found by experience that when trouble seems to threaten we should at once go to the Bible and Science and Health for guidance. A year ago I seemed to be in trouble, and was even threatened with the law. I asked human aid, and it failed me. In my extremity I went to the Bible and Science and Health, and there found help. I wish I might say to all beginners in the study of Christian Science, Keep close to God, and do not allow yourselves to become discouraged. The way may sometimes seem steep and rugged, but we can always keep our thoughts good and pure. We should search for God's promises, as they are given to us in the Bible, and commit them to memory. Many times have I come to the point that I did not know where to place my thoughts, for they seemed to wander, but by repeating some helpful Bible texts, or some passages from Science and Health, I have been wonderfully helped and brought back to the path which ever leads upward. We should have as many of our Leader's books as we are able to purchase, also the *Sentinel* and *Journal*.

MRS. HENRIETTA E. WHITE, Osgood, Ind.

PICTURE OF THE MOTHER CHURCH.

The picture of The Mother Church which The Christian Science Publishing Society now has for sale is a half-tone reproduction, 12 x 15 inches in size, of a view giving the St. Paul Street frontage and Falmouth Street side.

The picture is mounted on a white mat, 21 x 25 inches, and will be sent to any address in a mailing-tube for fifty cents a copy. A dozen copies will be sent to one address for $4.50. Souvenir postals of the same design as the large picture are for sale at twenty-five cents per dozen.

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FROM OUR EXCHANGES.

[*The British Congregationalist.*]

There has been of late years a serious reaction against theology, arising largely from the way doctrine has been insisted upon rather than the plain and simple declarations of the Scriptures. The evil arising from this has been increased, leading some to conclude that life and conduct in no degree depend on dogma, and can be promoted and enjoyed without any doctrinal teaching. . . . This state of mind has been produced by insisting that the religion of Jesus Christ and his gospel is only contained and expounded in the creeds of the Church, ancient and modern. . . . These claims have been made for centuries, with the effect, in recent times, of driving thoughtful and inquiring minds away from all Church connection, producing in them a positive dislike to doctrinal teaching. Such contentions, however, overlook the distinction between doctrine and fact, failing to observe that the one may be imperfect, and must be, but that the other is perfect and true. . . . The facts of Christianity are the main factors to be held fast, and when realized in any degree of fulness will produce saving and elevating results. Doctrines depend on the facts, are only their human explanations, and will and ought to change as knowledge and reverence increase. It would be a sign of decay and death if the human explanation of the facts which constitute the historical revelation God has given to the world in and through Jesus Christ were not enlarged, and new views of their content given to a waiting world.

[*The* (London) *Christian Life.*]

There are those who, judging by some features of the age, conclude that the influence of religion is on the wane. It is not so. Far from it. There have been changes in the forms of expression of religion, but no decline of real goodness—which is, after all, the very essence of religion. Systematized theology which has misrepresented Christianity is happily falling into discredit, and hence we are beholding some suspense of faith. But the demand of the age is for sincerity and veracity, and these drive out creeds and forms that no longer represent current religious thought and feeling. Religion is now much less identified with pretence and cant than ever before. For, on the whole, modern professors of piety have grown greatly in rationality and genuine worthiness as compared with their predecessors, say of a hundred years ago. In this respect they are still growing.

[Rev. W. P. Du Bose, in *The Churchman.*]

If we have the truth wrapped up in a napkin as a sacred deposit handed down from the past, if we hold it now as the decision of a council or the letter of a creed and not by the continuous self-demonstration of its truth in itself and its meaning and necessity to us, then indeed may our dead or dormant catholicity be afraid of the much alive and wide-awake heresies that confront it as in the earliest ages. Then may we indeed not know what to do with them, but rule them out of existence in the church by the letter of a law or a statute. But that will not do nowadays. Nothing but the life and the living thought that shaped the decisions and wrought the creeds can maintain the decisions or defend the creeds now.

[*Zion's Herald.*]

It has always been peculiarly hard for those who stand in the old paths to admit that innovators can really be actuated by good motives and are as sincerely attached to the cause of truth as they are themselves. The martyrs and reformers have been those who dared to differ from the majority, and were willing to suffer for their God-given convictions.

[*The* (London) *Christian World.*]

We adore the God whose infinite splendors we these are not His perfection. That belongs to which eye hath not seen nor ear heard; the dis whose treasures will be the occupation of eternity.

[Rev. Washington Gladden, in *The Congregational*

What makes a man a Christian is not his ph explanation of Christianity, but his purpose of pra It is this which he needs to keep steadily before mind.

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"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

Vol. IX. No. 19.



A LADY WITH A LAMP SHALL STAND IN THE GREAT HISTORY OF THE LAND



A NOBLE TYPE OF GOOD HEROIC WOMANHOOD

BOSTON, JANUARY 5, 1907

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ITEMS OF INTEREST.

National.

The Commission which for six months has been studying postal conditions, giving hearings in New York and Washington, will ask Congress for authority to conduct a far broader investigation and in the mean time will positively reject the recommendation of Third Assistant Postmaster General Madden that the rate on second-class matter be raised to four cents a pound. The Commission will ask Congress for authority to employ expert accountants to go over the postal accounts and devise and institute a system whereby it can be easily ascertained at what loss or profit the various divisions of the service are maintained, the cost of carrying the several classes of mail, the cause of the annual deficit, etc.

The Nobel Peace Prize has been awarded by the Norwegian Parliament to President Roosevelt. In a short speech the President of the Parliament, Gunnar Knudsen, said what had especially attracted the attention of the world was President Roosevelt's efforts to end the war between Russia and Japan. The amount of the Nobel Peace Prize will be given to trustees to be used as a fund to be expended for the purpose of bringing together at Washington representatives of capital and labor to discuss industrial problems, with a view to promoting a better understanding between employers and employes. The committee of six in charge of the fund will be called "The Industrial Peace Committee."

The Interstate Commerce Commission concluded their inquiry at Chicago into the car shortage and the delay in the movement of freight. It is probable that testimony will be taken at Galveston in January in regard to the congestion of traffic at Gulf ports. The remedy suggested by most of the witnesses was a car clearing-house with every railroad in the country in it, so that a freight car would be at home on any line and available for use wherever unloaded; and an increase in the per diem charges to railroads for retaining foreign cars beyond a specified time limit.

As a result of the investigation into the land frauds of Indian Territory, which has disclosed great dishonesty, there is a probability that Secretary of the Interior Hitchcock will make a clean sweep in reorganizing the Government personnel in the Territory. The law governing the disposal of the Creek lands prohibits an individual from acquiring more than one site or lot. Through a method of fradulent scheduling a number of persons secured town lots aggregating in value over $5,000,000.

The three years' deadlock over the granting of a franchise to the New York Connecting Railroad has been broken. This means that work on the $20,000,000 improvement which is to unite the Pennsylvania and New Haven Railroads by a belt line running around Brooklyn and Long Island City will soon begin. According to the agreement, the railroad is to pay $1,237,500 for the twenty-one year franchise.

Interstate Commerce Commissioner Clark, appearing before the House Committee on Public Lands in support of the President's suggestion that the Government cease to sell coal lands and lease them hereafter to mining companies, reiterated his charge that great corporations in league with railroads have "cornered" coal lands and forced the prices up to an unreasonably high point.

The Senate has agreed to a resolution directing the Department of Commerce and Labor to make an investigation of the "combination or trust organization known as the International Harvester Company," engaged in the production and sale of farm machinery. The investigation is to ascertain if a combination in restraint of trade exists.

The fifty-sixth meeting of the American Association for the Advancement of Science was held at Columbia University Dec. 27 to Jan. 2. Several important scientific discoveries which have been made since the last meeting of the Association, in New Orleans, were made subjects of addresses and discussions.

James Bryce, the well-known author of "The American Commonwealth," will come to the United States as British Ambassador. As he declines a peerage, he will thus be the first plain citizen to be Ambassador of his country at Washington.

The subscriptions to the San Francisco relief fund aggregated $9,295,151.06, of which $5,943,460.02 has been received by the Relief Corporation, leaving a balance due of $3,351,691.64. The expenditures have been $4,628,452.23.

The total receipts of the National Red Cross Society for the fiscal year ended Nov. 30, 1906, were $3,373,237, with a balance in the treasury of $2,381,334.

The total wealth of New York State is said to be $15,000,000,000, while that of the United States is estimated at a little over $107,000,000,000.

During this year's hunting season seventy-four persons have been killed by accident and seventy others seriously injured.

Foreign.

The French Commission which went to England to study the use and value of turbine engines in warships, has returned the following unanimous conclusions: The Commission is in a position to assert that turbines afford, from the military point of view, the following positive advantages: Possibility of constantly obtaining the maximum power without trouble; the possibility of maintaining it during as long a time as may be wished, so far as concerns the propelling machinery; an important reduction in the personnel employed for attending to the machinery, and in the fatiguing duties to which this personnel is subjected; the extreme facility of manœuvring, whether it be a question of reversing or of varying the speed; the practically complete suppression of vibration at all speeds. The Commission unanimously concludes that turbines are capa of replacing reciprocating machinery w very marked advantage from the milit point of view, particularly in the case large vessels.

A few months ago the Sultan of Tur placed a small steamer on the waters Galilee in his domains in the northern l of Palestine. It has been brought ab primarily for the convenience of the incre ing number of tourists visiting the dist and the inhabitants dwelling around the la The steamer, which was built at Constanti ple, is fifty-two feet long by ten feet br and will accommodate from thirty to fi passengers. It has an engine of eight hor power and runs about ten knots an hour.

Large contracts are being placed in United States for the equipment of huge s works which the Japanese Government is operate under the name of the Imperial S Works on the island of Moji. The Japan plant will entail a cost of fully $10,000,0 The orders for equipment so far call for t bar mills, tube mill, blooming mill, roll tables, furnaces, cranes, and a general line steel-making equipment.

The remains of a tomb supposed to be t of Cicero, the great Roman orator, have b discovered in Formia, Italy. They stand o hill dominating both the Appian and Her laneum Ways.

Poor art students in Paris are complain that the studios of the Latin Quarter taken by wealthy faddists, who outbid real students and drive them to into poo quarters.

The census of the German Empire Dec. 1, 1905, shows the population to h been 60,641,278, compared with 56,367,178 1900.

The debt of Germany is $950,000,000, a more than half of this sum was spent on army and navy.

Industrial and Commercial.

The year 1906, says the *Chicago Trib* will long be remembered as one of gr trials and tribulations for railways and r way officials that had broken the laws. M of these suits were brought for violations the Elkins law against giving or receiv rebates, and in most instances they were stituted not only against the railways a their officials who gave the rebates, but a against the individuals or corporations t solicited or accepted them. In most stances prosecutions were successful. T fines assessed aggregate many hundred- thousands of dollars. Two men were co victed and sentenced to imprisonment un the Federal Conspiracy Law.

In a special report on the foreign trade American meats the Bureau of Manufact ers shows a decided decrease in the volu of canned goods marketed abroad. T value of canned meats exported in the fi nine months of 1904 was $5,397,137. Th figures increased to $7,289,283 for the sa period of 1905, but for the first nine mon of 1906 the figures have shrunk to $4,5327 Despite the decrease in canned meat expor the total foreign sales of American m products for the nine months ended Sept. increased to $155,644,168, from $132,188, for the same period in 1905.

The total production of all branches the fisheries in the State of Maine for t year 1905 was 211,657,874 pounds, valued $4,154,115, and for the past year, 170,882 pounds worth $4,048,923, as shown by t biennial report of the Commissioner of S and Shore Fisheries.

Figures just announced show that t trade between the United States and Por Rico in the calendar year 1906 will exce $40,000,000, against less than $4,000,000 1897, the year before annexation.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

MRS. EDDY'S REPLY TO THE JANUARY MC CLURE ARTICLE.

It is calumny on Christian Science to say that man is aroused to thought or action only by ease, pleasure, or recompense. Something higher, nobler, more imperative, impels the impulse of Soul.

It becomes my duty to be just to the departed and to tread not ruthlessly on their ashes. The attack on me and my late father and his family in *McClure's Magazine*, January, 1907, compels me as a dutiful child and the Leader of Christian Science to speak.

McClure's Magazine refers to my father's "tall, gaunt frame" and pictures "the old man tramping doggedly along the highway, regularly beating the ground with a huge walking-stick." My father's person was erect and robust. He never used a walking-stick. To illustrate: One time when my father was visiting Governor Pierce, President Franklin Pierce's father, the Governor handed him a gold-headed walking-stick as they were about to start for church. My father thanked the Governor, but declined to accept the stick, saying, "I never use a cane."

Although *McClure's Magazine* attributes to my father language unseemly, his household law, constantly enforced, was no profanity and no slang phrases. *McClure's Magazine* also declares that the Bible was the only book in his house. On the contrary, my father was a great reader. The man whom *McClure's Magazine* characterizes as "ignorant, dominating, passionate, fearless," was uniformly dignified—a well-informed, intellectual man, cultivated in mind and manners. He was called upon to do much business for his town, making out deeds, settling quarrels, and even acting as counsel in a lawsuit involving a question of pauperism between the towns of Loudon and Bow, N. H. Franklin Pierce, afterward President of the United States, was the counsel for Loudon and Mark Baker for Bow. Both entered their pleas, and my father won the suit. After it was decided, Mr. Pierce bowed to my father and congratulated him. For several years father was chaplain of the New Hampshire State Militia, and as I recollect it, he was Justice of the Peace at one time. My father was a strong believer in States' rights, but slavery he regarded as a great sin.

Mark Baker was the youngest of his father's family, and inherited his father's real estate, an extensive farm situated in Bow and Concord, N. H. It is on record that Mark Baker's father paid the largest tax in the colony. *McClure's Magazine* says, describing the Baker homestead at Bow: "The house itself was a small, square box building of rudimentary architecture." My father's house had a sloping roof, after the prevailing style of architecture at that date.

McClure's Magazine states: "Alone of the Bakers, he [Albert] received a liberal education. . . . Mary Baker passed her first fifteen years at the ancestral home at Bow. It was a lonely and unstimulating existence. The church supplied the only social diversions, the district school practically all the intellectual life."

Let us see what were the fruits of this "lonely and unstimulating existence." All my father's daughters were given an academic education, sufficiently advanced so that they all taught school acceptably at various times and places. My brother Albert was a distinguished lawyer. In addition to my academic training, I was privately tutored by him. He was a member of the New Hampshire Legislature, and was nominated for Congress, but died before the election. *McClure's Magazine* calls my youngest brother, George Sullivan Baker, "a workman in a Tilton woolen mill." As a matter of fact, he was joint partner with Alexander Tilton, and together they owned a large manufacturing establishment in Tilton, N. H. His military title of Colonel came from appointment on the staff of the Governor of New Hampshire. My oldest brother, Samuel D. Baker, carried on a large business in Boston, Mass.

Regarding the allegation by *McClure's Magazine* that all the family, "excepting Albert, died of cancer," I will say that there was never a death in my father's family reported by physician or post-mortem examination as caused by cancer.

McClure's Magazine says that "the quarrels between Mary, a child ten years old, and her father, a gray-haired man of fifty, frequently set the house in an uproar," and adds that these "fits" were diagnosed by Dr. Ladd as "hysteria mingled with bad temper." My mother often presented my disposition as exemplary for her other children to imitate, saying, "When do you ever see Mary angry?" When the first edition of Science and Health was published, Dr. Ladd said to Alexander Tilton: "Read it, for it will do you good. It does not surprise me, it so resembles the author."

I will relate the following incident, which occurred later in life, as illustrative of my disposition:—

While I was living with Dr. Patterson at his country home in Rumney, N. H., a girl, totally blind, knocked at the door and was admitted. She begged to be allowed to remain with me, and my tenderness and sympathy were such that I could not refuse her. Shortly after, however, my good housekeeper said to me: "If this blind girl stays with you, I shall have to leave; she troubles me so much." It was not in my heart to turn the blind girl out, and so I lost my housekeeper.

My reply to the statement that the clerk's book shows that I joined the Tilton Congregational Church at the age of seventeen is that my religious experience seemed to culminate at twelve years of age. Hence a mistake may have occurred as to the exact date of my first church membership.

The facts regarding the McNeil coat-of-arms are as follows:—

Fanny McNeil, President Pierce's niece, afterward Mrs. Judge Potter, presented me my coat-of-arms, saying that it was taken in connection with her own family coat-of-arms. I never doubted the veracity of her gift. I have

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another coat-of-arms, which is of my mother's ancestry. When I was last in Washington, D. C., Mrs. Judge Potter and myself knelt in silent prayer on the mound of her late father, General John McNeil, the hero of Lundy Lane.

Notwithstanding that *McClure's Magazine* says, "Mary Baker completed her education when she finished Smith's grammar and reached long division in arithmetic," I was called by the Rev. R. S. Rust, D.D., Principal of the Methodist Conference Seminary at Sanbornton Bridge, to supply the place of his leading teacher during her temporary absence.

Regarding my first marriage and the tragic death of my husband, *McClure's Magazine* says: "He [George Washington Glover] took his bride to Wilmington, South Carolina, and in June, 1844, six months after his marriage, he died of yellow fever. He left his young wife in a miserable plight. She was far from home and entirely without money or friends. Glover, however, was a freemason, and thus received a decent burial. The masons also paid Mrs. Glover's fare to New York City, where she was met and taken to her father's home by her brother George. . . . Her position was an embarrassing one. She was a grown woman, with a child, but entirely without means of support. . . . Mrs. Glover made only one effort at self-support. For a brief season she taught school."

My first husband, Major George W. Glover, resided in Charleston, South Carolina. While on a business trip to Wilmington, North Carolina, he was suddenly seized with yellow fever and died in about nine days. I was with him on this trip. He took with him the usual amount of money he would need on such an excursion. At his decease I was surrounded by friends, and their provisions in my behalf were most tender. The Governor of the State and his staff, with a long procession, followed the remains of my beloved one to the cemetery. The Freemasons selected my escort, who took me to my father's home in Tilton, N. H. My salary for writing gave me ample support. I did open an infant school, but it was for the purpose of starting that educational system in New Hampshire.

The rhyme attributed to me by *McClure's Magazine* is not mine, but is, I understand, a paraphrase of a silly song of years ago. Correctly quoted, it is as follows, so I have been told:—

Go to Jane Glover,
Tell her I love her;
By the light of the moon
I will go to her.

The various stories told by *McClure's Magazine* about my father spreading the road in front of his house with tan-bark and straw, and about persons being hired to rock me, I am ignorant of. Nor do I remember any such stuff as Dr. Patterson driving into Franklin, N. H., with a couch or cradle for me in his wagon. I only know that my father and mother did everything they could think of to help me when I was ill.

I was never "given to long and lonely wanderings, especially at night," as stated by *McClure's Magazine*. I was always accompanied by some responsible individual when I took an evening walk, but I seldom took one. I have always consistently declared that I was not a medium for spirits. I never was especially interested in the Shakers, never "dabbled in mesmerism," never was "an amateur clairvoyant," nor did "the superstitious country folk frequently" seek my advice. I never went into a trance to describe scenes faraway, as *McClure's Magazine* says.

My oldest sister dearly loved me, but I wounded her pride when I adopted Christian Science, and to a Baker that was a sorry offence. I was obliged to be parted from my son, because after my father's second marriage my little boy was not welcome in my father's house.

McClure's Magazine calls Dr. Daniel Patterson, my second husband, "an itinerant dentist." It says that after my marriage we "lived for a short time at Tilton, then moved to Franklin. . . . During the following nine years the Pattersons led a roving existence. The doctor practised in several towns, from Tilton to North Groton and then to Rumney." When I was married to him, Dr. Daniel Patterson was located in Franklin, N. H. He had the degree D.D.S., was a popular man, and considered a rarely skilful dentist. He bought a place in Rumney, which he fancied, for a summer home. At that time he owned a house in Franklin, N. H.

Although, as *McClure's Magazine* claims, the court record may state that my divorce from Dr. Patterson was granted on the ground of desertion, the cause nevertheless was adultery. Individuals are here to-day who were present in court when the decision was given by the judge and who know the following facts: After the evidence had been submitted that a husband was about to have Dr. Patterson arrested for eloping with his wife, the court instructed the clerk to record the divorce in my favor. What prevented Dr. Patterson's arrest was a letter from me to this self-same husband, imploring him not to do it. When this husband recovered his wife, he kept her a prisoner in her home, and I was also the means of reconciling the couple. A Christian Scientist has told me that with tears of gratitude the wife of this husband related these facts to her just as I have stated them. I lived with Dr. Patterson peaceably, and he was kind to me up to the time of the divorce.

The following affidavit by R. D. Rounsevel of Littleton, N. H., proprietor of the White Mountain House, Fabyans, N. H., the original of which is in my possession, is of interest in this connection:—

About the year 1874, Dr. Patterson, a dentist, boarded with me in Littleton, New Hampshire. During his stay, at different times I had conversation with him about his wife, from whom he was separated. He spoke of her being a pure and Christian woman, and the cause of the separation being wholly on his part, that if he had done as he ought he might have had as pleasant and happy home as one could wish for.

At that time I had no knowledge of who his wife was. Later on I learned that Mary Baker G. Eddy, the Discoverer and Founder of Christian Science, was the abovementioned woman.

(Signed) R. D. ROUNSEVEL.

Grafton S. S. Jan'y, 1902. Then personally appeared R. D. Rounsevel and made oath that the within statement by him signed is true.

Before me,

(Signed) H. M. WOOD.
Justice of the Peace.

Who or what is the McClure "history," so called, presenting? Is it myself, the veritable Mrs. Eddy, whom the *New York World* declared dying of cancer, or is it her alleged double or dummy heretofore described?

If indeed it be I, allow me to thank the enterprising historians for the testimony they have thereby given of the divine power of Christian Science, which they admit has snatched me from the *cradle* and the grave, and made me the beloved Leader of millions of the good men and women in our own and in other countries,—and all this because the truth I have promulgated has separated the tares from the wheat, uniting in one body those who love Truth; because Truth divides between sect and Science and renews the heavenward impulse; because I still hear the harvest song of the Redeemer awakening the nations, causing man to love his enemies; because "blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake."

Mary Baker G. Eddy

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A COMPLETE SALVATION.

CLARENCE W. CHADWICK.

It is the completeness of salvation that gives it its greatness.
MELVILL.

THE message of Christian Science to the world is one of completeness. It scales the heights of holiness and from the view-point of pure spirituality it re-echoes the cry of the Galilean Teacher, "Be ye therefore perfect, even as your Father which is in heaven is perfect." Perfection on any plane of human attainment demands the elimination of all mistakes. Mortals may be encouraged by their religious instructors to live as good a life as they can here, leaving the final or complete solution of the problem of salvation for the so-called hereafter, but Christian Science from the mount of spiritual discernment and understanding urges upon mankind the absolute necessity of beginning the great work of overcoming all evil, here and now. In the language of Scripture it says, "Awake to righteousness, and sin not," which reads as follows in the Modern Speech New Testament by Weymouth: "Wake from this drunken fit; live righteous lives, and cease to sin." It emphasizes the fact that no one is morally and spiritually awake to true Christian thinking and living until he recognizes the necessity of crossing swords to-day with every phase of evil that confronts him, instead of leaving much of the struggle to an uncertain future. Lopping off a few branches only, "having a form of godliness, but denying the power thereof" to work a present salvation from the besetments of sin and disease, does not enable one to glorify God in his body, nor to present it "holy, acceptable unto God," which, according to Scripture, is the only "reasonable service" he can render.

If a Christian Scientist ever falls short of grace, it will be along this line of half-hearted service to the divine Principle, which he has proven to be true, and which says, Be ye perfect. The constant suggestion of error is to soothe human thought into declaring peace,—peace, when there is no peace,—and in "this drunken fit" of material existence mortals boldly continue the indulgence of every phase of belief supposed to bring pleasure to the senses, while struggling to conquer their pains without making the scientific application of divine law. They forget that the divine law is one of exclusion to every form of error. It does not say, You can indulge this sin, but must overcome that one. The divine law does not legalize any form of evil, and this is the one important point for mortals to heed if they would grasp the completeness of salvation through Christ,—Truth. When we once see that all evil must be forsaken before we can understand and prove its unreality, then, and not till then, do we begin to comprehend the reality and completeness of good. Some people seem to be shocked when told that Christian Science makes nothing of evil, calling it unreal and powerless. This is because they have not yet grasped the meaning of a full salvation, whereof it was declared by the prophet that the time would come when we should not see or know evil any more. They zealously oppose the indulgence of certain evils, just as much as do Christian Scientists, but stubbornly refuse to abstain from others, not understanding the divine law of Be ye perfect. When they begin to grasp the idea that the comprehension of the allness and completeness of good is consequent upon a complete salvation from all belief in evil, they will gladly join with the students of a demonstrable theology, which teaches and proves scientifically the powerlessness and nothingness of evil.

Christian Science seems to be an innovation upon modern religious thought, for the reason that it crosses swords with all forms of evil, many of which were not recognized as evil before the advent of this Science. The fact is, however, that it is simply presenting to humanity a complete salvation, the salvation taught by Christ Jesus, a salvation from all sickness, sin, and death. It is not a salvation that promises forgiveness of sins upon profession of "faith without works," while leaving the pain-racked body to the mercy of *materia medica;* it is not a salvation that promises freedom from sin and disease through the experience called death, but through a present higher and more spiritual activity of right thinking and living: it is not a salvation that offers deliverance from any sin or error so long as this sin or error is even temporarily indulged under the plea that it is both natural and harmless, or because *materia medica* may recommend its indulgence as a sure means to health; it is not a salvation that encourages submission to any sin under the guise of "suffer it to be so now;" it is not a salvation that studiously relies upon "bodily exercise" and pleasure for the proper development and preservation of mind and body, but rather upon the continual contemplation of pure thought models, as a stimulus to daily Christian practice.

The soul-saving efforts of Christianity in the past have fallen far short of a perfect salvation. They have left the poor body with little or no hope of redemption this side of the grave, in the vain belief that in some unexplainable way his soul would be saved because the mortal has been persuaded into professing "belief" "on the Lord Jesus Christ," without adequate spiritual enlightenment upon so momentous a theme, for the Scriptures declare, "No man can say that Jesus is the Lord, but by the Holy Ghost." The result has been disastrous in that it has left mortals at the mercy of matter. In attempting "to save the soul" they have left the poor body a slave to sin and disease, and the "inevitable" subject for the grave. Christian Science rationally explains away the un-Christian belief in a sinning soul, making it plain to any right-minded person that sin alone sins, while Soul is God, divine and never human or sinful.

Since "there's a divinity that shapes our ends," why imagine that aught which it bestows can ever be lost or separated from its source? Can the infinite ever be less than complete? Why try to save something that belongs to God and was never for one instant divorced from Him? Does the idea that two and two make four need saving? Isn't it already saved because inseparable from its basic law? If some deluded mortal imagines that two and two are five, what is it that needs saving? The elimination of a wrong thought is all that is needed to restore harmony. So is it in theology; the correction of humanity's misconception or wrong thought of Soul is all that is needed to set mortals at work to overcome evil with good, and to grasp the idea of a complete salvation. The scientific healing of the human mind and body hinges on this very point of sinless Soul that needs no saving lotions. A proper and accurate concept of the term Soul gives man dominion over all that is finite, mutable, and mortal, and this concept may be gained by the study of the Christian Science text-book, especially pages 477 to 482 of the chapter "Recapitulation." Where there is a correct understanding of Soul and body, there is health, happiness, and strength, both moral and spiritual.

The individual who begins to recognize the dominion of Soul sense over physical sense, is the one to grasp the idea of the Christ-healing and to begin the solution of that all-important problem of working out his own salvation. He gladly turns away from the human supposition of a soul in matter, and joyfully contemplates the "life hid with Christ in God." He no longer appeals to a suppositional lower nature in man, but to the higher or spiritual sense that ever leads thought into purer and holier realms of spiritual activity. The real man, the man who is spiritual and not material, needs no saving here or hereafter, and the sooner humanity awakens to a scientific understanding of Soul, the sooner it will grasp the fact that "salvation is a complete, an absolutely perfect work, yea, the greatest work of God," as expressed by an early English

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theologian; and being complete, it must and does include the healing of all bodily ailments.

It is a lamentable fact that the ills of the flesh have been ignored on the part of the Church in its haste to save souls. The first Christian service rendered by the Saviour to sin-sick and suffering mortals was the healing of their sicknesses and sins, the uplifting of human thought, buried as it was in the suppositional belief of life in matter and hampered by corporeal limitations, to the plane of perfect, spiritual thought models, where it could begin to grasp the true meaning of the word Soul. So long as thought and desire are at home in the body (corporeality) they are "absent from the Lord," and the first step towards salvation is to break the shackles of blind human belief that would forever hold them in matter, and so usher in the freedom and "liberty of the children of God." It affords little consolation or comfort to a so-called sick man to tell him that he has a lost soul that needs saving, for his thought is thoroughly immersed in the belief of a diseased body that needs to be cured, and until the cleansing balm of Truth is experienced in bodily healing, his thought is not prepared to grasp the meaning of the word Soul. The individual who is led to believe that his soul is saved, but who is conscious of a pain-racked body, has not yet experienced a perfect salvation.

Christian Science does not divide Truth's seamless robe, but teaches and demonstrates the completeness of righteousness in overcoming sickness as well as sin. Both are accomplished through the spiritual uplifting of thought, and then it is that all mystery concerning Soul and body is done away with, and the new creature in Christ is made manifest in perfect manhood and womanhood.

The great Wayshower of humanity taught and demonstrated complete deliverance and redemption through a correct understanding of good, not through a mistaken belief in both good and evil which has since led his professed followers to reject his complete salvation by resorting to *materia medica* for the healing of the body, a practice absolutely unjustifiable by either the teaching or works of the Master. The cry of modern Christianity is, "Back to the standard of the Master and his apostles." They healed the sick through Mind, not matter; so should we if we would be worthy of the name "followers." Human thought is rapidly trending Mindward, for there is no healing balm in matter, and mortals are woefully weary and heavy-laden, waiting for the glad tidings of joy and health which accompany the message of a complete salvation, given to this age through Christian Science under the wise guidance of its Discoverer and Founder, Mrs. Eddy.

ALL GOOD COMES FROM GOD.

F. B. HOMANS.

THE statement that God is the author of all good is generally admitted by all Christians. The pure thoughts of Abraham, Moses, Elijah, and other ancient prophets were preparatory steps which helped to remove much materiality from human thought, and thus made possible Mary's spiritual conception of the child Jesus, and also enabled him to do the great works he accomplished toward the regeneration of mankind. The pure thoughts of Love and Truth which Jesus held, and those which his followers have held during the past two thousand years, made it possible for Mrs. Eddy, the Founder of Christian Science, to receive this glorious light of Truth which she has given and is giving to the world; but it all comes from God. Christian Science is the radiance of divine Love, which is being revealed more and more clearly through the purity and Christian character of those who, because of their fitness, are able to receive, grasp, and scatter this great truth broadcast. The reflected light from Christ Jesus kept up its brilliancy for three hundred years and made it possible for the work of the Messiah to be carried on. Then material sense buried the Christ-healing in its sepulcher of matter and rolled the stone of pride and superstition against the door, there to remain until one richly endowed by divine Love, and with sufficient spiritual strength, should roll it away and reveal to the world the long hidden Christ-healing. This our beloved Leader, Mrs. Eddy, has done.

There have been many, many prayers of sincere Christians heard and answered during these two thousand years. Why? Because the one offering the prayer was pure enough to catch the light reflected from the Gospels,—the words and the works of Christ Jesus,—and because God is always good. But neither the suppliant nor the world could tell why some prayers were answered and many which seemed equally pure remained unanswered. In the light of Christian Science this explanation becomes easy; it is simply that though honest prayers were offered, the scientific understanding of man's relation to God, and how to reach Him, were lacking. This is now made clear in Science and Health; so plain, indeed, that "the wayfaring men, though fools, shall not err therein." This knowledge of God is now being scattered throughout all the world, and it is benefiting all mankind, even though they do not know it or may not admit its source.

This new-old truth, as taught in Christian Science, is making prayer more answerable to people of all classes. The underbrush of materiality is being cleared away, the presence of divine Mind is becoming more real, and the supplications of all unconsciously partake of this wave of love and spirituality. It matters not who offers the petition,—whether it be Jew, Gentile, or Christian Scientist,—if the prayer is for good and is answered, the good comes from God. Even though one receives good without direct appeal for divine help, the good comes from God, as in the case of being saved from accident, recovering from sickness, relief in any case of suffering or sorrow which comes unexpectedly. This unasked-for aid must come from God, since He is the only source of good, and it is the result of the good that exists and that is being made manifest to the world,—the good which is made possible through the teachings of Jesus and the scientific revelations of Christian Science. Christian Science is not a specific for a few. It is the "open door" for all the world to enter heaven, harmony, now. Christ Jesus first gave to the world the Christ-healing, and our Leader has discovered its Principle and offered the truth to the world, so that all are now taught anew to turn away from personality and understand that God is the author of all good. We are constantly taught both by precept and example to do our work in an impersonal manner and to give God the glory.

The word "impersonal," as commonly used by Christian Scientists, implies the absence of human personality. Jesus said, "And ye shall know the truth, and the truth shall make you free." He also said, "Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise." And again, "Blessed are the pure in heart: for they shall see God," and so reflect good to those around them.

Mrs. Eddy makes it very clear that by our purity, and only by our purity, are we enabled to reflect divine Love, and thus heal the sick. Those who with great care and precision draft maps, charts, and road-guides, do not provide the means needed in traversing the localities shown. Each person must decide for himself if he will use these guides, and in what manner he will apply them to his needs. Mrs. Eddy has prepared the spiritual charts which, if followed, will certainly and surely enable us to find freedom from all our infirmities: but she leaves us free to avail ourselves of this information if we will. We must work out our own salvation, and since all true healing is by and through the power of Truth and Love, it is impersonal.

Jesus did not bring the healing Christ into the world,

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for the Christ was always here and remained after the great Exemplar had withdrawn from mortal view. Not because of Jesus' personality, but through his impersonal purity he was enabled to apprehend and explain Christ, Truth, the healing power, to his age. Never can we forget or lose sight of the great work of the Master; but would Jesus' personality have accomplished any wonderful work if he had not been endowed with purity, spirituality, and the understanding and love of God? It was these qualities or attributes that made him the Wayshower for all mankind.

Mrs. Eddy constantly states that her power to lighten the great load of disease and sin is through her understanding of divine, ever-present Love. It is not of herself, but the Father that worketh in her. She has, through her purity, seen the good that exists all about us, and explains that it always existed and always will endure, and she has given us a clear, concise, scientific method of availing ourselves of the Christ-healing of sickness and sin.

Since many wonderful testimonies are recorded in our weekly and monthly publications and are being told in our Wednesday evening meetings, we can but recall the words of Jesus, "The works that I do shall he do also; and greater works than these shall he do; because I go unto my Father," and realize that the time is fast approaching when these words shall be proven true and applicable to all time. As a Christian Scientist is but a transparency through which divine Love may pass to mortals, he realizes the need of losing sight of self and meekly treading the path which Jesus mapped out and which our dear Leader, Mrs. Eddy, has patiently followed. As this healing is done, and is told and re-told to the world, we lose sight of all personality and see God reflected. Our work is impersonal if we heal as did Jesus. We express our love and gratitude by humbly showing to the world our healing work as a result of obedience.

ERROR HELPLESS.

GERTRUDE SMITH.

For I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her.—ZECHARIAH, 2: 5.

How often do we awaken and rejoice anew in the realization of man's coexistence with God, as revealed in Christian Science. The above-quoted passage of Scripture came to me at a time when help was greatly needed in working for another. In the quiet realization of its meaning discord was soon subdued, and since that time this verse has helped me in overcoming the fear of an approaching illness. Illuminated by the well known and much loved words of our Leader, "Clad in the panoply of Love, human hatred cannot reach you," and the side note, "The armor of divinity" (Science and Health, p. 571), these words of the prophet revealed the defense from what appeared to be an overwhelming approach of the enemy. Divine Love like a wall of fire round about! From this refuge, this defense, how harmless the supposed approach of evil! Error was seen to be impersonal, without name or power or hope of entrance,—the flames of Love driving back its threatened advance; and not one of God's children without this wall! Infinite Love was also seen as baptizing all consciousness, every desire, every aspiration! The fire of divine Love consuming, before it is thought or named or manifested, every assumption of error! "The glory in the midst of her" is undoubtedly the divine understanding of Divine Science in hours of great need.

There is many a Christian who feels the irksomeness of the duties of life and feels his spirit revolting from them. To get up every morning with the firm resolve to find pleasure in those duties and to do them well and finish the work which God has given us to do,—that is to drink Christ's cup.—FREDERICK W. ROBERTSON.

SELECTED ARTICLES.

[Albert Cope Stone in the *Mildura Cultivator*, Victoria, Australia.]

There is no body of Christians who are more prayerful than Christian Scientists, for they believe in "prayer without ceasing." They understand true prayer to be the constant uplifting of one's thoughts to God, as the source of all being,—Life, Truth, and Love—the giver of all good. Their supreme desire is that they may have the constant realization of the ever-presence of divine power to overcome every temptation of sin or fear of disease that may present itself. The efficacy of this spiritual communion is proved by the results gained thereby; viz., the healing of the sick and sinful. In Mrs. Eddy's book, Science and Health, a chapter containing seventeen pages is devoted to the subject of prayer.

The assertion that Christian Science rejects the atonement is incorrect. Christian Scientists endorse the Bible teaching regarding the birth, life, death, resurrection, and ascension of our Lord, but hold that what is necessary to the salvation of mankind is the understanding of his life and wonderful works, as indicated by Paul in the following: "For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life." We maintain that the purpose of Jesus' life-work was the reconciliation of man to God indicated in his prayer: "That they may be one, as we are." Although Christian Scientists hold that sin, sickness, and death are not creations of God, but are the emanations of the carnal (mortal) mind, they maintain that these errors must be recognized, grappled with, overcome and destroyed by the supremacy of Spirit, as taught and practised by Jesus and his disciples.

[Edward E. Norwood in the *Washington* (D. C.) *Post*.]

The reverend gentleman [who criticises Christian Science] is quite severe, but is he exact? When he says Christian Science destroys faith in the religion of the Christian Church, he is woefully mistaken and unjust, for it is doing the very works which the early Christian Church did and all should be doing now, and which the great Master enjoined, viz., "To preach the kingdom of God, and to heal the sick." Those who are Christian Scientists are endeavoring to do this, and do it in all love and respect to other systems of religion, carefully refraining from condemning others for not doing it. When the gentleman asserts that Christian Science is not Christian, he simply means it does not agree with his own peculiar views of Christianity; and we might well ask, How many sick folk has his understanding of Christianity enabled him to heal? A profound respect is entertained by Mrs. Eddy for the sacred Scriptures, and she lays great stress upon gaining the spiritual meaning, agreeing with Paul that "the letter killeth, but the spirit giveth life." Christian Science does not teach, as asserted, that "things do not exist at all, and denies that God made them," but explains that the universe is not what purely material perception would have us believe it to be. So far from denying the trinity, Mrs. Eddy gives a very satisfactory explanation of it, and the very name "Christian Science" shows its followers to have unbounded reverence for their great Master as the Son of God.

[Rev. O. J. Nelson in the *Bellingham* (Wash.) *Herald*.]

I do not agree with some of Mrs. Eddy's conclusions in metaphysics, yet I firmly believe that thousands upon thousands of weary, fearful, and discouraged men and women have been led into a purer and healthier life through her teachings. I honor her as I honor few women.

I have known personally those who were saved from

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fear, sin, and disease through her ministrations. I think that Christian Scientists do not know their limitations, but who of us can see our own limitations? I find Christian Scientists a gentle, cheerful, upright people. I have seen this strange teaching—call it by any name you please—transform lives so completely as to make them seem like other people. Will the ministerial critic condemn teachers who feed his flock what he cannot feed them?

I know there are people in this city whose spiritual and soul hunger I cannot feed. I am anxious that some other teacher should feed them. There are people in my own congregation who could get so much from the Christian Scientists if they would. I have received inspirations and blessings from their teachings. In a crude way they have applied Christianity to the concrete, every-day life and the crudity is disappearing. As ministers we have been visionary and "other-worldly" too long, and if we don't give the people some practical and every-day help the Christian Scientists will, and God bless them for it.

When shall we know that all knowledge is relative, and that those who differ from us are often looking upon the same truth from a different point of view? When shall we be so broad in our scholarship as to be eager to learn from those in other schools? At least each individual must have his or her own unique religious experience and find God and truth and life in terms of that experience. May we know ourselves as brothers in the republic of God.

[Caleb H. Cushing in the *Waterville*,(Me.) *Sentinel*.]

Our great Exemplar, Christ Jesus, looked beyond the veil of materiality into the realm of Spirit, into the eternal reality of things. This looking away from the temporal, mutable, and discordant to the harmonious, unchangeable verities of Spirit brought a realizing sense of the perfect man, in the image of God, and this correct and scientific view of man healed the sick and the sinful. Our Master said, "Ye shall know the truth, and the truth shall make you free." To Christianly and scientifically "know the truth" as taught by the Galilean Prophet, is the demand of Christian Science today, and its text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, has enabled multitudes to realize that the spiritual understanding of God's Word not only promises a future salvation but "is a very present help" in bringing health, harmony, and holiness here and now.

[W. E. Brown in the *Los Angeles* (Cal.) *Herald*.]

In your issue of the 4th appears an account of the meeting of Methodist ministers, at which one of the pastors, Rev. Mr. Bruce, made a number of remarks which were misleading, and which therefore need correction. Mr. Bruce stated that when persons became interested in Christian Science they seemed to lose all their common sense and were beyond the reach of spiritual teaching. It is unfortunate that a minister of the gospel, who should stand for tolerance and broad-mindedness, should make remarks of this kind, which are clearly the result of unfamiliarity with the subject of Christian Science.

That which attracts mankind to Christian Science is its high degree of spirituality and its common-sense practicability in the every-day affairs of life. Christian Science offers to the diseased and sinful mortal that which he has been unable to find elsewhere, *i.e.*, health and spirituality, and gives him a religion which can be used in a practical way every hour of the day, and furthermore which must be used if he is to remain a Christian Scientist.

Christian Science is the essential religion of Jesus Christ, and is affording proof of the correctness of its teachings in fulfilling the proof established by the Master, "And these signs shall follow them that believe."

It is frequently commented upon by those who are not interested in Christian Science, that the Christian Scientists as a body are good citizens, successful business men, and enjoy a degree of health and morality far above the average, and this would indicate that Christian Science teachings bring out in the lives of those who adhere to and practise them the highest degree of common sense and spirituality.

[From the *Chicago Chronicle*.]

Dr. R. E. Johonnot, pastor of Unity Church of Oak Park, Ill., speaking recently on "Jesus and the Modern Christian Church," said,—

"If Jesus should come into our modern world, what would be his position toward our churches? Would he be in sympathy with their rites, forms, creeds, and works? No doubt he would find much that would be foreign to him. . . . We may believe that he would be most in sympathy with simple forms and the simple doctrines of God as the Father and His love for His children. But if under the forms and creeds of to-day Jesus found real reverence and love for God, real devotion, humility, and self-sacrifice, the spirit of the humble and contrite heart, and the unselfish service of mankind, he would gladly own the church as his, whether ritualistic or non-ritualistic, orthodox or heterodox. What he would repudiate most would be the worship of himself instead of God."

[W. C. Williams in the *Baltimore* (Md.) *American*.]

Christian Scientists believe that all that God made was good. If sick and evil men were God's handiwork it would be monstrous for any one to attempt to cure them; man cannot improve on God's handiwork. Christian Science teaches that God does not make man sinful or diseased; that pain and suffering are no more necessary as an aid to righteousness than is sin. Pain often makes a man seek God, after all other remedies have failed or he has learned that sin is the cause of his suffering and wishes to abandon it, but this does not make sickness a necessary forerunner of goodness any more than insanity is the predecessor of spirituality; such a law would banish the healthy man from heaven.

Jesus sent his followers into all the world to heal the sick; he would not have done so if he thought sickness was God-ordained to engender sympathy. The bishop also, I believe, commended the physicians for giving their lives to the blessed work of assuaging pain, yet he derided Christian Science for denying "pain and suffering and all the sympathy they need and call for."

The reverend doctor said we must have pain to have Christian sympathy. If he had the same realization that Christian Scientists have, that pain is caused by the breaking of God's law, he would not think, perhaps, that sympathy was so well merited. Rather should the ignorance of the sufferer be accorded sympathy for his unconsciously self-imposed fears and beliefs and pains; but true sympathy is not condolence—it is enlightenment. As Bishop Leighton said, "Ignorance itself is disease, the deepest, most treacherous and damning malady of the soul."

[James A. Logwood in the *Kansas City Medical Record*.]

Fear, error, evil, and sin, as experienced by humanity, are generally admitted to be mental, and are so considered in their treatment in Christian Science. Neither a mustard plaster nor the scalpel can reach fear or sin. They may be applied to their effects, but they cannot reach the cause. The Bible teaches that sin brought death. According to this premise, sickness and disease are the allies of sin and death. Jesus said, "How can one enter into a strong man's house, and spoil his goods, except he first bind the strong man?" Hence it is necessary to remove the erroneous mental cause before the evil effects can be successfully eliminated.

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It is not the purpose of this article to argue against surgery or medicine, which have so patiently responded to humanity's call for so long a period. However, the world is awake to the fact that these means have not satisfied the human craving for something better. A more practical and positive method of deliverance and immunity from mortal anguish, ignorance, and suffering is needed. Certainly God, in His infinite wisdom and plan, has provided a positive and sure way: and all conscientious physicians are yearning to know a better way. Christian Scientists operate from the basis that the way is spiritual and not material, and conscientiously believe that they have Scriptural authority for it.

Jesus Christ taught that the power of God could and did heal the sick, and he implied that it was a knowledge of the truth that did the healing, for he said, "Ye shall know the truth, and the truth shall make you free." In order to show that attention to the physical or material conditions was not all that was necessary, he said, "It is the spirit that quickeneth: the flesh profiteth nothing."

St. Paul, who was for a time a persecutor of the Christians, but who subsequently became one of the most profound expounders of Christianity, said, "For to be carnally *minded* is death; but to be spiritually minded is life and peace;" showing that life and peace is to be gained through *a mental* process; that is, thinking spiritually; while thinking in an opposite way; viz., letting the thought *rest upon* the carnal,—physical,—brings death. To the Romans he said, "Be not conformed to this world [the *material*]: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."

[Burt Knowles in the *Worcester* (Mass.) *Gazette*.]

To give an intelligent exposition of Christian Science, one should be both well informed and unbiased. From our critic's remarks we feel sure that he has been greatly misinformed regarding Christian Science and the methods of its Leader, Mrs. Eddy.

It is true that, as in the physical sciences, terms are often used in dealing with this subject which are unusual and new; they may be high sounding, but the statements are illogical only to those who have not taken the trouble to study and demonstrate their truth. The faith of Christian Scientists is not "blind," and "the reason of the hope that is in them" may be discovered by inquiring into the lives of any of the thousands of men and women who have been raised to health and happiness from conditions of hopeless suffering.

It is conceded by all who know Mrs. Eddy that she has a remarkably clear mentality. Not to this alone, however, is due her success as a Leader. It is her spiritual discernment and humble obedience to divine authority that has enabled her, like Moses of old, to lead suffering humanity out of the darkness of superstition and the bondage of false beliefs, materialism, and idolatry.

As regards inconsistencies in the lives of Christian Scientists, we concede at once that we make many mistakes and fall far short of our ideals, but at least we are trying to obey the entire command of the Master, "To preach the kingdom of God, and to heal the sick." Is the stability of the science of mathematics shaken when a student fails to solve a given problem in algebra? Christian Scientists do not claim that they never lose a case, but should not the marvelously larger proportion of their successes be taken into careful consideration? The fact that Christian Science, which some dozen years ago was often dismissed with a smile of ridicule or some less kindly thought, is to-day discussed in religious conventions, in philosophical societies, in many other learned bodies in all parts of the world, is one of the greatest tributes to its worth.

AMONG THE CHURCHES.

TEXARKANA, TEX.

At the request of the Christian Scientists the Jewish congregation has granted the use of their temple to the afore-mentioned society, free of all charge, for an indefinite period.—*Evening Texarkanian.*

AVONDALE, O.

The members of the Avondale Christian Science Church returned to the newly renovated auditorium of their church yesterday. The usual large congregation listened to the Lesson-Sermon.—*Cincinnati* (O.) *Commercial-Tribune.*

RICHMOND, VA.

The congregation of First Church of Christ, Scientist, which has been worshiping for the past twelve months in Belvidere Hall, has just secured, through J. Thompson Brown and Company, a beautiful corner lot in the heart of Lee District, on which will be erected a fifty-thousand-dollar building. It is immediately in front of Lee Park, the pretty triangle bounded by Meadow, Ivy, and Park Avenue, which was acquired last year by the city, and upon which the city has already begun improvements. The purchase price was ten thousand dollars. It is the intention of the congregation to begin at once a preliminary improvement, which will be followed later by a fifty-thousand-dollar building, in addition to a library.

The Christian Scientists began in Richmond five years ago, with only six members, meeting in the parlor of a private residence. From this small beginning has sprung up quite a large following.—*The Times Dispatch.*

MERRILL, ORE.

The dedication of the first Christian Science church in this city, Thanksgiving Day, was attended by a large crowd, many of them coming from the Falls as well as from different parts of the valley.

In giving the history of the church Mrs. Rhoads stated that the first organization of the Christian Scientists here was effected in the fall of 1892, with but three or four members, but the time soon came when the membership was increased, until it became necessary to provide a place to meet. In January, 1904, the society purchased a building-site and the corner-stone for their edifice was laid Dec. 11, 1905. The church was completed in August of the same year at a cost of seventeen hundred dollars.

The Scientists may well be proud of their neat little edifice. While it did not cost them a great deal of money, it is all paid for and is a credit to Merrill as well as the people who erected it.—*Merrill* (Ore.) *Record.*

PICTURE OF THE MOTHER CHURCH.

The picture of The Mother Church which The Christian Science Publishing Society now has for sale is a half-tone reproduction, 12 x 15 inches in size, of a view giving the St. Paul Street frontage and Falmouth Street side.

The picture is mounted on a white mat, 21 x 25 inches, and will be sent to any address in a mailing-tube for fifty cents a copy. A dozen copies will be sent to one address for $4.50. Souvenir postals of the same design as the large picture are for sale at twenty-five cents per dozen.

Address all orders to The Christian Science Publishing Society, 250 Huntington Avenue, Boston, Mass.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book does not consult nor read letters on disease. Writing to Mrs. Eddy *is not* prohibited. Take no notice of startling reports about Mrs. Eddy. Our Committee on Publication will be reliable on this subject. *Beware of counterfeit letters.*

MRS. EDDY'S REPLY.

WE are glad to give prominence in this issue of the *Sentinel* to an article by Mrs. Eddy, in which she concisely and dispassionately states some facts concerning her early life, in contradiction of the erroneous statements published by a magazine which claims to be writing history. Mrs. Eddy has approached this subject in the calm and Christian spirit which animates her life-work and is apparent in all her writings. She has no other purpose than to supplant error with truth. This purpose is a fundamental of her teachings, which she not only persistently preaches to her followers, but also consistently presents as an object-lesson in her own life. Error has no power beyond that which a mistaken mortal sense concedes to it, and Truth, and Truth alone, destroys it. Good is the real and eternal, and evil is as powerless as it is unreal and transitory. Good annuls evil just as surely as light banishes darkness, and Christian Scientists have learned this through the teachings of Mrs. Eddy, hence their entire dependence upon Truth to right the wrongs which have been done to them and to their Leader.

It is a favorable sign of the times that these attacks are now meeting with the condemnation which they deserve. We quote the following from an article by the well-known English writer, "John Strange Winter" (Mrs. Stannard) in *The Lady of Fashion*, regarding a recent attack upon Mrs. Eddy. This writer says,—

"The indecencies of journalism have, I think, impressed me more during the course of my life than perhaps anything else has ever done. There are times when one feels proud of one's Press, when one feels that it is an organization on which we may justly pride ourselves. But there are other times when I am bound to admit and confess that its indecencies turn one's very soul sick.

"At the present time I am feeling this more strongly than usual, for during the last few days there have been columns of sensational writing in the papers dealing with the purely private and personal life of a very great woman, . . . I speak of Mrs. Eddy, the Founder and organizer of Christian Science, a woman whom everybody may well acknowledge as one of the public benefactors of the world, whether her teaching is accepted in every detail or not. That Mrs. Eddy is an exceptionally gifted woman of the purest life and the noblest instincts, I think there will not be found one right-thinking person in this whole world to deny. A woman who has brought the consolation of a simple, clear, and singularly pure idea of religion to many thousands of men and women surely might be regarded as one somewhat set apart from the curse of vulgar curiosity. . . . [Her life has] been characterized by dignity, purity, and extremest refinment of feeling. That such a woman, whose whole life has proved her to be deeply religious in the truest sense of the words, could turn from her habitual ways of thought . . . is manifestly absurd."

The above is but one of the many protests which have appeared in the press of both America and England, and these protests show that attacks upon Christian Science and its Leader are not favorably received by either press or public.

ARCHIBALD MCLELLAN.

THE REPOSE OF TRUTH.

Thus saith thy Lord the Lord, and thy God, that pleadeth the cause of his people, Behold, I have taken out of thy hand the cup of trembling.

In quietness and in confidence shall be your strength.—ISAIAH.

ONE of the crowning moments of the Master's earthly career was that in which, having been awakened by a clamor of tempest and of fear, he spoke to the raging elements about him, and immediately there was a great calm. Again and again in the most trying exigencies of human experience Jesus exhibited that perfect repose which most fittingly expresses a sense of spiritual power, and which speaks for far vision and conscious loyalty to Truth.

Much of human experience to-day, as in all the years, begets the temptation to anxiety, unrest of heart and of mind. The apparently unrestrained rapidity with which evil multiplies; the ignorance, weakness, and untrustworthiness of human sense; the oft-recurring assaults of disease upon those most near and dear, and the yet more continuous assaults of ignorance and malice upon the cause of Truth,—how often are Christian Scientists awakened by circumstances akin to those which threatened the Master and his little band of followers, and how imperatively do they need the calmness of that spiritual authority with which he met the storm and spoke it into silence.

The possible gain of any trial inheres in the opportunity it presents for the realization of mastery over material sense, the demonstration of power which both establishes one's own conviction and awakens conviction in others. It is in the overcoming that we are best able to see, and make others see the relation of spiritual assertion to spiritual advance, and it is thus that we come to understand St. Paul's declaration that he even gloried in tribulations. Apart from this mastery it is clear that there can be neither glory nor gain in tribulation, and Paul's exultation over it evidences that he understood the advantage, not of suffering, the stoical endurance of trial, but of Science, the demonstration of error's nothingness. Hence, even when bound and in prison, the night echoed his songs.

And may we not also sing, though the sea of mortal sense rage never so wildly? Surely the arm of the Lord is not shortened; therefore the answer to our query lies with us. If we are maintaining that consciousness of Truth which renders thought ever more receptive to the divine touch, which insures quiet command of self and of the situation, a husbanding of resources, a discriminating judgment, and that unfailing equanimity and loving kindness of word and bearing which befits a Christian Scientist and which disarms prejudice and antagonism ere it is aware,—then indeed may we sing as we stand and see "the salvation of our God."

This is the repose of Truth. It says to threatening error, "Be still," and there is fulfilment of the promise that one shall chase a thousand, and two put ten thousand to flight. The poise of true faith is both the most winsome and the most commanding thing in human life, and if to the oft-repeated assurances of the Master's abiding presence and support, we add our Leader's wondrous chapter on "Love Your Enemies" (Miscellaneous Writings, p. 9), and give them frequent and thoughtful reading, and if with earnestness, sincerity, humility, and unfailing love we seek to manifest the gentleness and grace of Christ Jesus toward all, and especially toward those who misjudge and wrong us, we need not be troubled when the storms of sense arise. Our God is able to deliver us and to make even these things work together for good, and in this we may continually rejoice.

JOHN B. WILLIS.

MAN'S POSSIBILITIES.

AT this season, when thought turns so naturally to Christ Jesus, we remember with love and gratitude that he was the first to awaken the true sense of man's possibilities as

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a spiritual being. In the light of Christian Science we come to have an enlarged sense of the mission and ministry of the great Teacher, and we can best estimate their value to the world by recognizing their significance to ourselves as individuals. First of all he gave to the eternal fact of the divine fatherhood supreme importance, and linked to it the brotherhood of man. He declared a perfect Father, then maintained that His child must be no less perfect. He knew that others before him had held forth lofty theories as to man's possibilities, but he set himself to the heroic task of proving the truth of his own statements respecting man; and that, too, in the face of all human opinion, both religious and secular.

The world of Jesus' day believed, even as the many believe to-day, that man is material, and because of this belief history has been perpetually darkened by strife for the possession of all the materiality which could be grasped and held in the brief span of mortal existence. Jesus declared and proved the universe of Spirit by demonstrating spiritual law in the healing of the sick and sinful and in overcoming death. He thus proved that man is spiritual and governed by spiritual law,—the law which gives man dominion over himself and over the whole earth, though not over his fellow-men,—and he made clear the way to the attainment of this dominion when he said, "Blessed are the pure in heart: for they shall see God."

Those who see God see good; they also reflect good and realize its sovereignty over all evil. If it be asked how far this teaching can be carried, we have but to remember Jesus' words, "If a man keep my saying, he shall never see death." Never once did he in any wise limit man's possibilities, but maintained by word and deed his likeness to the infinite Father. The Master insisted that the divine fatherhood should be recognized by his followers, when he said, "Call no man your father upon the earth: for one is your Father, which is in heaven;" and we find Peter emphasizing the command, "Be ye holy; for I am holy," thus showing that whatever is possible to God, is possible to man as His child.

The practical significance of this teaching, when supported by demonstration, was seen in the great changes brought about in moral conditions where Christianity was first accepted and lived. Had this continued, as it should, the world would long since have been freed from all discordant conditions,—all that does not represent the divine government. We may, therefore, rejoice that man's infinite possibilities have again been declared and the Science of the Christ made known by a clear-visioned prophet, so that these possibilities are being realized, not by a favored few, but by "whosoever will." When the clouds of material sense are rolled back, so that humanity can catch clear glimpses of God and His idea,—the infinite Father and His child,—then is found the true scientific basis for progress in every right direction, then are man's infinite possibilities grasped and realized. An ever-increasing volume of testimony goes to show that in Science and Health we have the chart and compass to this great attainment, which begins with healthful mental and moral conditions and extends to everything within the range of thought, until God is seen to be all—and all good possible to man as His idea. For this discovery and its beneficent results we return our heartfelt thanks, and set ourselves to the glorious task of proving that "with God all things are possible."

ANNIE M. KNOTT.

THE ARENA.

THE January issue of *The Arena* contains a forceful and interesting condemnation of "Reckless and Irresponsible Attacks on Christian Science," by the editor, Mr. B. O. Flower. The article is a strong protest against such attacks and we are sure it will be appreciated by Christian Scientists.

LETTERS TO OUR LEADER.

New York, N. Y., Dec. 16, 1906.

Beloved and Revered Leader:—As this Christmastide draws near, and I think upon other Christmas times I have known, a song of gratitude and praise arises to God, and to you His servant, who listened for His word, and beholding the Star, followed it to where the young child lay, and proclaimed the glad tidings of "on earth peace, good will toward men" to this age, as did the shepherds of old. Truly, "unto us a child is born," "not of blood, nor of the will of the flesh, nor of the will of man, but of God," "and of his fulness have all we received." Words are inadequate to express the joy and peace which this discernment of the new birth has brought me; and the understanding in a measure of man as God's image. What it means to this world of mistaken beliefs only those know who have seen the faint far gleam. "God's glory is a wondrous thing." I have passed through deep waters of sickness and sin, but beholding the Star, I am made strong, and I "cling steadfastly to God and His idea;" and to His word to this age, as given to the children of men in your book "Science and Health with Key to the Scriptures." Thank God for this light, and for all the waymarks to aid us on our journey from "sense to Soul;" for all His faithful ones who are letting their light so shine before men that they may see their good works and glorify their Father which is in heaven.

Beloved Mother in Israel, may the light which came to your "spiritualized consciousness," which discerned this true origin of man, grow brighter and brighter, until no cloud appears. "And I, if I be lifted up, . . . will draw all men unto me." "Hark, the herald angels sing, Glory to our newborn king."

May my daily life show forth some of the gratitude I would tell, is my prayer.

Humbly and gratefully,

ALICE HAYDON JONES.

Frankfurt, Germany, Dec. 9, 1906.

Mrs. Mary Baker Eddy.

Dear and Revered Leader:—It may give you a little pleasure to hear of a demonstration over fear, based upon an utterance of yours in the recent time of cruel persecution: "No physician but God. His everlasting arms are around about me. That is enough." The article, "Mrs. Eddy Interviewed," in which these sentences occur, was read from the *Sentinel* at one of our Wednesday meetings. A few nights later, a young German lady, who belongs to the little band of Frankfurt Scientists, whilst passing through a dark, unfrequented street, on her way home from a concert, was startled by a man emerging suddenly from the shadow and thrusting himself on her path. Instantly there rose to her consciousness—checking the tremor of fear—your words, "His everlasting arms are around about me. That is enough." And so complete was the resulting realization of the Divine presence and protection, that the intruder drew back and she was left to pursue her way unmolested. Measureless love and gratitude go out to you, not alone from the happy young Scientist who made this demonstration, but from all who listened to the telling of it. May we listen ever more attentively to God's voice speaking to us through your words and your life.

Sincerely and gratefully,

ELLEN BENTINCK-BEACH.

Toledo, O., Dec. 17, 1906.

Dearly Beloved Leader:—The study of this week's Lesson-Sermon, entitled "Christian Science," has so filled me with gratitude to you that I feel I must express it by telling you how much I love you, and with what awe and reverence

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I behold the great and wonderful work you have accomplished for all mankind. Had I never been healed of a single diseased condition, I would yet praise God through all eternity for the understanding of divine Love which you have given us in Science and Health, and which you have so beautifully illustrated in your life. The first illustration in "Christ and Christmas," called "Star of Bethlehem," has always reminded me of my own hopeless condition just previous to my first glimpse of Christian Science. After years of membership in an orthodox church, dire need drove me to seek a God who answered prayer. Months of pleading for health were followed by weeks of repentant appeals to the unknown God to forgive and to teach me how to be good. I learned then truly, that "desire is prayer," as Science and Health says (p. 1); and God did hear, for I arose from my knees, healed. I declared I was forgiven and healed, and awaited with confidence the physical response, which came in five days. Two weeks afterward I met a dear Christian Scientist, and when she found I was eager to know the truth, she invited me to attend a service at the church. I did so, purchased a copy of Science and Health, and soon found in it just what I had been seeking. This was ten years ago, and although deep waters have seemed to roll over me since then, Christian Science has always been my great joy and comfort. The remembrance of you as you stood in the little church in Concord, in February, 1898, and talked to us of the 91st Psalm, has cheered me in many a dark moment. Your words, "If I had not proven these things, I could not stand here and tell you what I have just said," lifted me up at one time, when I felt that all I had in the world had forsaken me, and that there was nothing to hold to. Then I remembered these words, and I said to myself, "If all the world is false, I know that Mrs. Eddy is true; she has proven God; she does know, and I will hold to this until the light comes." The light did come, and I know that all I have and am I owe to God through you, and my heart bends low in grateful recognition of all you have endured that we might have the privilege of learning to understand what God is.

Words are too feeble. I can only say, I love you, love you most gratefully; and I know that Love loves you and enfolds you in the infinite All.

Most sincerely yours,

(Mrs.) Fannie L. Bonner.

Washington, D. C., Dec. 10, 1906.

Mrs. Mary Baker G. Eddy,

Pleasant View, Concord, N. H.

Beloved Leader:—With an ever-increasing love and a heart full of gratitude I can refrain no longer from writing to you, though you may not see it. May I tell you in humility how much we as a family owe to you and your wondrous teaching. Through an honest, prayerful perusal of your inspired writing, "Science and Health with Key to the Scriptures," in less than thirty minutes my mother was raised up from invalidism to health and strength. This case had seemed to baffle the skill of many physicians in *materia medica*. To-day she is rejoicing in the truth which you have brought again to us, and which was taught by Christ Jesus, for it has had many "signs" following. All I am and all I have I owe to Christian Science. I must tell you that after I had read three pages of our text-book I knew it was the truth, and have never since doubted, though I have been through some seemingly severe tests. I feel a special sense of love to you for "Harvest," and my daily prayer is that I may ever obey your loving injunction to follow you as you "follow Christ." My mother and husband join in sending you a heart full of gratitude and love for all the manifold blessings received through Christian Science. Most lovingly your student's student,

Katharine M. Pyne.

Dallas, Tex., Dec. 19, 1906.

Beloved Leader:—Some time ago, when malice and envy were expressed towards you and your unselfish work, our Master's words came to me: "Could ye not watch with me one hour?" To me it meant to stand with you and pray without ceasing; and God's glorious promise went out from my heart to you, my dear Leader: "A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee . . . for he shall give his angels charge over thee, to keep thee in all thy ways." The joy and gratitude I experienced I cannot express in words; I felt that you were protected, for Love does care for its own. I do pray, dear Leader, to be ever ready to be about our Father's business. My husband has joined me in the work of healing, which is made so plain in the wondrous "little book." We both went through dear Mrs. Mims' class a year ago.

With love and gratitude to you, beloved Leader, we are your faithful followers,

Louise Rittner.
Paul Rittner.

Atlanta, Ga., Dec. 3, 1906.

Mrs. Mary Baker Eddy.

Beloved Leader:—At the close of the Thanksgiving-day service, many testimonials of gratitude to Christian Science, and devotion to you, its beloved Leader, were voiced, culminating in a motion that we, the members of First Church of Christ, Scientist, honor ourselves and the occasion by sending to you a message of thanks and loyalty. Thanks most sincere that God could, through you, show us how to meet hatred and destroy it by the method our Master taught, when he said, "Love one another, as I have loved you." We know that He "will not suffer thy foot to be moved: he that keepeth thee will not slumber." It was meet that we should make merry, and be glad, for having been "dead," are we not "alive again"? having been "lost," are we not "found"?

Out of full hearts we bless you, and renewedly pledge our willing love and labor, praying that you may have all comfort and joy in your supreme and royal work, and that your every hour may be crowned with the nimbus of the Divine approval. Gratefully yours,

Harriet K. Scott, Edward H. Carman,
Margaret Hall, *Committee.*

Portland, Me., Dec. 17, 1906.

Mrs. Mary Baker G. Eddy, Concord, N. H.

My Dear Mrs. Eddy:—Has your attention been called to a new book just published by Dodd, Mead & Co., by William Hanna Thomson, M.D., LL.D., entitled, "Brain and Personality, or the Physical Relations of the Brain to the Mind"? If you have not seen it, let me say that it is a demonstration, from the standpoint of so-called physical science, that "there is no mind in matter." While recognizing matter as an entity, and basing its argument upon premises acknowledged in the realm of mortal thought, the book reaches a conclusion which you gave to the world in Science and Health. This author, who thus arrives at a part of the truth which you discovered, is said to be "one of the greatest nerve specialists of the world."

Error may rage, as it will doubtless do for a time, but those of us who owe, as I do, physical, intellectual, moral, and spiritual resurrection to your teachings, have learned to know the allness of Truth and the nothingness of error (learned, so far as I am concerned, entirely from your printed pages), and that mankind must some time come universally to acknowledge Truth's reign. This book marks another stage of progress toward that goal.

With great sincerity and affection, I am

Your humble student,

George W. Norton.

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THE LECTURES.

EL DORADO, KAN.

Bicknell Young of Chicago, who lectured upon Christian Science Saturday, Nov. 10, at the Opera House, was introduced by Rev. F. C. Fay, who said,—

It gives me great pleasure to be here this evening for the purpose of introducing the lecturer, Mr. Young. While I am a Methodist and expect to be, I see, however, the time coming when I expect to join the Baptists, the Presbyterians, and also with the followers of Christ who are Christian Scientists, around the throne of our common Christ, because every honest interpretation of the Word of God will blend into that of every other like interpretation. We do not all see things alike now, because "we see through a glass, darkly; but then face to face." I love the Christian Scientists because of what they do. They tell us not to worry; not to look at evil; to magnify the right and not the wrong; to think of the things that are good, just, pure, of good report, honest, and true, as the great apostle has exhorted us. Your mission is to scatter sunshine and to drive away the shadows. We do not do as the disciples did,—forbid you because you follow not with us; for the world is big, broad, and bad, and "he that is not against us is on our part." Your plan of overcoming evil with good is God's way, and every effort for the right is a part of the great battle in which we are all engaged.

Correspondence.

BERLIN, GERMANY.

In Beethoven Saal Wednesday afternoon, Nov. 21, a lecture on Christian Science was given under the auspices of First Church of Christ, Scientist, Berlin, entitled "The Idealism of Jesus." Over seven hundred people were present. The lecturer was the Rev. Arthur Reeves Vosburgh, of Rochester, N. Y., U.S.A. He was introduced by Dr. Clinton L. Babcock, Ph. D., of the Bureau of University Travel, who said in part,—

There is no tendency more common than that which causes men to look with great distrust upon startling innovations in religious matters. I frankly confess that—in common, no doubt, with many of you—I have felt this tendency assert itself strongly regarding Christian Science. It is a tendency that quite runs away with us sometimes and even makes us take a keen delight in what our soberer judgment tells us must be reckless and unwarranted misrepresentation. But nowadays, both because of the number and because of the character of the adherents, Christian Science commands respect, and awakens a saner interest on the part of us who stand outside, a desire to know the truth. It is, as I understand it, for the purpose of furnishing such information that the Christian Science Board of Lectureship has been established. We are therefore, it seems to me, enjoying a great privilege in being here to-day, and I count it an honor, as it is also a great pleasure, to introduce to you the speaker of the afternoon.

Continental Herald.

INDIANAPOLIS, IND.

Before a large and attentive audience in Caleb Mills Hall, Nov. 15, Bliss Knapp of Boston gave a lecture on Christian Science. Mr. Knapp was introduced by Miss Frances C. Shoecraft, First Reader of First Church of Christ, Scientist, of this city, under whose auspices the lecture was given. Miss Shoecraft said in part,—

Mankind in general are agreed that the Bible is the Book of books, the Word of God, the guide to heaven; but notwithstanding the presence in the world for centuries of this immortal work,—universally read, and believed to contain all truth,—yet sin, disease, and discord in every form conceivable has held sway over mankind, because they have supposed that the sublime utterances of the prophets, the heaven-inspired philosophy of Paul, the positive, direct demands of Jesus' teaching were too transcendental to be wholly understood and utilized on this plane of existence and in this age, but that in some far-away hereafter the stone of obscurity would be rolled away and their full meaning revealed, their grand promises fulfilled. Our Master, Jesus the Christ, made his teachings practicable in his works of healing, as did also his followers for about three hundred years, but their meaning and application were again lost to the world, until the teaching of Christian Science revealed once more an understanding of the Bible which is proving itself to be the key to the kingdom of heaven here and now, harmonizing the Ten Commandments with the Beatitudes and the Sermon on the Mount, and making the entire Bible a practicable, provable text-book to be understood and lived. The healing of disease and sin in Christian Science is the direct result of this clearer understanding of the Scriptures, and in these works this age is witnessing the fulfilment of Jesus' own prophecy, "Ye shall know the truth, and the truth shall make you free."—*Correspondence.*

LECTURES AT OTHER PLACES.

Kansas City, Mo. (First, Second, and Third Churches)—Clarence C. Eaton, Nov. 13.
Lampasas, Tex.—Rev. William P. McKenzie, Nov. 13.
Omaha, Neb.—Edward A. Kimball, Nov. 13.
Fort Dodge, Ia.—Miss Mary Brookins, Nov. 13.
Beloit, Wis.—Edward A. Kimball, Nov. 15.
Austin, Tex.—Rev. William P. McKenzie, Nov. 15.
Waterford, Wis. (for Beaumont Church).—Miss Mary Brookins, Nov. 15.
Jefferson City, Mo.—Hon. Clarence A. Buskirk, Nov. 15.
Roxbury, Mass.—Judge William G. Ewing, Nov. 15.
Marshall, Tex.—Rev. William P. McKenzie, Nov. 16.
Minneapolis, Minn. (Third Church).—Edward A. Kimball, Nov. 18.
Johnstown, Pa.—Hon. Clarence A. Buskirk, Nov. 18.
Franklin, Ind.—Bliss Knapp, Nov. 18.
Parsons, Kan.—Judge Septimus J. Hanna, Nov. 18.
Fairbury, Ill.—Clarence C. Eaton, Nov. 18.
Memphis, Tenn.—Rev. William P. McKenzie, Nov. 18.
Fostoria, O.—Judge William G. Ewing, Nov. 18.
Monticello, Ark.—Bicknell Young, Nov. 19.
Newman, Ill.—Clarence C. Eaton, Nov. 19.
Wagoner, I. T.—Judge Septimus J. Hanna, Nov. 19.
Mason City, Ia.—Edward A. Kimball, Nov. 19.
Chattanooga, Tenn.—Rev. William P. McKenzie, Nov. 19.
Winona, Minn.—Edward A. Kimball, Nov. 20.
Rome, Ga.—Rev. William P. McKenzie, Nov. 20.
Geneva, Ill.—Bliss Knapp, Nov. 20.
Albany, N. Y.—Hon. Clarence A. Buskirk, Nov. 22.
Atlanta, Ga.—Rev. William P. McKenzie, Nov. 22.
Highland Park, Ill.—Bicknell Young, Nov. 22.
Lexington, Mo.—Judge Septimus J. Hanna, Nov. 22.
Chicago, Ill. (Third Church).—Bliss Knapp, Nov. 22 and 23.
Peoria, Ill.—Mrs. Sue Harper Mims, Nov. 23.
Sedalia, Mo.—Judge Septimus J. Hanna, Nov. 23.
Morrison, Ill.—Clarence C. Eaton, Nov. 23.
Knoxville, Tenn.—Rev. William P. McKenzie, Nov. 23.
Terre Haute, Ind.—Edward A. Kimball, Nov. 25.
Camden, N. J.—Rev. William P. McKenzie, Nov. 25.
Oneonta, N. Y.—Judge William G. Ewing, Nov. 25.
Springfield, O. (First Church).—Miss Mary Brookins, Nov. 25.

A CORRECTION.

The lecture in the issue of Dec. 8 credited to Princeton, Ind., should have been credited to Greenfield, Ind.

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TESTIMONIES OF HEALING.

I first heard of Christian Science twenty years ago, and from curiosity obtained the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and read it in a desultory sort of way. Many of its statements gripped me firmly; this I remember. I had, however, determined upon the practice of medicine as a career, and was therefore loyal to the craft; so the "little book" was put away. Then came sin and its suffering; still I continued on in the way of the materialist, and in line with my ambition graduated from Rush Medical College, receiving the degree of M.D. from the Chicago Homeopathic College and an appointment as physician to its hospital. After several years of surgical practice, I added to my knowledge of medicine by work in Europe and also in the Orient. My interest in Christian Science was likewise revived, and my experience was rather unique, as I would operate during the day and read Science and Health in the evening. My health, never very good, now began to improve, and I gained forty pounds in weight. A violent temper was overcome, worry was forsaken, and the tobacco habit of years vanished. It was now clear to me that Christian Science was true, yet there were dark hours when it seemed I could not face the situation, for my friends and family became alarmed at this juncture and predicted my downfall and ruin; but I turned from matter to Spirit, and affirmed the truth that "one with God is a majority." Divine Love was near, and there was peace. A little later I had the great privilege of class instruction. Here I abandoned the practice of medicine for the practice of Christian Science.

Our tender gratitude to Mrs. Eddy, our Leader, is unfeigned, for we now realize that because she has been faithful to her glorious mission, the Bible, once closed and incomprehensible, has been opened to the world. As we understand more fully the words, "I and my Father are one," and strive for that Mind to be in us "which was also in Christ Jesus," we know that we shall be like him and partake of that Divine wisdom which annihilates death and demonstrates Life eternal.

FRANK H. EDWARDS, M.D., Evanston, Ill.

When perfect health follows the attainment of the knowledge of divine Principle, the very least one can do is to spread the glad tidings. Christian Science lifted me from a state of seeming physical collapse that had come slowly, but with terrifying results. Medical men did their best for a long period, until the last chapter of shattered health and hopes was being written. I was without any knowledge of Christian Science eight years ago, when a lady told me what this scientific Christianity had done for her, and asked me if I cared to know more of it. I admitted that I felt hopeless of recovery, but would try almost anything, however uncertain it might be. In this frame of mind I went, a few days later, to a Christian Science practitioner and asked for treatment. Within an hour there was a change for the better, and a new-born hope that to me changed the whole world. It was but a matter of weeks to my complete recovery. I realized at once that it was necessary for me to do something myself, and I began reading the text-book. Although for some time I gained the understanding but slowly, I realized that from a literary standpoint Science and Health was beautiful. While common sense told me that as this was the only text-book of the Science, and as some one else had gained from it a knowledge which, properly applied, had given me my health, that this understanding would surely be mine if I persevered in the study. I therefore persisted and the inevitable reward came to me. For eight years perfect health has been mine. Grateful as I am for the physical healing, I am even more grateful for the understanding which enables me to aid others in their hour of need.

It is sometimes asked, "Why are Christian Scientists in general so enthusiastic and so positive?" It may be answered, "Because they have an understanding which they can demonstrate." This is an invincible argument. The great Principle of good made known to us by Mrs. Eddy is not hard to understand, and once understood our knowledge can be most beautifully applied.

MRS. CORA B. COOPER, Detroit, Mich.

It is with a heart full of gratitude and love to God, and to our dear Leader, Mrs. Eddy, that I gratefully add my testimony to those of the thousands of others who have been raised from sorrow and suffering into the understanding of the omnipotence, omnipresence, and omniscience of our Father-Mother God. Five years ago I first heard of Christian Science from my daughter, who had become much interested in it, and who told me of some wonderful cases of healing. Some time after, I was taken seriously ill with stomach trouble, and also suffered from sleeplessness. I had the care and attention of two most excellent doctors and three nurses, who did their very best to relieve me, but the illness lasted for three months.—sometimes I felt better, sometimes worse. A third doctor was consulted, who suggested a thorough change of air and scene. —a trip abroad.—which I took, accompanied by my nurse, who received orders from him as to diet, exercise, etc., as my heart was said to be in a terribly weak state.

After three weeks in Switzerland I became better, the lovely bright sunshine and surroundings quite cheered me, and at the end of five weeks we returned. I parted with the nurse, and went to stay with my daughter, though still keeping to the same careful diet. I began to feel very much as if another attack of sickness was coming, and in a few days I was indeed very ill. A doctor was called, who pronounced me in a very weak and dangerous state. Some time previously I had almost made up my mind that when able to go to London I would see a Christian Science practitioner, and this was my opportunity. I refused to take any more medicine and just kept very quiet, recovering sufficiently to carry out my wish. I received treatment for a fortnight, but was thoroughly healed after my first treatment (the only present one). I was told to throw away all medicines, and to eat whatever was set before me; which I did, and felt all the better. Since then I have enjoyed the best of health, am able to undertake any exertion or exercise, knowing that God is my strength.

I desire to express my deep gratitude to our revered Leader, the Discoverer and Founder of Christian Science, for her loving labor in bringing this saving truth to mankind, and in making it clear to all humanity how to follow the footsteps of our blessed Master.

C. M. BOUCICAULT, Southsea, England.

A little over two years ago I was in an almost helpless condition, having been obliged, several months previous, to resign my position as a commercial traveler on account of a paralytic trouble. Among the numerous physicians whom I had consulted were two of the most noted specialists in America, but during many months spent under medical treatment my condition had not improved; on the contrary, I seemed gradually to grow more helpless, until finally I gave up all hope of recovery. It was at this stage, and while in Denver, Col., that I was induced by friends to try Christian Science as a last resort. After the first few treatments there was a marked improvement in my condition, and after two months I left Denver for the East, where I remained under absent treatment for two months longer. By this time my condition had so much improved that, although not yet entirely recovered, I was able to resume my work of traveling on the road.

I left New York in January, 1905, and traveled almost continually for ten consecutive months. During the last

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five months of this time I carried with me, as I am doing now, several trunks of heavy samples, which means several hours of very hard work in packing or unpacking almost daily. Even under these circumstances, as well as the inconveniences one is obliged to put up with while traveling, the changes of climate from the Atlantic to the Pacific coast, etc., my condition has continued to improve, until to-day I am stronger and in better health than I have been for many years.

It would be impossible for me to relate on paper the many other ways in which I have been benefited through Christian Science. I have lost all desire for smoking, a habit of nearly fifteen years and one which I used to think would be impossible for me to give up. Morally there is yet considerable room for improvement, but I am striving daily to apply my understanding of Truth, and to live in such a manner that I may soon be worthy to be called a Christian Scientist.

Words cannot express my gratitude to God for what has been accomplished in my case; also for the knowledge which I have gained through the earnest study of "Science and Health with Key to the Scriptures" by Mrs. Eddy.

EDWARD D. ROGERS, Chicago, Ill.

I am very grateful for what Christian Science has done and is doing for me. Among the many physical benefits received has been the complete healing of bowel and rectal trouble, etc.; also of the liquor and cigarette habits, with which *materia medica* or will power was of no avail, although tried very often. I am very grateful that Mrs. Eddy was prepared to give to others, myself included, this blessed truth, when mankind most needed it. I feel that the world owes her more than it ever can repay.

I am most grateful to God for the moral and spiritual uplifting which has come to me through Christian Science, and which the world cannot give or take away. I am daily learning more of God as divine Principle, Life, Truth, and Love (Science and Health, p. 465); and that God fills all space, hence the unreality of doubt, envy, hate, jealousy, malice, fear, and sickness. All the seeming creations of mortal mind are daily becoming less real to me, and the change in this respect is very noticeable.

ELIAS T. SMITH, Kansas City, Mo.

Words fail to express my gratitude for Christian Science, and to our beloved Leader, Mrs. Eddy. When I first heard of Christian Science I was suffering from what I supposed to be rheumatic trouble. My leg was in a bad condition, and I suffered terribly, so much so that I employed an eminent doctor, who informed me that I had injured the bone, and he thought I would have to go to the hospital for an operation. He treated me for many weeks, but the trouble became worse instead of better; then he said that I must have the operation performed, or I would lose not only my leg but my life. A friend then sent word to me to try Christian Science. I procured a copy of "Science and Health with Key to the Scriptures" and also sent for a practitioner, who gave me treatment. The healing was slow, and I did not gain as fast as my family thought I should. They expected me to walk right off, with a few treatments, after I had suffered terribly for months under medical treatment and had been unable to walk during that time. My daughter said that I must give up Science and go to the hospital at once, that she had the doctor and surgeon engaged, and that I would die if I did not. The thought then came to me, "Choose you this day whom ye will serve;" and I said, "What God cannot do, man need not attempt" (Science and Health, p. 231). I sent for the practitioner to come to me as soon as possible. After warning me that I would surely die if I persisted, my daughter went out. I was alone with God, and I prayed as I never had prayed before. The answer came to me, "Fear not; I am with you; peace, be still." I then threw away all my medicine, took up our text-book, and read and worked earnestly and faithfully until the practitioner came. He repeated some comforting words from our text-book, and then gave me treatment. After a few treatments I was able to walk with perfect ease, praising God, "from whom all blessings flow." I then told the practitioner that I had worn a truss for thirty years, having been treated by a specialist who had said that I must wear it constantly. When I asked the practitioner if I could leave it off, he replied, "If you wish; as there is nothing impossible with God." I then removed it, and walked across the floor very much like a little child taking its first steps, with fear and trembling. I put it on again the next morning, but the thought came to me, "O ye of little faith;" God has healed the bone, can He not heal this trouble also? I then threw the appliance away, and with a few treatments I walked with perfect confidence in God, happy and free as a bird escaped from a cage which had imprisoned it.

I praise God for my freedom; and let me say to all who are suffering in any wise, I pray you, listen to Christ's call, —"Come unto me, all ye that labor and are heavy laden, and I will give you rest." Come: accept the help of Truth, Life, Love through Christian Science, and gain eternal life.

MRS. HARRIET REED, St. Louis, Mo.

Almost from the birth of our little one it seemed to be difficult to secure a food that would agree with him. The doctor in attendance was not meeting this condition, which was becoming a serious one. My wife had careful instructions, and was told that unless they were followed fatal results would occur. Things went along this way for several weeks with no change for the better. The doctor admitted at this point that the child might not live three days. After hearing this verdict my wife concluded to have Christian Science treatment. That night when I came home from business she told me that she had dismissed the doctor, and the next morning I telephoned two practitioners who had helped me (a gentleman and his wife). I told them the little fellow had been practically given up, and they agreed to treat him at once and assured me that everything would be all right. After business that day the gentleman made the trip of nearly an hour and a half by train to where we lived, and gave one present treatment, all the rest being absent. It is needless to say the child improved from the start. Christian Science has brought him safely through some seemingly trying conditions since this experience, as also my wife and myself, and always with the most satisfactory results.

We are very grateful for these blessings, as well as for the spiritual uplifting which comes with even a slight understanding of the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, our beloved Leader, taken in connection with the Bible.

JAMES W. STAGG, Bedford Park, N. Y.

The earthquake and conflagration in this city of San Francisco has brought me such a lesson, through the understanding of Christian Science, that I feel I must make it public. For over eight months I had been trying to make a financial demonstration, but the seeming difficulty lay in the fact that I was still conscious of some reliance on material means and human wisdom. A couple of weeks before the fire I had opened an office as public stenographer, and this office was totally destroyed by fire and dynamite. Human wisdom was then indeed baffled, and there was nothing material to turn to. It was precisely at this point that the scales fell from my eyes and I distinctly realized the nothingness and self-destructiveness of matter, and with it all there came to me an all-absorbing consciousness of absolute trust in the Father. I now felt that because to

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sense all was lost, all was really gained through my new spiritual attitude; and it was so. Without solicitation on my part, help came to me so abundantly that I was enabled to open a new office with more machines than before, and work in my line is increasing daily. For this and many other demonstrations, physical and otherwise, not the least of which was the overcoming of a moral weakness to which I had been a slave for years, I am deeply indebted and truly grateful to the Father, who has so often brought me out of dark places, and to our revered Leader, who has made this truth practical for me and for all.-

A. P. TONIELLI, San Francisco, Cal.

After suffering for over thirty years with a severe bowel trouble and complications resulting from the same, I was healed in Christian Science. These conditions had grown worse after the birth of my first child. I had tried the best physicians, both in the East and in the West, and finally an operation was advised; however, I decided to try hygienic and massage treatment instead. Not deriving the benefit I had expected to receive from this source, I became very much disheartened, and had Christian Science not come to the rescue, I fear I would have given up entirely. I must state here that I was also taking treatment from an oculist for my eyes, and was wearing glasses at the time I took up the study of Science. Some months previous to this, one who was not a Scientist told me of the healing of one of her friends, through Christian Science. I was not aware at the time that it had made any impression upon me, but in an hour of desperate need, after suffering for a week, it came to me that Christian Science would heal me. All during the day this thought was with me. I resisted it, until toward evening, and then went to a practitioner. This was Thursday. I had but slight physical relief with this first treatment, but a wonderful mental uplifting. Saturday night and Sunday I seemed to be very ill, but there was in consciousness the thought that all would be well. I found myself constantly saying the Lord's Prayer, and during Sunday night perfect freedom came to me. On Monday morning I awoke to find myself absolutely healed. Oh, the light that poured into my life! the peace—the love for humanity—the desire to do good—to overcome all that is unlike God. It convinced me that this was the truth! Had my healing only been in the physical, I do not think I should have become a student of Christian Science, but this new light that comes into our lives brings us nearer to God and the Bible. The Bible, which before was a sealed book, became my daily guide. For three months I lived in these books, the Bible and Science and Health, and did little else but satisfy my longings for Truth. Old things had passed away; all things had become new.

I hope later to give some of the beautiful demonstrations we have had with the children during the last nine years. Every need has been met in Christian Science. We really have been transformed by the "renewing" of our minds.

MRS. ELIZABETH H. DUNBAR, Los Angeles, Cal.

I feel it a duty as well as a pleasure to tell what God has done for me through Christian Science. I was healed of a complication of diseases, besides weak eyes, for which I had worn glasses constantly for ten years, and also of what the doctors called a serious heart trouble. They said my case was hopeless, that I never would be able to do another day's work, or even to walk across the floor. Another doctor was called, and he did not give me any encouragement, but said that I had a disease of the heart that no one could heal. Very great fear was thus aroused in myself and family, although I had been warned from the first that my time was short. I prayed to die, but God did not hear me when I prayed that way.

I was in this condition when Christian Science found me. I put myself in God's care, and was healed. Since coming into Christian Science I have learned how to pray aright, and that God does not send sickness upon us, nor does He put death before our faces and finally take us out of this world. I have proved that He is a very present help in time of trouble. I soon saw that Christian Science was the only way for me. A Scientist was staying with me at the time of my illness, and we had several talks on the subject. I loved to hear of it, and when I asked if she thought it would cure me, I always had an encouraging answer. One day a dear friend came to visit me, and I was suffering severely at the time. My friend was a Scientist, too, and after we had talked a while, I arose from my bed and sat up three hours, something I had not been able to do since the beginning of my illness. I then sent word to a practitioner for help, and she asked me to come to her, which I thought would be impossible, for I had not even been able to walk across the house; but my husband was anxious for my healing, and wanted me to go. I rode that day, but thank God, I was able to walk ever after that. I have been a student of Mrs. Eddy's book, "Science and Health with Key to the Scriptures," over three years, and in that time never have needed medicine, although I have two children and have had many little battles to fight; but my faith has been wholly in God, and every discord that has made its appearance has been quickly overcome.

I am a member of our little church here, and also of The Mother Church. Along my path from sense to Soul there have been some thorns and briers, but as our dear Leader, Mrs. Eddy, says, "I pressed on through faith in God, trusting Truth, the strong deliverer" (Science and Health, p. 226); and by so doing, I always came out of the difficulty bright and happy. I could write a volume, and then not tell all that Christian Science has done for me and my family, and my heart is overflowing with gratitude. Christian Science has not only healed me physically, but mentally and morally. I love it, because it teaches us how to love God and man. It also teaches that God loves us, which was a great comfort to me, as I had never thought God had much love for us in letting us suffer so, but I know now that God does not make us suffer. My greatest desire is to live a life that will prove to poor suffering humanity the allness of God.—MRS. LILLIAN GOODRICH, Webster City, Ia.

Hoping that this testimony will be of help to some one in despair, I will state my condition when I took up the study of Christian Science. From childhood I was despondent and a great sufferer. As I grew to womanhood, I had medical treatment much of the time, but without receiving permanent help. In 1900 an operation was performed which left me very nervous; then my people decided to send me to Europe,—Sweden being my native country, and noted for its mineral springs. The summer was spent at one of the most famous springs, and I seemed to be benefited somewhat, but after about two years I again became very ill. I was under the care of two of the best physicians at the place where I was staying, one of them being especially noted for his success in treating nervous cases. I seemed better for a time, but soon found myself as ill as before. My distress seemed greater than ever and the sense of fear became almost unbearable. When I begged the doctor to give me something that would relieve me, he frankly told me there was no medicine which could help me, and advised me to give up my business and go to some quiet place for rest; and this I did.

About five years previous to this I had heard of Christian Science, and at that time had bought a copy of the text-book, "Science and Health with Key to the Scriptures," but did not seem able to understand it. When material remedies failed, one after another, the thought would come to me that if nothing else helped me I would try Christian Science. In the spring of 1902 I found myself in great

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distress, and having become satisfied there was no help for me in material means, I was willing to turn to Christian Science. My first visit to the Reading Rooms convinced me that Christian Science would help me, and after two weeks' treatment I felt very much stronger and benefited in every way. With a heart full of gratitude, my only desire was to know God aright. I would also like to say that my mother has been greatly benefited in Christian Science, after having been under a doctor's care almost continuously for years. Science and Health is now her daily study, and she is very grateful to God for Christian Science. I am thankful to God, and to Mrs. Eddy for all the blessings I have received and am receiving daily.

MATHILDA ALLEN, Seattle, Wash.

It is over eight years since I became interested in Christian Science through the healing of both physical and mental troubles. For some years previous to this I had suffered severely, and kept getting worse until my whole system seemed to be out of order. Along with the rest was trouble with the eyes, and headaches. I had followed my doctor's instructions as to diet faithfully, till I found myself wondering if there was anything at all I could eat. An optician said I should get glasses at once, that I would have to wear them steadily. I wore them about two and a half years, and could read but a few minutes without them. I was most unhappy and dissatisfied over becoming such a physical wreck, and also because I could get no help either physically or mentally. I longed to know God, and had many times consulted with my pastor on this subject, telling him how dissatisfied I was, but he always said that I wanted to know too much. I had come to the place where there seemed to be nothing left but death, and no hope of anything beyond that. I was afraid to go to sleep and afraid if I did not sleep, and very much afraid when I learned that my brother with whom I lived was anxious about me.

In this condition of fear—almost despair—I came to Christian Science, to see if there was anything in it for me. I felt that there surely would be, since it was both Christian and Scientific. I told the practitioner my story, was given a treatment, and was to return the following evening, at which time I would receive a copy of the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. I remembered the following morning that I had not mentioned anything about my eyesight, but I felt sure that if God could heal me of other ailments, my sight could also be restored. I was treated that evening (Saturday), took my book home, and read five or six hours on Sunday without even thinking about glasses or feeling the slightest need of them, nor have I ever needed them since. My sense of spiritual sight was restored, and when my brother came to my door on the fourth evening to ask for me, I was able to tell him that I was the most comfortable in mind and body that I had been for years; that I felt such a sense of safety, and was not afraid to go to sleep. The other ailments yielded more slowly, although from my first treatment I ate whatever was set before me. In a few weeks I was healthy and well, and able to do my work. My healing dated from the 16th of April, 1897. Four weeks later I was told by my brother that I looked ten years younger.

My home has been in Winnipeg, Man., all along, and my opportunities have been many to tell others of my remarkable healing, of my present health, and of my entire reliance on Christian Science for all I have and am, all praise being due to our much-beloved and revered Leader, Mrs. Eddy, for showing us how to regain man's inheritance.

MISS ANNIE LAMB, Winnipeg, Canada.

I am very desirous of expressing gratitude to the Publishing Society for the spiritual light that has come to me through our periodicals. Spiritual understanding has robed our *Sentinel* in a beautiful new dress that speaks to me of unlimited growth in Christian Science. With the sweet simplicity of the tall figures standing on a pedestal, the whole effect is to give the *Sentinel* the appearance of added stature, and I see weeks of study confronting me as I gaze at the words below the forms, and at the lamp held in the hand, symbolizing to me the light of Love with its own perpetual shining. The simple costume reminds me of the words of St. Peter, where he says, "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be . . . the ornament of a meek and quiet spirit, which is in the sight of God of great price." Christian Science indeed reveals the inner life,—the imperishable beauty of a quiet and gentle spirit; and in Psalms we read, "Thy word is a lamp unto my feet, and a light unto my path."

What I see on this cover means more growth in every direction. I thank our dear Leader for her continuous labor in bringing to us the spiritual light to lead us into higher altitudes of Love, and I am grateful to every toiler who is striving to follow her in advancing the Cause of Truth.

MRS. MARINDA MAY, Lafayette, Ind.

I was healed in Christian Science when in the last stage of lung trouble. I had been given up by a noted doctor, who said I could not possibly live two weeks. He said I might send for a Christian Science practitioner, but that it would do no good, that nothing could save me. I sent for a practitioner, who came and treated me three weeks. This was twelve years ago, and I have had no signs of the disease from that time to this.

MRS. W. B. SKEELS, High Gate Center, Vt.

[Written for the *Sentinel*.]

THE POWER OF LOVE.

ETHEL DOUGLAS.

"Peace, be still."
The billows sank in a wonder-hush,
The little ship, like some cradled babe,
Rocked gently on the Love-calmed wave;
The wind to a silent breath was stilled—
Where storms had raged came a thought that filled
All things with Love.

"Peace, be still."
Long years have passed, and the words grown old;
The thought of the Master mind that spake seemed lost,
and Love grown cold.
The uplifted word that had healed and stilled
Seemed dead, 'mid the strife and tears that filled
Earth's weary fold.

"Peace, be still."
The Master's voice, tender, pitying, calls again;
While the same strange hush steals softly down
And overshadows the world's long pain.
Unheeding the clamor of strife or creed,
Comes the Christ to the hungry,
Their souls to feed.

"Peace, be still."
Now once more, to a sin-tired world,
Again through one faithful life is borne,
On the wings of love, through the clouds of earth,
the Spirit's song!
Once more, with its hidden law revealed,
Comes the word of Christ, and the world is healed
By the power of Love.

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FROM OUR EXCHANGES.

[*The British Congregationalist.*]

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[Prof. Allen Macy Dulles in *The Christian Work and Evangelist.*]

As a matter of fact, what is understood by Christianity is, commonly, the religion of some church; or, as a well-known theological professor has defined it, a system of doctrines; Christianity is a thing embodied in an ecclesiastical organization or in a creed, or a diluted portion of the Spirit of Christ, diffused through a society called by too much courtesy, Christendom. Christianity has never been an adequate representation of Jesus. Actual "Christianity" has often antagonized Christ. The difference between Christianity and Christ has been great. The Church, as organized Christianity, has lamentably failed to realize the kingdom of God which Jesus preached as near at hand. We merely hint at an indisputable fact.

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Vol. IX. No. 20.



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LONGFELLOW

BOSTON, JANUARY 12, 1907

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ITEMS OF INTEREST.

National.

The United States Navy will make a grand display at Jamestown in May next. According to present plans the Atlantic fleet will reach Hampton Roads on April 11, after manœuvres in Southern waters and the small arms target practice and the record target practice with heavy guns at Guantanamo. The fleet will include all of the battleships in commission in home waters. It is expected that at the same time there will be representations of foreign navies at Hampton Roads and the spectacle will probably be the most notable in a naval way which has ever occurred in this country.

The Commissioner of Indian Affairs has submitted to President Roosevelt the outline of a plan to be put in the form of a bill, under which it is proposed that the coal and asphaltum lands of the Choctaw and Chickasaw tribes in the Indian Territory, estimated to be worth anywhere from $100,000,000 to $200,000,000, shall be managed by a joint stock company, the board of directors of which shall be composed of officers of the Government and representatives of the tribes named.

A heavy rain fell last week and the flood waters of the Gila and Salt Rivers, pouring into the Colorado River, washed away ten bents on the new trestle from which it was expected to begin dumping rock in a day or two to stop the flooding of the Salton Sea. This will delay work for a week or ten days.

Two additional forest reserves will be established in the far West. One of them, in northeastern Oregon, will cover an area of 718,760 acres. It will be known as Chesnimus and Wallowa reserve. The other, in Idaho, to comprise 600,000 acres, will be called the Pressuss and Caribou reserve.

The House Committee on Industrial Arts and Expositions last week decided to make a favorable report on the bill providing for the loan of one million dollars to the Jamestown Exposition, with the gate receipts as security. A similar bill was reported to the Senate.

Oct. 19 has been selected as the date of the International Cup balloon race and the start will be made from St. Louis. This date falls on Saturday in the full of the moon. If the weather conditions are unfavorable the start will be postponed until the following day.

It is probable that the Committee on Rivers and Harbors will recommend an appropriation of $6,000,000 for a new "Soo" lock, a like amount for improvements in the Detroit River, and a smaller amount for Boston Harbor.

The total valuation of taxable real and personal property in the cities and towns of Massachusetts May 1 last, was $3,408,893,165.

Foreign.

The formal signing of the Algeciras Convention took place at the State Department at Madrid, Dec. 31, in the presence of representatives of all the nations who took part in the conference. The ratification of the United States contains the reservation formulated by Henry White, who was head of the American delegation to the conference on April 7, and the resolution passed by the American Senate on Dec. 12, that it does not accept the obligations of responsibility with regard to the measures necessary to carry out the provisions of the protocol. The signing of the convention was expected to enable the Franco-Spanish police to be installed Jan. 2. The rules governing the policing of the ports will be worked out at Tangier by the French and Spanish Ministers and a representative of the Moroccan Foreign Office, and as soon as they are approved by the Sultan the police will be installed.

Under regulations issued by the Chinese Government not only is the cultivation of the poppy to cease altogether, but the use of opium is after ten years to be totally abolished. Though it is calculated that some forty per cent of the people of China take opium, every user of the drug, and the amount he uses, are henceforth to be registered. Those who after ten years are still addicted to the drug will have their names publicly posted. In the case of officials under sixty, abandonment of the drug must begin at once. Exceptional treatment is, however, to be given to Princes, Dukes, Viceroys, and Tartar Generals, even though under sixty. If they continue to smoke opium, substitutes are to carry on their duties until they are cured. There is every expectation that the reforms will be fully carried out.

The contract for the third British battleship of the Dreadnought type, which is to be named the Superb, has been placed with the Armstrongs of Newcastle-on-Tyne. The machinery will be built by the Wallsend Shipway Company and the engines of her two sister ships, the Bellerophon and Temeraire, now under construction at Portsmouth and Devonport respectively, will have their engines built by the Fairfield Shipbuilding and Engineering Company of Glasgow, and Hawthorn, Leslie and Company of Newcastle. The ships will be of 18,400 tons displacement and are to have a speed of twenty-one knots.

The Anglo-American Executive Committee for the Keats-Shelley memorial has purchased the house in the Piazzo Spagna, Rome, where Keats died, paying $12,000 for it. Besides this amount and the $1,200 already paid for an option on the property, $8,000 more must be raised to free the house from mortgage. It is hoped within six months that the books, manuscripts, portraits, and all mementoes of Keats and Shelley will be in place in the house.

Industrial and Commercial.

The *Manufacturers' Record* says: "Ever increasing interest in the progress of the South, inspired by the notable progress it has made in recent years in manufacturing, in mining, in lumbering, and in railroad construction, not infrequently loses sight of that section's agricultural importance, present and potential. When its agriculture is considered one's mind is prone to dwell upon the cotton crop. That crop, in its value, is second among the great crops of the country, but it is in such worldwide demand, and the comfort of so many millions of persons depend upon the great industry of which it is the basis, that it is natural for it to overshadow at times other crops which the South raises, either as specialties or in common with other parts of the country. But, leading as it does the agricultural South, cotton has some valuable allies in corn, wheat, hay, tobacco, oats, Irish potatoes, rice, and rye, which reach a valuation of over six hundred and ten million dollars.

During the year 1906 the Chicago and Northwestern Railroad Company made a series of "surprise tests," numbering 1,625 and the record shows that there was not a single failure to obey the signals and to observe the rules governing block signalling. "Surprise tests" are made without previous knowledge of the engine crews and consist of every conceivable question which may arise in connection with block signals and their observance. The management of the Northwestern began making these tests several years ago, and found that in a certain percentage of cases the signals were not observed. As the result of a series of early tests ten engineers were discharged from the service and others were severely dealt with for failure to obey signals. The result of the campaign on the Northwestern shows, according to the officials, that engine crews can be disciplined to a point where failure to obey signals will practically never occur.

The New Singer Building, now under construction in New York, will, upon its completion, May 1, 1908, be the tallest building in the world. From the sidewalk to the top of the tower the building will measure 612 feet 3 inches, from the basement floor, 648 feet 9 inches. The main building is to be 191 feet 8 inches high, and will have frontages of 137 and 237 feet. The tower, twenty-seven stories in height, will be sixty-five feet square. The total floor area of the building will be 411,333 square feet, or 9.44 acres. Not a cubic inch of wood will be used, the materials being limited to steel, cement, and composition. Sixteen high-speed elevators will furnish service to the tenants.

Estimates prepared by the United States Geological Survey for the year 1905 give the value of mineral products of Massachusetts for the year as $14,024,200; Vermont, $8,790,544; Maine, $5,065,804; New Hampshire, $2,028,638; Connecticut, $4,098,625, and Rhode Island, $1,327,795. Pennsylvania leads the country with $569,828,673, Ohio is second with $169,203,710, and Illinois third with $105,065,567.

Demands on all the railroads operating west of Chicago for an increase in wages and an eight-hour day have been made by fifty-seven thousand locomotive engineers. The increase in pay is asked by the switching engineers, forty cents an hour being demanded instead of the present maximum of thirty-five cents an hour. The shorter workday is asked by freight engineers, who now work ten hours a day.

The Pacific States Telephone and Telegraph Company, and the Sunset Telephone and Telegraph Company have merged into one company to be called the Pacific Telephone and Telegraph Company. The consolidated company has been capitalized at $50,000,000 with $32,000,000 in preferred and $18,000,000 in common stock.

The total amount paid in dividends by the cotton manufacturing corporations of Fall River, Mass., during the past year was $1,485,100, against $688,600 paid in 1905, and $786,950 in 1904. In 1903 the dividends paid amounted to $1,604,575.

The total appraised value of imported merchandise received at New York for the calendar year 1906 was $787,652,456. The importation of precious stones, cut and uncut, and pearls amounted to $43,573,488.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

MRS. EDDY'S REPLY TO THE JANUARY MC CLURE ARTICLE.

[WE are republishing this article because in our desire to secure its insertion in last week's *Sentinel* the matter was rushed into type at such short notice that a correction in the name of a town was overlooked, and not discovered until too late to rectify the mistake in that issue. This we regret, and make herewith the only reparation in our power. The lines "While I was living with Dr. Patterson at his country home in Rumney, N. H.," should have read "While I was living with Dr. Patterson at his country home in North Groton, N. H.;" again, the sentence "He bought a place in Rumney, which he fancied, for a summer home." should have read, "He bought a place in North Groton, which he fancied, for a summer home."—EDITOR.]

IT is calumny on Christian Science to say that man is aroused to thought or action only by ease, pleasure, or recompense. Something higher, nobler, more imperative, impels the impulse of Soul.

It becomes my duty to be just to the departed and to tread not ruthlessly on their ashes. The attack on me and my late father and his family in *McClure's Magazine*, January, 1907, compels me as a dutiful child and the Leader of Christian Science to speak.

McClure's Magazine refers to my father's "tall, gaunt frame" and pictures "the old man tramping doggedly along the highway, regularly beating the ground with a huge walking-stick." My father's person was erect and robust. He never used a walking-stick. To illustrate: One time when my father was visiting Governor Pierce, President Franklin Pierce's father, the Governor handed him a gold-headed walking-stick as they were about to start for church. My father thanked the Governor, but declined to accept the stick, saying, "I never use a cane."

Although *McClure's Magazine* attributes to my father language unseemly, his household law, constantly enforced, was no profanity and no slang phrases. *McClure's Magazine* also declares that the Bible was the only book in his house. On the contrary, my father was a great reader. The man whom *McClure's Magazine* characterizes as "ignorant, dominating, passionate, fearless," was uniformly dignified—a well-informed, intellectual man, cultivated in mind and manners. He was called upon to do much business for his town, making out deeds, settling quarrels, and even acting as counsel in a lawsuit involving a question of pauperism between the towns of Loudon and Bow, N. H. Franklin Pierce, afterward President of the United States, was the counsel for Loudon and Mark Baker for Bow. Both entered their pleas, and my father won the suit. After it was decided, Mr. Pierce bowed to my father and congratulated him. For several years father was chaplain of the New Hampshire State Militia, and as I recollect it, he was Justice of the Peace at one time. My father was a strong believer in States' rights, but slavery he regarded as a great sin.

Mark Baker was the youngest of his father's family, and inherited his father's real estate, an extensive farm situated in Bow and Concord, N. H. It is on record that Mark Baker's father paid the largest tax in the colony. *McClure's Magazine* says, describing the Baker homestead at Bow: "The house itself was a small, square box building of rudimentary architecture." My father's house had a sloping roof, after the prevailing style of architecture at that date.

McClure's Magazine states: "Alone of the Bakers, he [Albert] received a liberal education. . . . Mary Baker passed her first fifteen years at the ancestral home at Bow. It was a lonely and unstimulating existence. The church supplied the only social diversions, the district school practically all the intellectual life."

Let us see what were the fruits of this "lonely and unstimulating existence." All my father's daughters were given an academic education, sufficiently advanced so that they all taught school acceptably at various times and places. My brother Albert was a distinguished lawyer. In addition to my academic training, I was privately tutored by him. He was a member of the New Hampshire Legislature, and was nominated for Congress, but died before the election. *McClure's Magazine* calls my youngest brother, George Sullivan Baker, "a workman in a Tilton woolen mill." As a matter of fact, he was joint partner with Alexander Tilton, and together they owned a large manufacturing establishment in Tilton, N. H. His military title of Colonel came from appointment on the staff of the Governor of New Hampshire. My oldest brother, Samuel D. Baker, carried on a large business in Boston, Mass.

Regarding the allegation by *McClure's Magazine* that all the family, "excepting Albert, died of cancer," I will say that there was never a death in my father's family reported by physician or post-mortem examination as caused by cancer.

McClure's Magazine says that "the quarrels between Mary, a child ten years old, and her father, a gray-haired man of fifty, frequently set the house in an uproar," and adds that these "fits" were diagnosed by Dr. Ladd as "hysteria mingled with bad temper." My mother often presented my disposition as exemplary for her other children to imitate, saying, "When do you ever see Mary angry?" When the first edition of Science and Health was published, Dr. Ladd said to Alexander Tilton: "Read it, for it will do you good. It does not surprise me, it so resembles the author."

I will relate the following incident, which occurred later in life, as illustrative of my disposition:—

While I was living with Dr. Patterson at his country home in North Groton, N. H., a girl, totally blind, knocked at the door and was admitted. She begged to be allowed to remain with me, and my tenderness and sympathy were such that I could not refuse her. Shortly after, however, my good housekeeper said to me: "If this blind girl stays with you, I shall have to leave; she troubles me so much." It was not in my heart to turn the blind girl out, and so I lost my housekeeper.

My reply to the statement that the clerk's book shows

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that I joined the Tilton Congregational Church at the age of seventeen is that my religious experience seemed to culminate at twelve years of age. Hence a mistake may have occurred as to the exact date of my first church membership.

The facts regarding the McNeil coat-of-arms are as follows:—

Fanny McNeil, President Pierce's niece, afterward Mrs. Judge Potter, presented me my coat-of-arms, saying that it was taken in connection with her own family coat-of-arms. I never doubted the veracity of her gift. I have another coat-of-arms, which is of my mother's ancestry. When I was last in Washington, D. C., Mrs. Judge Potter and myself knelt in silent prayer on the mound of her late father, General John McNeil, the hero of Lundy Lane.

Notwithstanding that *McClure's Magazine* says, "Mary Baker completed her education when she finished Smith's grammar and reached long division in arithmetic," I was called by the Rev. R. S. Rust, D.D., Principal of the Methodist Conference Seminary at Sanbornton Bridge, to supply the place of his leading teacher during her temporary absence.

Regarding my first marriage and the tragic death of my husband, *McClure's Magazine* says: "He [George Washington Glover] took his bride to Wilmington, South Carolina, and in June, 1844, six months after his marriage, he died of yellow fever. He left his young wife in a miserable plight. She was far from home and entirely without money or friends. Glover, however, was a freemason, and thus received a decent burial. The masons also paid Mrs. Glover's fare to New York City, where she was met and taken to her father's home by her brother George. . . . Her position was an embarrassing one. She was a grown woman, with a child, but entirely without means of support. . . . Mrs. Glover made only one effort at self-support. For a brief season she taught school."

My first husband, Major George W. Glover, resided in Charleston, South Carolina. While on a business trip to Wilmington, North Carolina, he was suddenly seized with yellow fever and died in about nine days. I was with him on this trip. He took with him the usual amount of money he would need on such an excursion. At his decease I was surrounded by friends, and their provisions in my behalf were most tender. The Governor of the State and his staff, with a long procession, followed the remains of my beloved one to the cemetery. The Freemasons selected my escort, who took me to my father's home in Tilton, N. H. My salary for writing gave me ample support. I did open an infant school, but it was for the purpose of starting that educational system in New Hampshire.

The rhyme attributed to me by *McClure's Magazine* is not mine, but is, I understand, a paraphrase of a silly song of years ago. Correctly quoted, it is as follows, so I have been told:—

Go to Jane Glover.
Tell her I love her;
By the light of the moon
I will go to her.

The various stories told by *McClure's Magazine* about my father spreading the road in front of his house with tan-bark and straw, and about persons being hired to rock me, I am ignorant of. Nor do I remember any such stuff as Dr. Patterson driving into Franklin, N. H., with a couch or cradle for me in his wagon. I only know that my father and mother did everything they could think of to help me when I was ill.

I was never "given to long and lonely wanderings, especially at night," as stated by *McClure's Magazine*. I was always accompanied by some responsible individual when I took an evening walk, but I seldom took one. I have always consistently declared that I was not a medium for spirits. I never was especially interested in the Shakers, never "dabbled in mesmerism," never was "an amateur clairvoyant," nor did "the superstitious country folk frequently" seek my advice. I never went into a trance to describe scenes far-away, as *McClure's Magazine* says.

My oldest sister dearly loved me, but I wounded her pride when I adopted Christian Science, and to a Baker that was a sorry offence. I was obliged to be parted from my son, because after my father's second marriage my little boy was not welcome in my father's house.

McClure's Magazine calls Dr. Daniel Patterson, my second husband, "an itinerant dentist." It says that after my marriage we "lived for a short time at Tilton, then moved to Franklin. . . . During the following nine years the Pattersons led a roving existence. The doctor practised in several towns, from Tilton to North Groton and then to Rumney." When I was married to him, Dr. Daniel Patterson was located in Franklin, N. H. He had the degree D.D.S., was a popular man, and considered a rarely skilful dentist. He bought a place in North Groton, which he fancied, for a summer home. At that time he owned a house in Franklin, N. H.

Although, as *McClure's Magazine* claims, the court record may state that my divorce from Dr. Patterson was granted on the ground of desertion, the cause nevertheless was adultery. Individuals are here to-day who were present in court when the decision was given by the judge and who know the following facts: After the evidence had been submitted that a husband was about to have Dr. Patterson arrested for eloping with his wife, the court instructed the clerk to record the divorce in my favor. What prevented Dr. Patterson's arrest was a letter from me to this self-same husband, imploring him not to do it. When this husband recovered his wife, he kept her a prisoner in her home, and I was also the means of reconciling the couple. A Christian Scientist has told me that with tears of gratitude the wife of this husband related these facts to her just as I have stated them. I lived with Dr. Patterson peaceably, and he was kind to me up to the time of the divorce.

The following affidavit by R. D. Rounsevel of Littleton, N. H., proprietor of the White Mountain House, Fabyans, N. H., the original of which is in my possession, is of interest in this connection:—

About the year 1874, Dr. Patterson, a dentist, boarded with me in Littleton, New Hampshire. During his stay, at different times I had conversation with him about his wife, from whom he was separated. He spoke of her being a pure and Christian woman, and the cause of the separation being wholly on his part, that if he had done as he ought he might have had as pleasant and happy home as one could wish for.

At that time I had no knowledge of who his wife was. Later on I learned that Mary Baker G. Eddy, the Discoverer and Founder of Christian Science, was the above-mentioned woman.

(Signed) R. D. ROUNSEVEL.

Grafton S. S. Jan'y, 1902. Then personally appeared R. D. Rounsevel and made oath that the within statement by him signed is true.

Before me,

(Signed) H. M. MORSE.
Justice of the Peace.

Whom or what is the McClure "history," so called, presenting? Is it myself, the veritable Mrs. Eddy, whom the *New York World* declared dying of cancer, or is it her alleged double or dummy heretofore described?

If indeed it be I, allow me to thank the enterprising historians for the testimony they have thereby given of the divine power of Christian Science, which they admit has snatched me from the *cradle* and the grave, and made me the beloved Leader of millions of the good men and women in our own and in other countries,—and all this because the

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truth I have promulgated has separated the tares from the wheat, uniting in one body those who love Truth; because Truth divides between sect and Science and renews the heavenward impulse; because I still hear the harvest song of the Redeemer awakening the nations, causing man to love his enemies; because "blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake."

Mary Baker G. Eddy

DISCOVERY AND REVELATION.

M. G. KAINS.

FOR some time I have been specially interested in the meaning of the words discovery and revelation, especially in their application to religious thought. At first glance these words appear to be closely united in some respects and distinctly separate in others. As defined by the Standard Dictionary the word "discover" means "specifically, to find and bring to the knowledge of the world; as to discover . . . a principle." The word "reveal" means "to disclose, make known, or communicate by or as by supernatural or divine agency or instruction." It is to be noted that as used in these ways the two words indicate the actual existence of something previously unknown, though this existence may have been surmised, for "discover" comes from the Latin *dis*, a negative, and *cooperio*, to hide; that is, it means an *un*hiding of something. "Reveal" is from *re*, back, and *velum*, a veil; that is, something is seen when the veil is withdrawn. In each case, therefore, something previously hidden has been found. But here comes a marked distinction: discovery implies a conscious effort on the part of the actor who himself removes or overcomes an obstacle, as in the discovery of America or of a lost article; whereas revelation implies that the obstacle is removed by other means than by the action of the searcher, as the lifting of a fog reveals a scene hitherto hidden, or in the case of the revelation of spiritual truth, that it has come in the measure of that spiritual responsiveness of the individual channel of revelation, *which* has been attained to through spiritual aspiration and endeavor. In support of these statements, so far as *religious* thought is concerned, it may be remarked that no passage in the Bible implies that mankind has "discovered" *God: but* numerous passages say that God has "revealed" himself or His ways to mankind. These revelations have, *however*, invariably been made to those in active search for God or already occupied in God's service.

A casual glance through the Bible will show that as a general rule these revelations when presented to the world at large have been received with opposition more or less violent. Moses, Elijah, in fact, the prophets generally had to pass through ordeals because of their "Thus saith the Lord." The populace did not then, any more than now, want to be dictated to by any being whom they could not see, hear, or handle; and any one who asserted God's law and the penalty for its infraction was treated as if he were the lawgiver and consequently to blame for their sins of omission or commission. They often attacked the mouthpiece in the hope of silencing the voice and thus escaping the penalty which they were warned would follow as the result of wrong thinking and doing. But in no single instance did persecution, or even martyrdom of the prophet avert the penalty for wrong doing; and in no single instance has obedience to the voice of God failed to reap its reward.

Most conspicuous of all the men who in Biblical history opposed the teachings of his day with a revelation, stands Jesus of Nazareth. At a time when the priests had reached a climax of perfunctory religion, he came,—a more active heretic than any of his predecessors with whom the Jewish nation had had to deal. Prophets had declared God's law, the law of Love, had in isolated instances healed the sick and wrought other miracles in proof of their mission, but Christ Jesus stated God's law more succinctly than had any of his forerunners, and gave a new meaning to the words, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these." On the basis of these two commandments he built his ministry, healed the multitude, restored sight to the blind and hearing to the deaf, publicly raised the dead, and taught humanity how to do as he did. His teachings, thus exemplified by his works, carried conviction to the populace, to whom he revealed his mission and who followed him like sheep that had found their shepherd. Such an efflux from the stereotyped rites of priesthood aroused the envy and jealousy of the priests and Pharisees, who, as John writes, began to fear that if they let him alone all men would believe on him. This would mean the downfall of their ritualistic worship and the destruction of their traditional concept of God. So, following the climax of his works, the raising of Lazarus from the tomb, they gathered a council at which, while compelled to acknowledge his miracles, they asked one another the fruitless question, "What do we?" They had no healings, no raisings from the dead, no good deeds to enumerate; nothing to prove the truth and value of their dead-letter ceremonies. So, assuming that these forms were right and that Jesus' teachings were wrong, they ignored the necessity of harmonizing their practice with their precepts, rectifying their imperfect—nay, sinful—thoughts and acts, and followed in the footsteps of their progenitors: "From that day forth they took counsel together for to put him to death."

Never has the world witnessed a more dismal, barren, profitless victory. At best, for them it was only a three-days triumph; but it gave Jesus an opportunity to show the powerlessness of death and the grave, and thus add the last link to the chain of proof that man lives—not dies—in the Lord. The victory was really that of the one who seemed to have been vanquished. It placed the faith of Jesus' followers on a basis rendered impregnable because it had proved man's life to be continuous; single not double; eternal not temporal; thus revealing the truth of Jesus' own words: "I am come that they might have life, and that they might have it more abundantly;" "this is life eternal, that they might know thee the only true God;" "if any man keep my saying, he shall never see death."

It will be recalled that when Jesus stood up in the synagogue to read he chose this passage from Isaiah: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." And then he declared, "This day is this scripture fulfilled." But neither the reading of the prophecy nor the declaration of its fulfilment would have been of the slightest significance had Jesus not given proof that the prophecy related to him by actually doing the works predicted. These were his irrefutable and convincing evidences. To such works he pointed inquirers who wanted assurance, as when John the Baptist sent two of his disciples to question Jesus as to his ministry. In all these works Jesus was revealing, not only to his disciples and contemporaries but to and for all men of all time, that the works are the essential, the vital proof of the presence and power of Spirit, God,—not only for him, but for every one who understands his teachings. This he equivocally declared when he said, "He that believeth on me, the works that I do shall he do." There was no exception. His followers, at first falteringly (as when they tried

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but failed to heal the epileptic boy), but later confidently (as when Peter healed the impotent man at the gate of the temple), gave the proofs of their understanding of God's power. As each one apprehended the Master's words, the "Spirit of the Lord" was upon him as upon his Master, and was revealed in similar works. The only reason why the follower did not at once do as great works, was because of his faltering faith—faith not equal to a mustard seed.

Jesus' revelation of the actuality of eternal Life, though opposed, gained adherents and proved its truth by the signs which, as in his own case, characterized the ministry of his apostles and immediate followers. But later, when his teachings had become so contaminated with worldly thought and policy that the integral signs of his pure religion mentioned in the last chapter of Mark's Gospel disappeared, from that time on, for sixteen centuries, mankind found itself in the predicament of asserting the verity of the teachings without producing their imperative proofs. Christians have admitted that works were the dominant feature of Jesus' ministry, but failing themselves to do such works, they have attempted to justify a dead faith by maintaining that these works were only for a limited period. This contradicts the declarations of Jesus, who at no time authorized passive assent, or belief, as the earnest of eternal Life. Activity, works, obedience, love were his demands and commands. Mere belief cannot take the place of that knowledge of the truth which makes free. Indeed, since no one can assert that there is extant an original document written by any one of the men who are credited as the authors of either Gospels or Epistles; and since it is declared to be impossible to prove that Jesus ever lived, mere believers are in a dilemma; for if they say that obedience to Jesus' commands will secure Jesus' promises, then they are asked to show their proof in works as he presented his proof; on the other hand, if they assert that the time has passed when such results can be expected, they are asked why they cling to a dead doctrine. In all these centuries scholastic theology has not been able to give satisfactory answers to such questions. Nevertheless, religiously-minded people have clung to the Bible, with the conviction that it contains the chart to eternal Life. During all this time there have been people who have learned and have pointed out where some of the shoals and rocks are, but were unable to locate the safe channel because of the fogs which had accumulated through these centuries of dogma, human opinion, and speculation. Thus Jesus' revelation, though perpetuated for a time, has been both covered and veiled, to await its modern discovery and revelation.

All these centuries the truth of the Bible has continued to exist, like live coals beneath a heap of ashes. As a little puff of wind shows the live embers, so men now and then have seen the glow of the Bible truth, have caught some gleam of its vitality; but through scholasticism the light was quickly obscured, and again nothing seemed left but ashes. Yet the fact that these impressions have occasionally reached mankind is proof positive that the vital part of Jesus' religion is in the book and has been the means of keeping it, during centuries of obscuration, for the present generation; for "my words shall not pass away." Yet their meaning, their vitality, has been buried like the embers beneath the ash-heap. Men have been content to pick up fragments around the edges of the great body of Biblical truth, and dilate on what once was; but early in the last century this seemingly extinct fire became of all-absorbing interest to a young girl, who as years advanced delved beneath the surface and little by little found things undiscovered by superficial searchers. Her investigations led her, through a series of awakenings, to the final discovery that God is as able now as ever to heal the sick; for being in extremity herself, she was given the irrefragable proof through God's revelation of this fact by her restoration to health after all material means had proved unavailing. Thus she became the recipient of a revelation which at once silences all controversy as to whether the New Testament records are authentic or not; whether the works of Jesus and his followers were ever done or not; whether Jesus ever lived or not. The very fact that she had been healed was to Mrs. Eddy the culminating proof of the truth of both the New and the Old Testaments and the present-hour applicability of Biblical teachings. Her duty seemed clearly to be to give her discovery to the world, so that all might avail themselves of the glad tidings. Though opposed as were prophets and apostles, her work has been accompanied by the characteristic signs of healing which Jesus declared shall designate his true followers. More than this, her students, whether taught by her direct, or self-taught through our text-book, "Science and Health with Key to the Scriptures," also exhibit these signs; so that now, as in Jesus' time, the passage from Isaiah already quoted can be applied to her. Nay, further, this passage applies to each and every individual who gains an apprehension of the truth of Christian Science as taught by Jesus and explained in this age by Mrs. Eddy. For it is impossible to apprehend the truth without essaying to test it. With an unbiased test comes proof; with proof, comprehension; with comprehension, the conviction that Jesus' command "to heal the sick" is as binding now upon every individual as any other precept. As a consequence, he who makes this discovery through Mrs. Eddy's teaching will have its truth revealed to him through his own better health, improved morals, and increased spirituality, and he will see the fallacy of trusting to another's vicarious efforts to win his salvation. He will learn that in proportion as he follows and strives to obey Christ's commands he can declare as Jesus did, "The Spirit of the Lord is upon me, because he hath anointed me" to do the works that Jesus did; and in proportion as I love Christ and keep his commandments, I shall receive the "Spirit of truth," the Comforter, which will guide me into all truth and abide with me forever.

"ABIDE IN ME."

VIOLET KER SEYMER.

ALTHOUGH Jesus inhabited this planet his thought dwelt in the infinite fatherland of Spirit. Speaking through him, Christ, Truth, says to his followers in all ages: "Abide in me, and I in you. . . . He that abideth in me, and I in him, the same bringeth forth much fruit." Christ Jesus ever communed with the Father, in whom dwelt his own true being, and his unclouded perception of the real gave him dominion over every falsity which was paraded before his human gaze. The spectacle of famine and tempest, of sin, sickness, and death, could not deceive him for one moment, because his constant mental association with Truth enabled him to see through and beyond these impostors and thereby prove their impotence.

In this age it is owing to our Leader's strict obedience to the injunction, "Abide in me," that her inspired teaching is accomplishing so much for the human race. God needs faithful witnesses, who will reflect the stability of Truth through "evil report and good report," without fear, moral cowardice, or deviation of any kind. Jesus said, "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." Christian Scientists are learning to train thought upward, and to let it expand in the contemplation of infinite good, so that the truth of the following words may be made practical in daily life: "Fixing your gaze on the realities supernal, you may rise to the spiritual consciousness of being" (Science and Health, p. 261). This we may do here and now and reflect its harmony. In allowing our mental gaze to waver, the vision remains clouded at these points.

The mere fact that one is subjected to temptation does not mean that he is incurably wicked, and that he must,

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therefore, yield to self-condemnation. When Jesus silenced the tempter, we read that the devil left him only "for a season." Temptation comes in various ways, such as in dread of illness for oneself or for others, in fear of poverty, love of ease, pride of intellect, sensual desire; in self-pity, selfishness, mental apathy or discouragement; in jealousy of others' achievements or possessions, and in the degree in which these intruding suggestions are permitted to turn us aside from the contemplation of the "realities supernal," viz., Life, Truth, and Love, we are failing to "abide" in their healing light and reflect it for our brothers and sisters in need. In the midst of daily work and seemingly perplexing problems it is helpful to try to realize what the calm purity of man's true consciousness must be. Realization is reflection, and reflection of Truth is always harmony. Evil is never reflection; it is the want of it. The attainment of this perfect mental condition is the goal of each one, and our work in advancing towards it is twofold. Wrong thoughts need to be uncovered and cleared out, and other and truer ones acquired, and this mental process will continue until the Master's precept is fully obeyed, "Be ye therefore perfect, even as your Father which is in heaven is perfect." At times there seems to be much turmoil and confusion, but these are soonest stilled by reminding ourselves that since Truth is eternal, and good infinite, we are not arrayed against an inherently powerful, much-to-be-dreaded, unavoidable evil, but only against our own mistaken acceptance of it as *bona fide*. Every foe is, so to speak, of our own making, and its only substantiality is our fear of it.

Spiritual understanding corrects false views and cancels their effects. Too often, mankind has attempted to fight evil with its own weapons; it has met wrong with revenge, self-will with despotism, crime with punishment. In Christian Science the "weapons of our warfare are not carnal," but spiritual, and the more evil rages, the more we should "stand in his holy place" and let it shed its calm around us. There is no discord, no violence in omnipresent Life, Truth, and Love. Then what are we fearing? Only what we are believing. By persistently turning away from the false and looking towards the real, we shall in time reach that stage of spiritual development in which mortal sense disappears and reality appears. In order to hasten this period of unfoldment, the student must scientifically guard his consciousness against all intruders; and one of the first demands that Christian Science makes upon its adherents is the all important one of time. Some people attend Christian Science services regularly, and go through one section of the Lesson-Sermon each day, but rest content with giving this meager amount of time to the study of the truth, while the rest is given over to material pursuits. Should we expect to master a foreign language without devoting regular time to it, and is the "new tongue" of Spirit so much more easily learned? We leave the answer to those who are not satisfied with the advance they are making. In the case of beginners, and business men, even one hour set aside for quiet reading and prayer each morning renders the day more harmonious, and another given at its close is a fitting rendering "to God the things that are God's." We must remember that mortal sense is always trying, under one pretext or another, to snatch the time we should give to spiritual work, or the realization of our true selves. First of all we study the basic elements of Christian Science, the activities of Life, Truth, Love; later the student learns something of their wondrous application, and expresses God more fluently in unselfishness, in brotherly kindness, in spiritual calm, in dominion over fear, in healing the sick and freeing the sinner. On the day of Pentecost the disciples received a wonderful illumination, and if we will but watch and obey, and abide in the "upper chamber" of Spirit as did they, the Holy Ghost, the Comforter, will bless our work and enlarge our sphere of action also. No matter into what dark alleys of human need divine Love may lead us, the mental attitude towards God must remain unclouded and undismayed by the shadows which we are called upon to dispel. Through striving to be "faithful over a few things," we shall be made "ruler over many."

Though numbers are ready to welcome the glad tidings of Christian Science, some are led to wonder why they do not progress more rapidly. By and by they discontinue their study, and are content to point others to this religion and remain more or less at a standstill themselves. What is the explanation of their failure to advance and follow up the quest of their early joy? It is this,—they have not heeded the fact that the weeds of wrong thinking demand daily watchfulness, lest they grow apace and, like convolvuli, twine themselves about the unfolding spiritual thought and prevent its development. Good stands alone; evil leans upon some prop, and when its prop—the human belief in it—is systematically withdrawn, it falls of its own weight. To "abide in me" means to abide in true thinking, to turn resolutely away from the contemplation and the discussion of the false, and to be mentally loyal to God and to His image and likeness. How frequently Jesus withdrew from those around him "and continued all night in prayer." Perhaps we can form some estimate of the sacredness of his thoughts while he did so. Like the Wayshower, every Christian Scientist must strengthen himself constantly on the mountain-top of spiritual understanding, and he must strive to ascend above all sense of discord into "his holy hill," where peace reigns eternal. Thus will he be better fitted to lend a helping hand to those in the valley below, and as the Master said, "My Father will love him, and we will . . . make our abode with him."

[Written for the *Sentinel*.]

THE LESSON OF PATMOS.

JOHN M. DEAN.

No dwelling-place in palace walls,
No cant of creed, no vain display,
No cushioned couch nor gilded halls
Could mark the Revelator's way;
But on a rock all drear and bare,
A wave-washed, desolate abode,—
The lone apostle praying there
Drew nearer to his loving God,
On Patmos.

So we, midst life's tempestuous days,
May brave the wrathful storms of hate,
May turn our cries to hymns of praise,
And open wide the heavenly gate;
If we but put our trust in God,
And cleanse our hearts of all but love,
Forget the mists of earth's abode,
And lift our eyes to skies above,
From Patmos.

Then things that to our blinded sense
Oft seem afflictions dark and drear,
Will always have their recompense
And banish every doubt and fear.
Oh, may we learn to murmur not
When night shuts down and waves beat high;
Let earth's heart-anguish be forgot,
Through cloud-rifts beams the radiant sky,
On Patmos!

"What she could"—not what she could not do—not what she thought might be done—not what she would like to do—not what she would do if she had more time—not what somebody else thought she ought to do—but "what she could."—W. D. SHIPMAN.

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SELECTED ARTICLES.

["A Brother Minister," in the *Worcester* (Mass.) *Telegram*.]

A MINISTER'S PROTEST.

Since your report of Dr. Crane's sermon which "raked Christian Science fore and aft" as a "gigantic humbug," many of us have been waiting for a reply from a Christian Scientist. Our sense of fair play demands both sides of the question. Perhaps they thought that such unargumentative severity would not injure them, perhaps that any adequate reply would require a similar spirit, and this their religion would not sanction. As no response has appeared, will you permit a few observations from one who writes, not as a Christian Scientist, but as a brother minister.

Dr. Crane lays down the proposition that Christian Science is a "form of insanity." To prove this, epithets seem to overbalance the argument. A few specimens are "epidemic, hysteria," "beatific selfishness," "moral stupor," "mental alienation," "miserable balderdash," "gigantic humbug." Then, speaking from a Christian pulpit, he calls attention to their "amazing antics," and says, "A sense of humor is the best safeguard of sanity." There are many other epithets, but we forbear,—let them sink into "innocuous desuetude." To call names and make faces is not argument. O'Hara says, "When the judgment is weak, then prejudice is strong." The weakest way to state a case is to overstate it.

If this spirit voices a sentiment in the churches, those who do not share it have the right to protest. Bitter attack from the pulpit or church against a new faith is not evidence, but presumption. The despised and "dangerous heretics" of yesterday are often the aureoled saints of to-morrow. Every new truth in the world's history has been assailed by the dominant religious powers whose crusted forms it has disturbed. The Founder of Christianity was said to be "beside himself;" his good works were but "by Beelzebub, the prince of devils"—even worse than the critic's suggestion of the good in Christian Science, "good in the same way that opium and coal-tar preparations are good."

Jesus was crucified, and his disciples were slain, save one, who was banished. The Emperor Diocletian began a state paper with these words, "Having extinguished the Christian religion." John Wesley was spurned by the Church and rotten-egged by the mob. The Independents (Congregationalists) were driven out of England. Roger Williams (Baptist) found shelter across the snows in Rhode Island. So the painful story of the persecution of every new truth goes on, and in proportion to its vitality has been the bitterness of attack.

Dr. Crane says, "If there be a devil, Christian Science is his last and most perfect handiwork;" but the prince of darkness is not so easily switched off from the old path. He prefers, as ever, a historic movement and the dominant Pharisaism as a field of operation.

What is the reason given for this charge of lunacy? They are "unbalanced" because the reality of matter and the external world is denied. "They bask in the idiotic assurance that the great open sore in the slums does not exist." They thus "violate common sense," often common ignorance. So did Columbus, when his contemporaries asked, "How would people look on the other side of the globe, with their heads hanging down?" So did Copernicus, when they said, "Poor fool, he thinks he can destroy the sacred doctrine of astronomy."

What concern there is for the slums in this criticism! Yet they have grown up in this country with the Church. What has it done for them? Moved out, and when they have come too near, moved again, uptown. Christian Science certainly cannot prove a greater failure with the slums. The thought comes to us that if Constantine had not laid his hand on the Church and said, "You are mine," making it a political machine; if the Church had retained the apostolic spirit and function of healing; if, indeed, it had been to this day obedient to the Master's command to preach the gospel to all nations, to heal the sick, and to cast out evil, might it not have a purchase, through its healing, to lift those in the slums out of gross sense and sin.

The Church has believed too much in the reality and power of materialism and too little in the supremacy of Spirit. Is there a supreme power, "in whom we live and move and have our being"? Is that power available for a sick man? Christian Science says yes, and appeals to the New Testament and the demonstration of the truth in the healing of the sick and the casting out of evil, which are inseparable.

Dr. Crane says this claim is "untested by any scientific sifting." What has scientific materialism to do with a question involving the supremacy of Spirit? There was a testing of the blind man, restored by Jesus, as given in the 9th chapter of John. All the man could say before this mass of material prejudice was, "Whereas I was blind, now I see." Christianity was judged a failure by the test of its time. The claim is "based on falsehood," says the critic; "that matter is unreal, is lunacy." Then many of the greatest minds of the ages have been similarly afflicted. Plato made the "idea" back of all, the reality; matter, the passing shadow. Let me give a few quotations from great thinkers:—

Leibnitz—"Spirit is the sole reality, and spirit is activity." Kant—"This world's life is only a sensuous image of the pure spiritual life, having no reality in itself." Grant Allen speaks of the "profounder fact that the universe, as known to us, consists wholly of mind, and that matter is a doubtful and uncertain inference of the human intelligence." Huxley asks, "After all, what do we know of this terrible matter, except as the name for the unknown hypothetical cause of states of our own consciousness?" and Professor Bowne of Boston University, one of the ablest living philosophers, says in his "Metaphysics," "On whatever line we approach the subject, we find thought able to save itself from contradiction and collapse, only as reality is taken up into mind." "In the fullest sense of the word, only the infinite exists, all else is relatively phenomenal and nonexistent."

Within fifty years the change in physical science has been marvelous. The atom, solidity and other properties of matter dissolve, and all converges toward Mind. Mrs. Eddy wrote Science and Health nearly half a century ago. She evidently little considered the great thinkers mentioned, yet she writes with unfaltering faith: "There is no life, truth, intelligence, nor substance in matter. All is infinite Mind and its infinite manifestation, for God is All in all. Spirit is immortal Truth; matter is mortal error. Spirit is the real and eternal; matter is the unreal and temporal. Spirit is God, and man is His image and likeness; hence, man is spiritual and not material" (Science and Health, p. 468).

The writer as a student of truth (his idea of a disciple of Christ) read Mrs. Eddy's Science and Health. Then he read all the works he could find in opposition, and then re-read Science and Health. To him it answered them all, making some pretentious critics look small. Its truths trouble the materialism of our time. It shows deep spiritual discernment. Its vision is clear. The reader's failure to follow is the seeming obscurity. Its language is fitted to illumine its theme. Pungent statement, striking epigram, clear illustration, suggestive symbolism, and splendor of imagination,—all go to make clear the perfect, ideal God, Christ, immortal man, and the spiritual universe. Such a book could not have been written save by one whose life had been touched by the light of the infinite. Yet the critic saw only a "tiresome jumble of involved sentences and cheap platitudes." (We read in John's Gospel that

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when there came "a voice from heaven" some "said that it thundered.") Whence the idea mentioned, that "happiness is offered without forgiveness, and salvation without the aid of the man of sorrows"? Deliverance from sin, sickness, and death runs like a golden thread through the book. For example, see page 5. "Sin is forgiven, only as it is destroyed by Christ."

An editorial in *The Independent* (Nov. 22) says of Christian Science: "None can question the deep faith of its adherents in God, their true discipleship of Jesus Christ, and the religious vitality of their Church. They are unfaltering believers in the Christian religion. . . . Their faith shows itself in their works. . . . The cures cannot be denied. . . . [They] are capable of high ideals, and possess the potential of loyalty. They are of those who wish to look beneath the surface of things, and who can rise above the low levels of coarse matter into the higher spaces of spirituality."

In Mrs. Eddy's recent letter to *The Independent* are these words: "I thank God that for the past forty years I have returned good for evil, and that I can appeal to Him [God] as my witness to the truth of this statement. What we love determines what we are. I love the prosperity of Zion, be it promoted by Catholic, by Protestant, or by Christian Science, . . . I would no more quarrel with a man because of his religion than I would because of his art."

We have noticed that Mrs. Eddy's followers avoid unfriendly criticism of other churches and their neighbors. They are taught to think of the good and true; to cultivate the "mind of Christ," without which there can be no demonstration of religion in the health of the body. Is not their spirit a present necessity among the churches? In the late attack and reply their writers have been keenly alert, but kindly Christian; but if severe attacks from pulpits and churches are continued, the question will confront us, How much of the genuine religion of Christ is exemplified in our Christianity? Its moral supremacy is already being challenged among the nations. Lowell said, pungently, "The Church has corrupted Christianity; we are yet Huns and vandals, we have carved a cross upon our altars, but their smoke goes up to Thor and Odin still." If we live in glass houses we should be cautious about stone-throwing.

Recently the writer attended the Christian Science prayer meeting in Boston, and saw the usual audience of four thousand people. It was a simple devotional service. Some things were notable,—the concentrated interest of all the people; the large proportion of men; the unusual number and activity of young men. Never has he seen a great audience that seemed more sane, intelligent, fraternal, and devout. They are building great churches all over the country and paying for them. Their temples are everywhere *thronged*; their increase is the marvel of the age. They endanger only error and its creations.

As a Christian preacher and a friendly student and observer of the Christian Science movement, we will venture a word of advice to the critic; namely, the careful perusal of Acts. 5 : 38, 39, "Now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to naught: but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God."

From *The Toronto* (Ont.) *Globe*.]

[The *Toronto Globe*, in its Dec. 7 issue, says editorially, "The Court of Appeal by a non-committal verdict has properly refused to decide whether or not osteopaths and similar practitioners have a right to charge for their services. It is the duty of the Government to decide this matter, and if the law is uncertain it should be made clear and definite." The text of the question referred to the Court of Appeal, the answer of the Court, and the judgment of Chief Justice Moss, follows.]

"*Re* Ontario Medical Act.—Judgment (L.) upon a question referred to the Court of Appeal as to the construction of sec. 49 of the Ontario Medical Act. Ought it to be held upon the true interpretation of sec. 49 of R.S.O., 1897, ch. 176, that a person not registered under that Act, undertaking or attempting for reward to cure or alleviate disease, does not practise medicine within the meaning of that section, merely because the remedy advised, prescribed, or administered by him does not involve the use of or application of any drug or other substance which has or is supposed to have the property of curing or alleviating disease; that is to say, do the words 'to practise medicine' in that section mean to attempt to cure or alleviate disease by the use of drugs, etc., or do they include cases in which the remedy or treatment advised, prescribed, or administered does not involve the use of drugs or other substances which have or are supposed to have the property of curing or alleviating disease. The answer of the Court is, that each case must depend or be determined on its own circumstances; but, dependent upon the facts in each case, there may be a practising of medicine which does not involve the use of drugs or other substances having or supposed to have the property of curing or alleviating disease.

"Per Moss, C.J.O.:—The question asked is within the scope of the authority to refer conferred by the Act, and it is within the competency of the Court under R.S.O., 1897, ch. 84, to make answer to it. In considering the question regard must be had to the decided cases bearing upon it. Having regard to the way in which the second part of the question interprets the first part, we are asked to put a legal interpretation on the words 'to practise medicine' in sec. 49 of the Ontario Medical Act, which interpretation is to be applied to every possible kind of case that may arise. We are asked to say whether their meaning is to be confined to treatment of illness or disease, or whether their meaning extends to include treatment which does not involve the use of drugs or similar therapeutic agents. The generality of the question prevents a categorical answer. It would not be possible, even by attempting a process of exclusion, to cover all cases that might arise. It is possible to say, because it has been so decided by a Court of competent jurisdiction, that the defendant in Regina *v.* Stewart, 17 O.R. 4, in doing what he did in that instance was not practising medicine. But unless there is a concrete case with the facts proved or known, how is it possible to say whether or not the words of sec. 49 are applicable? If the answer given was that if it were shown that a person not registered under the Ontario Medical Act attempted to cure or alleviate disease by methods and courses of treatment known to medical science and adopted and used in their practice by medical practitioners registered under the Act, or advised or prescribed treatment for disease or illness such as would be advised or prescribed by the registered practitioner, then, although what was done, prescribed, or administered did not involve the use or application of any drug or other substance having or supposed to have the property of curing or alleviating disease, he might be held to be practising medicine within the meaning of sec. 49, it would still leave the matter to be dealt with in a concrete case, in which the ultimate decision must turn upon the facts found. Yet this is the only way in which the question is capable of being answered without endeavoring by some process of exclusion to imagine and provide for all possible cases. Reference to *re* Lord's Day Act, 1 O.W.R. 316 (1903), A.C. at p. 529. The question does not admit of an unqualified affirmative or negative answer, and no other answer can be framed to meet all the possible cases and facts that might occur. W. Nesbitt, K.C., and H. S. Osler, K.C., for the Medical Council of Ontario. S. H. Blake, K.C., and J. E. Day for the osteopaths. H. Cassels, K.C., and R. S. Cassels for First Church of Christ, Scientist. W. M. Hall for Second Church of Christ, Scientist."

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book does not consult nor read letters on disease. Writing to Mrs. Eddy *is not* prohibited. Take no notice of startling reports about Mrs. Eddy. Our Committee on Publication will be reliable on this subject. *Beware of counterfeit letters.*

[Editorial in the *Concord* (N. H.) *Daily Patriot*.]

MRS. EDDY AND MC CLURE'S.

BECAUSE of the wide circulation given *McClure's Magazine*, and the general concern manifested in its attempt to write the biography of the Founder of Christian Science and the history of the Christian Science religion, all will be interested in reading the communication that appears to-day in *The Patriot* and in the other papers of the State and of the country, from Rev. Mary Baker G. Eddy's own pen. The communication speaks for itself, and therein and thereby, more clearly and impressively than in any other way, is the fact revealed that Mrs. Eddy is in good health and that she is in full and complete possession of all her faculties.

No other person than Mrs. Eddy could have written the communication as it is written. The little details of early life, so clearly set forth, could not be chronicled by any other. The closest friend and associate of childhood days does not and cannot recall the many incidents in the life of another, trifling as they must necessarily seem to him or her, and yet these things stamp themselves indelibly on the mind and memory of the child itself. They cannot be found in books. They constitute no part of history or biography, and only when blind guesses and conjectures as to early habits are made by outsiders are they recalled even by those most interested.

In the light of this communication over Mrs. Eddy's own signature, obstinate or obtuse indeed is the mind that will longer give credence to the canard in the *New York World* or to the sensational exploitations of *McClure's*.

Whether Mrs. Eddy's father carried a cane is a matter of small moment, but at this time it is important that Mrs. Eddy can so readily go back in memory and recall every detail, thus correcting false statements.

Whether Mrs. Eddy was born in a hut or palace is immaterial,—she will not be remembered because of the place or manner of her birth, but because of what she has done, —but to the hundreds of thousands to whom her gospel has brought hope and happiness and heaven, it is important for them to know that she is qualified to speak as formerly, still qualified to counsel and direct and lead up and out to the light.

The communication from Mrs. Eddy so flatly contradicts *McClure's* in so many instances, that the public must be assured that from no view-point is *McClure's* attempted history reliable or worth even the reading; and the communication is valuable also in this, that true history and faithful biography, in the future as in the past, must be written by friends and acquaintances and not by enemies and strangers.

The truth of this is applicable to all men in all ages. When will the North write a true history of the South immediately before and during the great struggle? When will England write a true story of Ireland's greatness or even of her possibilities? Who would be interested in a biography of Washington or Lincoln or Grant or Garfield or McKinley written by their enemies?

Our enemies do not know us—they never see us as we are; they are not familiar with the motives that prompt us, with the passions that sway us, with the loves that bind us, with the hopes that impel us, with the zeal that buoys us, with the ambitions that stimulate us.

Our enemies have not sat by the hearth with us, lived with us in solitude, rambled through the fields and woods by our side. They have not seen us contend with trouble, meet sorrow, surmount difficulties; they know nothing of our sympathies, our anxieties, our cares, our fears, our aspirations—how can they tell the story of our lives?

THE WAY TO FREEDOM.

UPON the occasion of the recent dedication of the new buildings for Harvard Medical College one of the distinguished representatives of the institution spoke eloquently and at length respecting the relation of *materia medica* to chemistry, bacteriology, biology, etc., and of the advancing endeavor to seek the explanation of our physical ills in "the nature and conduct of primitive forms of life," and one often meets with those who express the most self-satisfied assurance as to the natural, causative relation of germs, bacilli, spores, etc., to our physical ills.

The desire to escape suffering can but prompt the many to give heed to the advice of those who have been pursuing this interminable quest for the physical origin of disease, and the agitation in this line can but tend to increase the amount of thought directed to disease with all its elaborated possibilities. But if it be true that human sense assimilates and brings into expression that upon which it feeds, thoughtful people will surely be led to wonder whether this procedure does not beget a receptivity to disease which will result in the multiplication of the very ills from which they would escape.

In considering this question it must be remembered that many undeniable facts go to show that human ills have not decreased in keeping with the asserted advance of *materia medica*. To cite a single illustration, it is probable that no body of men are subject to more careful medical and hygienic oversight and instruction than the sailors in our navy; and yet, according to the report of the surgeon-general for 1905, it appears that, despite the most scientific and extraordinary precautions, the increase of tuberculosis is alarming, being nearly three times as great as among the people at large, who have no such medical supervision and counsel.

More than this, the aggravation of the sense of fear, which can but attend general thought upon any dread disease, inevitably begets susceptibility to that disease, and this single, far-reaching fact is sufficient to condemn the exploitation of these material theories of disease in the public press and the public school, by which *materia medica* would find both its sustenance and its glory.

Evidently a keener vision than that of the microscope is needed to discover the origin of our physical ills. Christian Science re-emphasizes the sadly neglected teaching that sin is the source and explanation of sickness, and hence that the quest to which some are so enthusiastically devoted is a wholly mistaken one. If it be true that in the last analysis false belief and its sequent wrong doing are responsible for all human ills, then their origin is mental, and not physical, and they are to be removed through Mind, and not through matter. Over against the long-continued and hopelessly discouraging efforts of the medical profession, Christian Science declares that "we approach God, or Life, in the ratio of our spirituality, or fidelity to Truth and Love; and in that ratio we know all human need and are able to discern the thought of the sick and the sinful, in order to heal them" (Science and Health, p. 95).

He who would "have dominion" over "the primitive forms of life," and find escape from the disharmony and distress which are entailed because of belief in their power to harm, is counseled in Christian Science to fix his attention, not upon the "things that are seen," but upon the "things that are not seen," upon the truth about God and man.

JOHN B. WILLIS.

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"SEARCH THE SCRIPTURES."

Ye search the scriptures, because ye think that in them ye have eternal life . . . and ye will not come to me that ye may have life.
John, 5 : 39, 40 (Revised Version).

MUCH interest has been expressed in the recent utterance of a professor of English literature at Yale, in which he advocates the use of the Bible for college entrance examinations. He says that "the ignorance of college students, of Biblical literature, is universal, profound, and complete," and he adds, "It is certainly unfortunate that the best book ever printed should be so little known, and that the frequent references to it in practically every author should be meaningless. I would therefore refuse to allow any candidate to enter a university until he had satisfactorily passed an examination on the Bible. The Bible has within its pages every single kind of literature that any proposed list of English classics contains. It has narrative, descriptive, poetical, dramatic, argumentative, and oratorical passages. . . . Priests, atheists, skeptics, devotees, agnostics, and evangelists are all agreed that the Authorized Version of the English Bible is the best example of English composition that the world has ever seen. It combines the noblest prose and poetry with the utmost simplicity of diction. . . . It is deplorable that college students should be so ignorant of the great classic in their mother-tongue."

The professor does not attempt to account for this ignorance of the Bible, which he deplores, nor offer any ethical reason for its greater study, it will be observed. It may be said, however, that many of the opinions concerning the Bible have been found to be so inconsistent with modern thought and discovery, that the Book itself has come to be regarded as of doubtful authority; while the trouble has been that people have carried into their study of the sacred writings their material misconceptions of being and law, and have, of course, been dissatisfied with the result. To all such it might be said, in the Master's words, "Ye do err, *not knowing* the scriptures nor the power of God."

According to the text quoted at the beginning there were *many in* Jesus' time who searched the Scriptures to find eternal life. Such a motive could not seem other than *praiseworthy*, yet it should be remembered that the Master said, "Ye will not come to me, that ye might have life." They blindly preferred their own material views to a spiritual and demonstrable understanding of Truth.

Our revered Leader says of the New Testament narratives, "Jesus illumines them, showing the poverty of mortal existence, but richly recompensing human want and woe with spiritual gain" (Science and Health, p. 501). She bids her followers "search the Scriptures," and this they gladly do and find therein the way to eternal Life. She insists that those who teach even the rudiments of Christian Science shall be good Bible scholars; indeed all who are truly interested in Christian Science devote much time daily to the study of the Bible, as illumined by their text-book, and gladly come to the ever-present Christ to find Life,—healing, all they need,—nor are they disappointed.

A good woman, to whom "the arm of the Lord" had been revealed in Christian Science, said of the Bible as thus opened up to her, "Why, there is nothing but Life in it; and to think that we have been so long blind to this fact!" Christian Scientists welcome the idea of devoting more time to the unbiased study of the Bible in all educational work, and they know that such study will of necessity send many to "our text-book" to find the divine Life that heals and saves.

ANNIE M. KNOTT.

THE WORLD TO-DAY.

WE are informed that the February number of *The World To-day* will contain an article on "Mrs. Eddy from the Christian Science View-point," which will be of much interest. Mrs. Burnham, its author, is well known through "The Right Princess," "Jewel," and her other books of wide circulation.

LETTERS TO OUR LEADER.

Cambridge, Mass., Jan. 6, 1907.

Beloved Leader:—As you know before this, all the leading papers of Boston—*Herald, Transcript, Globe, Post, Journal*, and *American*—have published your reply to *McClure's*, and the *Herald* this morning says (in referring to the article), "We would suggest that an autobiography is more authentic than a biography." My first thought on reading your answer was, When our Leader does anything, she does it! Every point was covered, and in that never-failing spirit of forbearance which leaves Truth to convict the wrong-doer. Let me thank you for this new-old lesson in love, and rejoice with you in this victory for Christian Science. Again the earth has "helped the woman."

How can I give you my heart's deep gratitude, my precious Teacher and friend, for the visit I had with you on Wednesday. It was the nearest I have ever been to God, and both before and after seeing you, and during our interview, I felt the Divine presence in a way I can only describe as a feeling that I was communing with God's idea. Since I came home my work has received a decided impulse, and the path has been made plain in ways for which I have waited a long time. I thank you earnestly, too, for permitting me to serve you on the Business Committee, and my hourly prayer to divine Love is that no resistance of materiality or personality can prevent my growth in your service, for I know that "this is the work of God," that we believe on (and help) her whom God hath sent. For "he that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me." Years ago you wrote me, "You were mine under the fig-tree." Those words have been at times the only star in the night of tempest, but steering by it, I have always reached the shore. Dear, dear Mother-in-Israel, may I be made ready and ever willing to do whatever you ask me to do to serve you. I appreciate more devoutly your life, your work, yourself, than ever before.

With reverent gratitude and love—a heart-offering—
I am your loving student,
DAISETTE D. S. MCKENZIE.

Ottawa, Ill., Dec. 20, 1906.

Mrs. Mary Baker G. Eddy, Concord, N. H.

Beloved Leader:—Because of the many blessings which have come to us through the study of the Bible, in the light of your book "Science and Health with Key to the Scriptures," and because of our deep appreciation of your wise Leadership and your invaluable example of loving patience, meekness, and forbearance, especially during this last (seeming) persecution and misrepresentation, our little Church desires this committee to assure you of its sincere gratitude, affection, and loyalty.

MRS. LOUIE C. HOOK, *First Reader.*
MRS. IDA A. HODKINSON, *Second Reader.*
MRS. CLARA E. SEIBERLING, *Director.*
MAE BLANCHARD, *Clerk.*
Committee for First Church of Christ, Scientist, Ottawa, Ill.

Chicago, Ill., Jan. 5, 1907.

My Dear Mrs. Eddy:—A more beautiful, straightforward, and all-convincing answer to a tirade against the truth I have never seen, than that which came from you in the daily press this morning. The last passage is like the song of the angels. It shows how near earth is to paradise, when Truth in the heart is ever uppermost. Even if everything that had been said of you in the *McClure's* were true, what would or could it mean, at the most, but that they are the things which come to the life of the "flesh" before the Spirit is uppermost. What awful "write-ups" —rather write-downs—could we make of all the Old Testa-

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ment worthies, by the actual facts about them we possess. If the whole truth were known, the story of many of the best would be "as black as Egypt." And what could we say about the lives of the Galilean fishermen, and of John the best, before they were swept up into the all-controlling spirit of Jesus? If by their flesh fruits we should know them, we would doubtless hide our face from them, at the awfulness. But when we read in their lives what the redemption of the Spirit did, then they stand forth as "monuments of his grace," that alone bringeth salvation to the world lost and saved only through the wonders of the Spirit's new birth.

So the world will ever think of you—a child of God—not only as "born again" of the Spirit, but so borne along by it, with such a vision of the glory that awaiteth, that a new day has dawned,—the day when sects vanish before Science, as mist before the morning, a day when "one fold, and one shepherd" will not be far distant, a day when he who put death and hell under his feet not only shows us how we may do it, but so that we will do it.

I cannot tell you what a blessing your two personal letters have been. Mrs. Fredrickson, who is certainly one of the rarest souls, has become a very dear friend. Last night I took dinner at her home, and we talked over the Life wonderful, as the spirit of Science has made it to thousands so much more real, so heavenly, and so rich in all needed help. Believe me ever most sincerely yours,

[Rev.] F. N. Riale.

Miamisburg, O., December, 1906.

Mrs. Mary Baker G. Eddy, Concord, N. H.

Beloved Leader and Friend:—At the Thanksgiving services of Second Church of Christ, Scientist, in Dayton, O., there were several testimonies expressive of thanks to you, and to God for you, as our Leader. One Scientist was thankful that out of the recent efforts of error to defame you and belittle your work, had come to her a realization of your place in the history of our Cause, and the significance of a woman Leader and Revelator. Another spoke of the bravery and faithfulness of the Pilgrim Fathers in their search for liberty; the war for the overthrow of slavery in our country; and the logical appearing of Christian Science and its message of freedom. Such was the feeling of appreciation of you, dear Mrs. Eddy, as the Leader whom infinite Love, Divine wisdom, has anointed for this work, that when a motion was made to send you an expression of love and loyalty, we gladly responded.

While we know that we comprehend only in a small degree what you are doing for humanity, yet we are thankful for the measure of understanding that has come to us, and for the appreciation and love found in our hearts.

We send this not because you, who know more of the presence of infinite Love than any one else to-day, need an expression of love from us, but because it is a privilege for us to love and acknowledge the womanhood you have revealed to us. Should this reach your eyes, we feel confident that your love will interpret and understand what our words have so inadequately expressed. The only proper expression of love for you must be our living the truth for which you stand, thus proving to the world the value of your contribution to humanity.

May we use your words and send back to you the sweet thought you sent to us not long ago, "If wishing were wise, I would say, God bless you."

Annie R. McCully, *Clerk.*

For the congregation of Second Church of Christ, Scientist, Dayton, O.

Edinburgh, Scotland, Nov. 21, 1906.

Surest of Leaders:—At a time when those who do not know you have been writing,—those whose reports only serve to prove their utter ignorance of you and your teaching,—it seems a special and fitting pleasure to those who do know you,—as do we who daily study the Bible with and through your writings,—respectfully and proudly to send you greetings. The deepest and most satisfying happiness I have ever known has come to me—along with health and strength—during the last four and a half years, through the study of Christian Science, and I have thus recognized God so clearly that I could never again mistake either His messages or His messengers. We do not need to see God's messengers, we know them indubitably through Him—"Love" being "reflected in love" (Science and Health, p. 17).

That you may or may not see these individual lines is of little moment, but I do rejoice to know that the wave of love, gratitude, and respect that so often fills my heart for you must long ere this have reached you from

Your student's student,

Alice Edmunds.

Philadelphia, Pa., Dec. 1, 1906.

To Our Beloved Leader:—We, the members of The Philadelphia Institute of Christian Science, assembled in annual meeting, are deeply cognizant of our blessings received through Christian Science, and we desire to send to you, our beloved and loving Leader, this expression of our earnest, deep, and abiding gratitude. We realize to some degree how void and blank would be our lives without your message which has made plain to this age the teachings of Christ Jesus. Without your consecrated love in listening to the Father's voice, without your courage and devotion in obedience thereto through the early years of discouragements and persecutions, and your continued obedience and meekness through the later years of success, mankind would not now be so richly blessed with this healing and uplifting truth. Lovingly,

Ceylon B. Taylor, S. Edward Way.
Mrs. M. Ella Randall, *Committee.*

Denver, Col., Nov. 20, 1906.

Beloved Leader:—The recent persecution by pulpit and press has fanned my love for you to such a degree that I feel impelled to express to you my endless gratitude. I am only a Jewess, touched by the divine breath of Christian Science, taught by one of your "seventy" faithful ones. The blessed truth revealed in your text-book, Science and Health, has lifted me from the depths of despair. What mechanical prayers, *materia medica*, change of climate, science (falsely so called), etc., had failed to do, the study of your inspired book has accomplished. It has transformed me from a helpless invalid into a useful member of the community. Thank you, beloved Leader, for your faithfulness, self-abnegation, wisdom, and purity, which have enabled you to give me the keys to the kingdom of heaven.

Humbly yours,

Claudia Marx.

[Telegram.]

New London, Conn., Nov. 29, 1906.

Mrs. Mary Baker G. Eddy,
Pleasant View, Concord, N. H.

In the sacred solitude of your communion with divine Love may the angels of His presence whisper to your loving heart the unbounded gratitude of this branch of your planting, First Church of Christ, Scientist, of New London, Conn., for the blessings which Christian Science has brought them, made possible only by your never-failing loyalty to Principle and your Christlike love. We rejoice that the ideal man has appeared through your demonstration of the truth, and we deeply desire to be worthy to follow you. Yours in tender love and loyalty,

First Church of Christ, Scientist.
Laura C. Tucker.
James E. Comstock,
Committee.

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THE LECTURES.

DETROIT, MICH.

Mr. Edward A. Kimball delivered a lecture for First Church of Christ, Scientist, Detroit, Mich., at the Light Guard Armory on Dec. 11, and was introduced by Mr. Enoch Smith of the United States Savings Bank. Mr. Smith spoke in part as follows:—

We have gathered here this evening to listen to a lecture on a subject which has been much in public thought of late, and widely discussed by the press of our country. There is much misapprehension in the public mind as to what Christian Science really is. Many there are who have a great store of information which is not true, regarding this subject. Many have little or no knowledge concerning it. Since the beginning of history mankind have ceased not in their pursuit of the truth; and until perfection shall have been reached, profoundly is it to be hoped that men may never lose their divine dissatisfaction with what comes short of Truth. I understand Christian Science to be founded on the Bible, to be an interpretation of the Scriptures by the great and wise Leader of the movement; and that its tenets teach and instruct how best to follow in the footsteps taken on this earth nineteen centuries ago by the mighty Nazarene. I take it to be the genius of our country and the present temper of our people to give to every man and to all questions submitted to them a square deal. A movement which in thirty short years has attracted to itself thousands in our own country, and whose adherents are found in nearly every country of the world, and in the islands of the sea, is entitled to at least a fair hearing. In order that all who desire correct and authentic teaching on this subject may be reached, The First Church of Christ, Scientist, of Boston, has established a Board of Lectureship, and the member of this Board who will address us this evening is eminently fitted to do so by reason of his experience. He was for many years a successful business man. Nineteen years ago, when hope was dead within him and when he had prepared himself for the supposedly inevitable death which was impending, he was healed by Christian Science. Since that time, as Reader, practitioner, teacher, and lecturer, he has devoted his whole life to this great Cause.—*Correspondence.*

WASHINGTON, D. C.

An audience that filled the National Theater yesterday afternoon [Dec. 9] heard the Rev. William P. McKenzie, who lectured for First and Second Churches, on Christian Science. He was introduced by Brigadier-General Amos S. Kimball, U. S. A., retired, who said in part,—

I appreciate the honor of being selected to preside over this meeting and introduce to you a lecturer on Christian Science, for this is a subject that appeals to me strongly. During the winter of 1902–3, while suffering from a severe physical breakdown caused by official responsibilities incident to our war with Spain, Christian Science first came to my notice. The reading of the book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, completely regenerated me, physically, morally, and spiritually. It brought me to an understanding of God, and man as His image and likeness, showing me that I had been suffering from my ignorance of God and my relations to Him. This spiritual understanding was "the pearl of great price," and this Christian Science has been to me,—a key to the Scriptures, unfolding their precious teachings. I honor and respect the author of this great book, who, by her spirituality, consecration, and fidelity to divine Principle, has led with undaunted courage a great army of Christ's followers during this warfare between Truth and error, Spirit and matter.—*The Times.*

BRISTOL, ENGLAND.

"Christian Science, its Necessity and How to Make it Practical," was the title of a lecture which was delivered at the Lesser Colston Hall last evening [Dec. 13] by Mr. William N. Miller, K.C., C.S.B. There was a large attendance, and the lecturer's remarks were followed with a great deal of interest. Major E. E. Carter, C.M.G., M.V.O., was in the chair, and spoke of his attendance at the first Christian Science lecture held in Clifton some two and a half years ago. That interest in Christian Science had increased was evidenced by their attendance that night. These lectures were given by recognized local organizations that heartily welcomed the attendance of the general public, for they formed a very important part of the work of Christian Science. In their lecturer they had one who commanded their attention. A Canadian by birth, and English by descent, Mr. Miller had had the honor of being selected as a K.C. during his professional career as a barrister. As a Christian Scientist he had had the privilege of being a personal pupil of Mrs. Eddy. He was, therefore, competent to give them authentic information of the work.

The Bristol Mercury.

TEXARKANA, ARK.

A splendid audience greeted Bicknell Young at the Grand Opera House on Sunday afternoon [Nov. 18]. He was introduced by Rev. James Thomas, who said in part,—

While I am a loyal member of the Methodist Church, and it suits me, I appreciate and love all men, of whatever name or order, who are "to preach deliverance to the captives and recovering of sight to the blind, to set at liberty them that are bruised." As I understand it, the history of Christian Science dates back to 1866, the year of Mrs. Eddy's discovery, and the growth of the movement during subsequent years has been so rapid that the denomination now commands a position of wide influence and power. I do not understand it to be the purpose of Christian Science to interfere with those who are satisfied with their religious beliefs, nor do they seek to force their views upon those who do not agree with them. In a quiet, unostentatious way its adherents have gone about their tasks. There have been no sensational sermons such as attract vast metropolitan audiences. It does not grow by abusing other denominations or by criticising other beliefs. I do not understand its purpose to be to supplant primitive Christianity, but to render our understanding of it more practical. It is the claim of Christian Science that Jesus proved what man may do through absolute reliance upon God, and Mrs. Eddy teaches how it may be done.—*The Courier.*

LECTURES AT OTHER PLACES.

Belfast, Ireland.—Rev. Arthur R. Vosburgh, Oct. 28.
Hackensack, N. J.—Edward A. Kimball, Nov. 1.
Hull, England.—Rev. Arthur R. Vosburgh, Nov. 2.
Dublin, Ireland.—Rev. Arthur R. Vosburgh, Nov. 5.
Beaver Falls, Pa.—Edward A. Kimball, Nov. 5.
Plainfield, Ill.—Edward A. Kimball, Nov. 6.
Brighton, England.—Rev. Arthur R. Vosburgh, Nov. 12.
Constantine, Mich.—Edward A. Kimball, Nov. 16.

NEW PAMPHLETS.

Two new pamphlets have just been placed on sale,—"Christian Science: Humanity's Helper," a lecture by Prof. Hermann S. Hering, C.S.B., and "Christian Science: Its Nature and Purpose," a lecture by Bliss Knapp, C.S.B. Price: One copy, six cents; twelve copies to one address, sixty cents; twenty-five copies to one address, $1.15; fifty copies to one address, $2.25. Send orders to The Christian Science Publishing Society, 250 Huntington Avenue, Boston, Mass.

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TESTIMONIES OF HEALING.

I was healed by reading Science and Health about eighteen years ago. I had quite a number of ailments, chief among them being throat trouble, from which I had suffered since childhood. If I was in the least exposed to the weather, or got my feet wet, I was sure to have a terrible time with my throat, so that I could neither speak nor swallow. Different physicians had been tried, but no relief—not even temporary—had been gained from any of them, although they did their best. Lancing was tried many times, but always failed to relieve me. It was after one of these awful experiences that Christian Science was presented to me in a very practical way. I came to know personally of the healing, and wanted it for myself. I got the Christian Science textbook, "Science and Health with Key to the Scriptures," and began to read it, and was healed perfectly, or rather I was born again, for it changed things for me entirely. The suffering and pain had passed away and I knew they could never have any power over me again. On the third day after the reading began I threw away all my medicines and remedies of every kind and have never had occasion to return to them.

MRS. FLORENCE P. LANHAM, Memphis, Tenn.

When I first heard of Christian Science I had suffered for twelve years from a severe pain in the side, which was diagnosed as kidney trouble and necessitated frequent lying down in order to get any relief. I was also a sufferer from heart disease, and as I was growing worse each year, in spite of all medical aid, I readily listened to a friend when told of the relief she had gained in Christian Science. I at once bought a copy of Science and Health, and began to read it. It seemed to me the most beautiful teaching I had ever read, and to be exactly what I had been looking for all my life. As I read all my sickness was healed, and I was a well woman; but with health came the necessity to devote myself to business, and gradually I neglected to read the literature. I lived thus for eighteen months, so immersed in business that I seemed to have no time for anything else. About this time I noticed two small growths, one in either breast, which grew rapidly. As a doctor was attending my husband at the time, I asked him to treat me also. I faithfully carried out his directions for months, even after he had pronounced an operation the only hope. It was at last borne in upon me that something else must be done, as I was growing rapidly worse, the pain preventing me from sleeping at night. I dreaded the knife, as two sisters had passed away through operations for the same trouble, and in this extremity I turned to Christian Science and took treatment. The first treatment relieved all pain, and with less than ten treatments I was entirely healed. That was two years ago, and I have had no return of the trouble. I have had many proofs of the power of Truth to save from the various troubles which beset us in daily experience, and I have proved that Truth is an efficient and efficacious remedy for error.—MRS. EVA GILMORE, Hamilton, Canada.

Prior to April, 1899, and while residing at Charlieville, La., I suffered four years' semi-invalidism from a complication of diseases, and was in a serious condition. Never having been strong, even as a child, my health grew steadily worse after the birth of my child, and although I had the best medical treatment and observed a strict adherence to the laws of hygiene, health foods, etc., I was only temporarily benefited by anything I tried.

I had never seen a Christian Scientist, or a copy of Science and Health, nor had I ever heard anything favorable of Christian Science; but I was searching for health, and striving for the higher life, and when a copy of the *Christian Science Sentinel* fell into my hands I was ready to investigate anything which seemed to offer me ground of hope. I at once ordered a copy of Science and Health, and after reading it almost constantly for about two weeks, I suddenly awakened to the realization of the fact that every physical ailment had disappeared except an abnormal growth, which did not entirely disappear until about three months after.

For this physical healing I feel very grateful, but for the spiritual uplifting, and the understanding of Life, Truth, and Love, words are inadequate to express my gratitude to God for what He has given us through our beloved Leader, Mrs. Eddy, in Christian Science.

MRS. LAURA M. FAULK, West Monroe, La.

Christian Science first came to our notice seven years ago. We had a boy six months old who had been suffering from a skin disease and bowel trouble for about four months. He was constantly under a doctor's care and received no help, but grew worse. We gave Christian Science a trial, and within a week he was perfectly well, his face having another look entirely. About one and a half years before this my wife began to feel sickly, and after an examination the doctor said she had serious lung trouble. She rapidly grew weaker, until we read Science and Health, and the baby was healed, then she took a new hold on life and was soon herself again. When attacked with fever at one time, I had my wife read to me from Science and Health, and I was soon better. Our boy was also healed of serious bowel trouble and of scarlet fever within a week. Our two children know of nothing but Christian Science, and it not only heals our diseases but casts out fear and gives us the quiet assurance that God is Love and God is everywhere.

MATTHEW MACKEY, Olyphant, Pa.

I feel it my duty to return thanks for the many blessings that have come to me in my three years' study of Christian Science. My work up to the present has been more in the overcoming of bad habits than in physical healing, although I have realized Truth's power in this direction also. I will mention one or two experiences which are to me as milestones in my journey from sense to Soul. The habit of smoking was the first to go. I had often tried to overcome it through will-power, but was never successful. After studying Christian Science for three months the habit completely left me. I think this expresses the situation, because I did not work against the habit at all, it simply vanished. The next to go was the habit of drinking. Although I was moderate, still the habit was there and such habits are like weeds, which grow very fast if not uprooted. I am, therefore, very thankful to say that this evil also has completely disappeared, and although my work as a traveler brings me in contact with those who drink, it is a pleasure for me to say "No," when it is offered me. These two experiences alone are to me a convincing proof of the saving power of Christian Science,—that it really cleanses the sinner as well as heals the sick. Another grand proof that Christian Science is of God, is the intense desire for spiritual things which it has given me. Before reading Science and Health I seldom read the Bible, and now it is my constant companion, my guide-book. I begin to understand what the Master meant when he said that "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Is it any wonder that we love Mrs. Eddy, the one who has brought us this practical seven-days-in-the-week religion?

WALTER J. MARSON, Beverley, Yorkshire, England.

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Paul says, "I can do all things through Christ which strengtheneth me." Since coming into Science I have proven this statement true many times and in many ways. I could not begin to tell in a short testimony half the experiences I have had which have proven the power of good over evil. Before knowing anything about Christian Science I could not remember when I did not have trouble with my eyes. I was treated by different doctors, and was told that eventually I would become blind. When I first began reading Science and Health, if I attempted to read at night I experienced much trouble, but now I can read as much as I wish, night or day, without any inconvenience whatever.

Two or three years after coming into Science I awoke in the night and found such an alarming condition manifested in my little girl that it seemed to put me into a frenzy of fear. I asked my husband to go for a Christian Scientist. He said, "Oh, we do not want her to die;" and started from the house. He soon returned, and said that a *doctor* would shortly be there. I begged him to get a Scientist to help me, and he consented to do so. While he was gone I took my Bible and read, "Thou hast delivered my soul from the lowest hell." The doctor arrived soon after, and when told that a Christian Scientist had been sent for, he refused to prescribe for the child, but my husband persuaded him to examine her and tell what he thought of the case. He said that she was a very sick child, and that he could see just how it would end. It was evident that he did not think she would get better; but when the Scientist came, how changed everything seemed. In a very short time our little girl was free, and asked to be taken to bed. This happened about two o'clock Sunday morning, and the child was in her usual place in the Christian Science Sunday School that day. It seemed as though God himself had been with us, and I knew that indeed He had. Before this happened my husband had not been willing to have the *children* treated in Science, but now he never opposes and has had treatment for himself in a severe case.

Some time I hope to prove by deeds my gratitude, for words can never do it. Mrs. Eddy has set us the example of obedience, of faithfulness and loyalty to Truth. As we see this, even in the midst of oppression, in mortal sense, we know that because God is for us "the gates of hell" shall not prevail against us. May I be found worthy of the name Christian Scientist.

Mrs. Jessie A. Stanly, St. Johnsbury, Vt.

After taking three or four treatments in Christian Science, I lost all desire for the use of tobacco in any form. This meant a great deal to me, as two years ago I smoked a great many cigarettes daily, a habit which harmed me very much. I am indeed grateful that all craving for tobacco has vanished. After coming to Science I asked my practitioner if it would be sinful to attend horse-races, and he told me to let divine Love guide me. The result was that the desire to attend races has also left me. I also wish to say that previous to taking treatment I had not the least interest in the Bible; now I am happy to say that upon rising every morning I take great pleasure in going over the Lesson-Sermon, by which I have been greatly benefited, physically, mentally, and above all morally. It is my daily prayer to be able to prove my love for our great Leader by being a faithful and worthy follower.

James N. Lindsay, New York, N. Y.

When Christian Science came to me I was a chronic sufferer from rheumatic trouble, having had it from childhood in various forms; and I had never been free from pain any length of time, as physicians were able to give me only temporary relief. As I grew older the disease assumed more aggravated forms, finally seeming to affect the heart. For nearly two years the left hand and arm was almost helpless, and a continued use of it, even in sewing, would increase the heart trouble so that my life was threatened many times. I also had severe nervous and bowel troubles. I was, however, perfectly healed in two weeks, by Christian Science, and from that time on was able to do work and endure exposure that had never been possible to me before. I was healed in 1886 and still enjoy the best of health.

Viola E. Philliber, Elkhart, Ind.

I was treated by many reputable physicians in Indiana, and failing to receive aid, one doctor suggested my going to California, and although others opposed it as being useless, I came as a last resort to Los Angeles. Here I was again under the care of other physicians and specialists. According to them, I was afflicted with kidney, liver, and bladder trouble, which finally developed into a most serious disease. In addition to these difficulties I was afflicted with another severe ailment. I was advised to see a specialist, who said I was in the last stages of the disease; that it was liable to affect my reason, and would eventually cause my death. At this time Christian Science was brought to me, and fearing greatly the diagnosis of the last specialist, I turned to Truth and was healed of all my ailments in about fifteen treatments. Since being healed completely I have not only been able to keep well myself, but have been enabled to aid others. Christian Science has not only aided me physically, but has remedied a fretful and disagreeable disposition. It has given me a love for Bible study, and been a great educational factor. I can bring ample testimony to the truth of all these statements, if so desired.

Mrs. Ione S. Lockhart, Los Angeles, Cal.

I cannot remember the time since childhood when I could say I was well. I tried many physicians, paying as high as four hundred dollars to one,—sometimes fifty dollars for consultation; also tried different climates, but received no permanent relief. I hardly knew a day without pain, and finally came to think I must suffer this way through life. For a number of years I was troubled with severe pain in the eyes. Neither oculists, physicians, nor the wearing of glasses helped me, and I would lie for hours in a darkened room, very ill from the effects of the pain. I was also subject to rheumatic attacks, and was in a very miserable and dangerous condition from the effects of a two-months siege of this disease. An excellent physician diagnosed the case as a severe nervous condition, brought on by hearing in my weakened condition of two serious disasters. It was at this time that a friend who is a Christian Scientist called. I was too weak to sit up, and told her how ill I had been. She said, "Did you read the 'little book'?" A copy of Science and Health had been in my possession a year; I had tried once to read it but could not become interested, so did not try again, and I answered her in the negative. She spoke, however, with such assurance of the help to be had from reading the text-book, that I could not forget it, and thought I would try once more. I had not read long before I received mental relief. After reading about three weeks I was sure that I could be cured, so I called on a practitioner and stated my case to her. She had me stop all medicine and stimulants, and after about five weeks' treatment she advised my trying to do for myself. It is now over eighteen months and I have called upon her but once for help. The mental trouble has all been overcome and I suddenly realized that my eyes were not hurting me. I have taken no material remedies and can now say I am well, and at a cost of less than thirty dollars. I feel that this friend was sent to me by God, and my heart is full of gratitude to divine Love.

Words are inadequate to express my thanks to Mrs. Eddy for giving us Christian Science, and while I am truly thank-

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ful for the physical relief, I prize above all else the spiritual uplifting, and the help which comes to me daily.

MRS. W. M. PERRY, Everett, Wash.

I write these lines in gratitude for what Christian Science has done for me after years of suffering. I was suddenly taken very ill one night, and two physicians were hurriedly called, one of whom had been attending me for some time, and had done for me all that *materia medica* could do. Their final verdict was that it would be weeks before I could expect to be even comfortably well; also that I was liable to another attack at any time, with the most serious results. My sister had been healed by Christian Science several years before, after all other remedies had failed, and she was now sent for. She arrived about three o'clock, and by nine o'clock I was asleep, the first time in many hours. About midnight I awoke, and to my joy found myself well. The second day the doctor, who had before this been coming at least twice a day, discharged himself, saying I was perfectly well, though he did not understand what had cured me.

My physical healing was quick, but it took months and even years for me to get a glimpse of the great spiritual truth that Christian Science is teaching the world. I have many times had to prove this truth, both for myself and others, and in this way have taken a few steps on the road along which our Leader is so far in advance. I have no words in which to express my gratitude to God, and to her for what she has done; but by works, not words, we are known.—JESSIE H. CARRICK, St. Johnsbury, Vt.

I have enjoyed the peace and happiness of Christian Science for over four years, and during that time have received many blessings. I have also had many beautiful demonstrations, both spiritual and physical. I became interested in Christian Science through a friend who had taken up its study, and she invited me to attend with her a Wednesday evening meeting in the Christian Science church. I knew very little of Christian Science at the time, but I shall never regret that I went to the meeting. I have learned since that time that the physical healing is not the only blessing in Christian Science, but that the greater blessing is the spiritual understanding which I have received, together with many convincing demonstrations that Science and Health teaches the true Christ-method of healing, for which I gladly give my sincere thanks to God, and to our dear Leader, Mrs. Eddy. I remember with heartfelt gratitude how lovingly I was welcomed in the church where I first heard those wonderful and most impressive words,—that God is Life, Truth, and Love,—the words that gave me the right idea of Christian Science and laid for me a foundation in the truth. I can truly say that Christian Science is the only religion in which I could gain an understanding of Christ's teachings. I am also most thankful for our helpful periodicals. To me each and every copy is stamped with the seal of divine Love. I trust that I may go on and be a staunch and loyal worker in the truth.—MINNA H. BADER, Detroit, Mich.

Before coming into Christian Science I suffered severely with stomach trouble for four years. I took every kind of medicine which I thought would help me, and while each one seemed to relieve me for a while it would soon lose its effect. I seemed worse than ever, could eat little or nothing, and was always in distress,—did not know what comfort was. Two weeks before I heard of Christian Science I felt I was slowly descending to the grave. A very serious bowel trouble had set in, and I experienced a feeling of terror. But just then, when I thought there was no help, a friend told me of his healing in Christian Science and advised me to see a practitioner; which I did, and took treatment. The practitioner told me to go home and eat whatever was set before me. I did so, and it did not hurt me. By degrees every ailment left me, and I was and am now in splendid health. I understand that God's power healed me.

MRS. ELIZA WHALEN, East Grand Forks, Minn.

During the year 1892, while living in Chadron, Neb., I was in such poor health that our family physician, after making a careful and thorough diagnosis of my case, pronounced it a serious disease of the kidneys, and said that its fatality was only a question of time, the verdict of *materia medica* being that the disease is incurable. I took the medicine prescribed for me for some time, the conditions continuing about the same, and any one who knows anything about this disease will readily understand what I suffered. Without hope and utterly discouraged, I decided to try Christian Science, and I can thankfully say that I was quickly healed and have enjoyed good health for a number of years. I am glad to be able to give my testimony in behalf of Christian Science.

MRS. MINNIE L. MARSHALL, Omaha, Neb.

For more than a year I was under the care of physicians all the time, six of the most prominent in the city being employed during this experience. I received only temporary relief, no two of them agreeing in their diagnosis of my case. I then had an acute attack, and the attending physician advised an operation; but having attended a Christian Science testimonial meeting the previous September, I decided to call upon a Christian Science practitioner for treatment. This was in March, 1905. After the first treatment there was a marked improvement, and in two weeks a complete recovery. During the year or more that I was under medical treatment my expense for doctors, medicines, and nurses amounted to between twelve and fifteen hundred dollars. For Christian Science treatment I paid ten dollars. I am at the present time in perfect health.—MRS. SUSIE A. JOYNER, Nashville, Tenn.

Twenty years ago a doctor told me that one of my lungs was in a serious condition. Eight years ago I seemed to reach the climax of suffering, and for one year expected to die. I consulted many physicians, but no two agreed. Baths were fully tried at a sanitarium. I also took massage treatment, and another physician told me he could not help me, and that I must go west. After two trips west I seemed somewhat better, so that I went back to my work at blacksmithing for a short time; but was soon taken ill and gave up work as I thought forever. I then asked my wife for Science help, and in three days' time was healed perfectly, for the aches and pains have never returned and I have done the hardest kind of work ever since. The best of it all is, that I was at the same time saved from the habit of drinking, which had been acquired at the age of fourteen years and indulged for thirty years.

BENJAMIN HAZCAL HAZEN, Owosso, Mich.

Fourteen years ago I was healed through Christian Science of a condition of the lungs which the family physician had pronounced incurable. My mother died of the same trouble when I was not yet four years old, and because I was a frail child the family always maintained that I had inherited pulmonary weakness. When the thing which I so greatly feared did come upon me, I felt absolutely hopeless, and knew that the physicians really could do nothing to save me; that while I might live three or four months, I could not hope for anything more.

When in the depths of grief at leaving a devoted hus-

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band and two young children, I was told of Christian Science. I immediately sought help through its means and received treatment for about three weeks. I was so much benefited that I bought a copy of Science and Health and commenced reading. I soon saw that it was possible for me to be healed, but I seemed to feel that the healing must come through my own adherence to the truth. I was so desperate in my desire to live that I gave up everything to understand Christian Science. I would not read a newspaper or magazine for fear my thought would be disturbed. I read our text-book and the Bible constantly, and one day in reading the verse from Psalms, "I shall be satisfied, when I awake, with thy likeness," I had such a sense of man as His likeness that I knew I was healed. It was some weeks before I looked well, but I was healed in less than two months from the day I turned to the truth to find Life. I have never had a return of the disease and I am now a strong, well woman.

I cannot adequately express my gratitude in words, but I hope I may so live that I shall reflect this glorious healing truth to my fellow men and women and thereby show my love and gratitude to God and to our Leader for the blessings which have been bestowed upon me.

MRS. INA B. BROWN, Evanston, Ill.

About eight years ago I was healed, in four weeks' treatment in Christian Science, of ailments extending over a period of twenty-five years and as a result of which I had paid on an average one hundred dollars a year to physicians, without any good effect. I had been under the care of several physicians in my own town, and for twenty years under the care at different times of two prominent specialists of Philadelphia, who were treating me for abnormal growths. Finally the time came when I was told that I must undergo a surgical operation, as serious consequences would result if this were neglected. Then my courage gave way, and I was overwhelmed with distress because of my fear of the surgeon's knife, although I was assured by the attending physician that there was no danger worth considering; but this did not give me any comfort. At this time, and after I had consented to go to a hospital for the operation, Christian Science was spoken of to me by a dear friend as a possible way of escape from that which I so much feared. She could tell very little about it, but had heard that it cured disease; so I decided to ask help from a practitioner, and if I was not benefited soon, to go to the hospital as had been planned.

I cannot tell the joy I experienced in the freedom from the burden of suffering and haunting fear I had been under *all these* years, but I give unceasing thanks to God, who has given us, through our Leader, Mrs. Eddy, an understanding of the truths Jesus taught and proved so long ago and which are to-day blessing the whole world.

MRS. A. E. RAHM, Towanda, Pa.

I suffered for several years from uterine and ovarian troubles. I was seldom free from pain, and was frequently confined in bed two or three weeks at a time under a physician's care. At one time I was treated continuously for a period of nine months, after which I was better for a time, but soon relapsed into the former conditions. I employed in all eight of the best physicians in Worcester, Mass., and in Hartford, New London, and Bridgeport, Conn. It was finally decided that only by an operation could a cure be effected. While considering the advisability of the operation, I was told by a friend of the cures performed by Christian Science, and decided to try it. After three treatments and a few months' study of the Christian Science text-book, I was entirely cured. This occurred about seven years ago. Since that time I have been in excellent health, and have done much work, both at home and outside my home, requiring strength and endurance.

MRS. GLADYS L. HOTCHKISS, Stratford, Conn.

Five years ago I was healed of an abnormal growth, also of bowel trouble. Before coming to Christian Science for healing, I had tried many material methods,—*materia medica*, massage, electricity, etc.,—then I was told that I must have an operation. Thinking that this was the only thing to do, and being a widow, with no relatives to leave my children with here, I took my four little ones and started for California, to be with a sister who had offered to nurse me in the hospital at Los Angeles. I was going to leave the children with another sister, who lived at that time at Madeira, Cal. On the way there I stopped to see another sister, who lived near Denver, Col., and she urged me to try Christian Science. When I arrived at my sister's at Madeira, I went no farther. There I wrote to a Christian Science practitioner in Chicago. I had absent treatment, and was healed. I had left my home in South Dakota in September, and in the following March I returned a well woman. I can truthfully testify that I am a well woman. I can do all kinds of work with greater ease than ever before.

Words fail to express my thankfulness to God for this healing; also for the spiritual understanding of the Science of our being, that I have gained through the study of "Science and Health with Key to the Scriptures" by Mrs. Eddy.—MRS. LYDIA ARMSTRONG, Brookings, S. D.

I first heard of Christian Science in 1897. At that time I had been suffering from eye trouble for more than fifteen years, and had worn glasses most of that time. My glasses had been changed by an optician in 1895, but it gave me great pain to use my eyes for any length of time. I commenced taking Christian Science treatment in April, 1897, after I had read the text-book for a few weeks; and after the second treatment I laid aside my glasses and have used my eyes constantly since then with no bad effect whatever. In 1884 I had an illness which left my throat in a very weak condition, and from that time till 1897 I had periodical attacks each winter, which often kept me in bed for a week or more, and my throat seldom if ever felt perfectly well. I was also subject to attacks of stomach trouble, etc. I took treatment four weeks, and during that time I was relieved of the throat and stomach trouble, and felt that if I persevered with the study of Science and Health I would be perfectly healed, and so it has proved. In about one year's study I found myself entirely healed, and I have not lost one day through sickness since I first became interested in Christian Science.

Words cannot express the deep sense of gratitude which I feel to our beloved Leader, as Christian Science unfolds to me through the study of our literature.

ADELIA C. COLLINS, Washington, D. C.

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FROM OUR EXCHANGES.

[*The Universalist Leader.*]

The world believes in God; never more than now. But its God is not contained in a formula. It believes in Christ, but its belief in Christ cannot be contained in any definition of his nature. It believes in the elemental, eternal, immutable things of everlasting righteousness, but it only smiles incredulously when some self-appointed vicar of the Almighty prepares his map of the everlasting years and denounces those as unbelievers who will not travel toward the forever on his schedule. Our souls have taken ship from ancient ports of thought. We have launched them on a trackless sea of unknown shores. Fearsome yet fearless are we. More than the priests does our age believe in God, but before the mystery of God it is too conscious of its limitations to assume an attitude of egotism or conceit. Its unbelief is in the claim of any set of men that they can set metes and bounds to the purposes and providence of the Infinite. Its real belief is in the sanity and solvency and wisdom of the universe itself. Its hope rests not on externalities. It reaches within the veil.

[*The Churchman.*]

Abroad and at home there is a demand more extensive and more intense than has been known in the history of human experience for a Christianity that represents Christ. It is also true that in spite of the damage and loss of power from its divisions, organized Christianity is doing more for the world than ever before. But when what is being done by all sorts and differing forms of Christianity has been frankly and generously recognized, the whole of it is as nothing in contrast with what the world needs, desires, and is ready for. The manifest power and influence of the Incarnation beyond the bounds of organized Christianity is an inspiring witness to the love of God and to the fact that He does not limit His love and grace to those who disuse and abuse the kingdom which He sent His Son into the world to establish. Divided Christendom increasingly dissatisfies Christians themselves, while it discourages and repels from membership in the Church those who, under the drawing power of the Incarnate Christ, have learned to desire salvation through him.

[*The Congregationalist.*]

The letter of Rev. A. S. Crapsey to his flock in Rochester, which he has decided to leave in obedience to the ruling of the church courts, contains these significant words: "No one but a minister can know how dangerous to his soul is the constant repetition of the acts of the ritual and the continual rehearsal of the words of the liturgy. Through continual use the words become dulled and actions mechanical." Such were the sentiments of the Pilgrim Fathers and the Puritans, such ever will be the experience of those who put form above content, uniformity above spontaneity.

[*The Independent.*]

We are entering on a new era. It shall be greater than the past. What great revelation from God is to be spoken? Who shall speak it? Not *that* man, be sure, who is the most self-confident; not even that man who is most learned; but that man who stands most open to the clear light of heaven—nearest to the divine Principle—and who in all sincerity is willing to be illumined, not by the light of old theories and out-lived faiths, but by that of the infinite Father to-day.

[*The Pacific Baptist.*]

Indeed most of the New Testament seems striving to teach mankind that all God's spiritual gifts are for practical ends, for ministering to life, since God also is wise. Some day the world will understand that holiness is the straightest line to triumphant life, that efficiency is possible only to righteousness.

[*Zion's Herald.*]

There is no such thing as pigeon-holing supplies of grace or hoarding mercies. Live to the full on to-day's grace, and believe that God will do as well, if not better, by you on the morrow.

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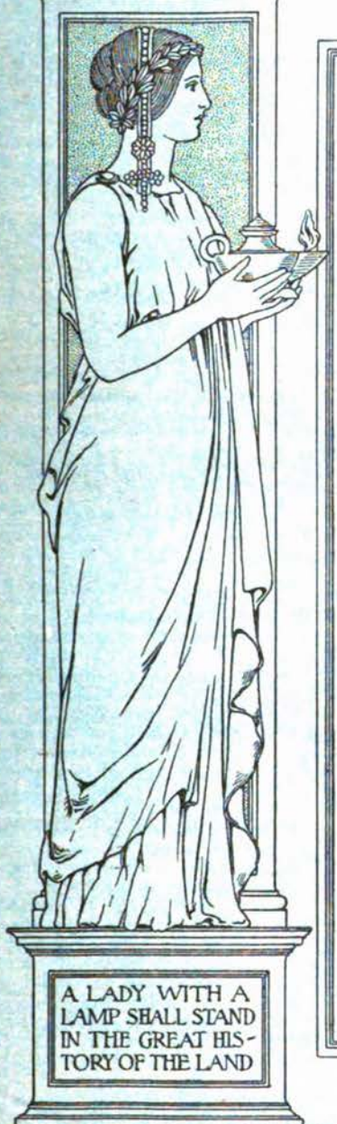
"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

Vol. IX. No. 21.

BOSTON, JANUARY 19, 1907

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A LADY WITH A LAMP SHALL STAND IN THE GREAT HISTORY OF THE LAND



A NOBLE TYPE OF GOOD HEROIC WOMANHOOD
LONGFELLOW

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
250 HUNTINGTON AVENUE — BOSTON MASS USA

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ITEMS OF INTEREST.

National.

Special Agent Clark, in a letter from Japan dealing with the rapid development of that country, points out that the Japanese Government is striving to encourage the establishment of all necessary manufactures in order that the nation may be practically independent. In the same way the Government offers the remission of land taxes to those who will cultivate hillside lands, in order to increase the agricultural resources of the country. Great progress is being made in the establishment of textile factories, and Japan is already exporting coarse cotton cloths.

The Government announces that beginning April 1 there will be a rigid enforcement along new lines of the law, prohibiting the fencing of lands embraced in the public domain. Secretary Hitchcock has made public an order to the effect that on and after the date named all illegal enclosures and obstructions on the public domain will be summarily removed without notice and criminal prosecution instituted in the courts against persons who violate the law.

The Jamestown Exposition opens at noon, April 26, 1907. All States and countries, all cities and manufacturing centers, all professions and creeds, all arts and sciences, all callings and occupations will be represented and afford an opportunity to study the progress of the world in these first years of the twentieth century.

The army appropriation bill reported by the House Committee on Military Affairs carries an expenditure of approximately $73,000,000, a decrease in the estimate of the War Department of about $5,750,000, and a little more than $3,000,000 in excess of the appropriation for the current year.

In response to a request transmitted to other Governments by the State Department, at the instigation of the Navy Department, nearly all foreign countries have accepted the invitation of the Jamestown Exposition Company to be represented by a military or naval display.

Experiments with the system of submarine signaling have been so satisfactory to the Navy Department that steps are to be taken to equip most of the vessels of the navy with the proper devices for transmitting and receiving the bell signals under water.

First Assistant Postmaster General Hitchcock in his annual report proposes the increase of salaries of clerks in postoffices and the abandonment of the "backstamp" on letters and postal cards.

Drastic punishment for engineers and other employes who bring on railroad wrecks by disregarding rules for the operation of safety devices is the remedy proposed by the Chairman of the House Committee on Interstate Commerce.

Andrew Carnegie has given $750,000 for the construction of a building to be used by the Bureau of American Republics. Provision for the site already has been made by the United States and the South American Republics.

The use of specially equipped automobiles in the collection of mail matter in Baltimore has proved so successful that the Postal Department is now planning for a similar collection service in several other cities.

Boston's gross debt at the close of 1906, was $100,517,456, and the net debt at the same time was $68,300,702.

During the fiscal year ended June 30, 1906, the United States admitted 1,166,353 immigrants.

Foreign.

The White Star line announces that it has decided to transfer its Wednesday service from Liverpool to Southampton, beginning June 5 with the sailing of the new twenty-five thousand-ton steamer Adriatic. The other vessels involved in the change are the Oceanic, Majestic, and Teutonic. West bound, the steamers will call at Cherbourg and proceed to Queenstown, where they will embark mail as well as passengers, sailing without delay for New York. East bound, they will call at Plymouth and thence go to Cherbourg, ending the trip at Southampton. Wednesday sailings between New York and Liverpool, *via* Queenstown, are to be changed to Thursday and will be maintained by the steamers Baltic, Cedric, Celtic, and Arabic.

The Kaiser, it is reported, has decided to build a new armored cruiser that shall surpass anything already projected for 1907. The Government will ask the Reichstag to sanction a great increase in the proposed tonnage of the cruiser, giving it a displacement of twenty thousand tons. The vessel will be equipped with turbine engines, designed to give her a greater speed than that of any cruiser yet designed. She will be larger and more powerful than even the Dreadnought and Satsuma. Germany will also construct during the coming year two battleships, one armored cruiser, two small cruisers, and twelve torpedo boats. The total amount of the naval appropriation is $69,500,000.

The old Manila and Dagupan Railway has two hundred and ten miles of mileage in main line and branches. It is now proposed to built four hundred and twenty-five miles additional. The northern and southern districts will be connected by a well-equipped steamship line between Pagbilao and Pasacao. The lines will enter fertile and well populated districts that are now producing sugar, rice, hemp, copra, tobacco, corn, and other products. The southern district will traverse the territory which produces the finest hemp in the world. It is expected that better and cheaper means of transportation will greatly develop the resources of all the sections served by both lines.

The scheme for an all-British mail route from London to the Far East by way of Canada, as at present proposed, contemplates the establishment of a new port at Blacksod Bay, in the extreme northwest of County Mayo, and a railway ferry from Stranraer, Scotland, to Larne or Belfast, passengers and mails being carried from London to the steamer's side without change. It is claimed that the use of twenty-five-knot steamers will bring Halifax within four days of London, and that the voyage to Hong Kong and Australian ports will be materially shortened.

Almost immediately after the official announcement of the passing of the Shah of Persia, last week, Mohammed Ali Mirza, his successor, proceeded to the palace, where he was formally acknowledged as Shah by the Grand Vizier and other princes of the royal family and by a large number of high court and Government officials. The enthronement of the new Shah has been fixed for Feb. 2.

The French census shows that France has a population of 39,252,267, an increase of only 290,322 over that of 1901.

On Dec. 31 Cuba had on hand $14,117,000 in cash, of which $884,963 was unappropriated.

Industrial and Commercial.

The Metropolitan Life Insurance Company is to put up in New York a structure even higher than the 612-foot Singer Building. This is to be an annex in the form of a forty-six-story tower to their Madison Avenue block. This building will rise to a total height of 657 feet 5 inches above the curb level. The tower will be seventy-four feet square up to a height of 492 feet 9¾ inches. Above the main section will be a peaked dome ninety-four feet high, with an octagonal cupola, seventy additional feet high, decorated with Ionic columns and crowned with a glass globe four feet in diameter. The tower is to cost $2,000,000.

Forty-nine vessels, valued at $1,072,000, were lost on the Great Lakes during the season of navigation just closed. The aggregate tonnage of these vessels was 43,522, indicating a carrying capacity of about 75,000 tons. Their average age was twenty-five years and five months. Lake Erie had 137 casualties; Lake Michigan, 83; Lake Superior, 71; Lake Huron, 63; Soo passage, 56; Detroit-St. Clair Rivers, 105, and Lake Ontario 19.

The total shipments of shoes from Boston for 1906 were 5,179,543 cases.

General.

Doctors Grenfell and Hunt have returned to Egypt to make further excavations at Oxyrhynchus. The finds of last winter were the greatest that had fallen to the lot of excavators in Egypt. On one single day nine texts were discovered, several entirely new, including new odes of Pindar and parts of a lost tragedy of Euripides, the "Phaedrus" of Plato, of the "Panegyricus" of Isocrates, and the speech of Demosthenes against Boethius. The Pindar manuscript was about A. D. 100, and constitutes an addition of the first rank to Greek literature. The new Gospel fragment, found later, contains a complete dramatic episode: Jesus challenged by a Pharisee, who reproached him for entering the sanctuary without having performed the requisite ceremonies of purification. The Pharisee recounts the different cleansing rites which he has observed. Jesus replies by recalling the foulness of the pools below the Temple hill and by the striking contrast between the outward bathing prescribed by Jewish ritual and the inward cleansing of the waters of eternal life.

A process has been invented, involving electricity, by which peat can be freed from its moisture and rendered nearly as hard as coal at a cost of three or four shillings per ton. The successful and commercial solution of peat manufacture process, says the *London Mail*, is of great import to Ireland. It is estimated that about one-seventh of the total superficial area of the island is composed of peat bogs, aggregating some 2,800,000 acres.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

A NEW YEAR GREETING.

Boston, Mass., Jan. 1, 1907.

Beloved Leader:—The chimes of The Mother Church rang out at midnight a salutation to the New Year, and listening to "O'er waiting harpstrings," by our Leader, and "The clanging bells of time," there wakened anew in my thought a welcome to the dawn of Christian Science. We have given special heed this year, in our home, to the unfoldment of the spiritual import of Christmas, as found in "Miscellaneous Writings," in "Christ and Christmas," and in "Christmas as in Christian Science" (*Christian Science Journal*, January, 1906),—all from your pen; and in proportion to the surrender of the material sense of the day, we have gained its true significance. Not by outward service, ritual, or gift-giving, but in the advent to human consciousness of divine sonship, is the Christ borne to earth. We find this teaching in no other author's writings, and in no book but the Bible. Increasingly do we rejoice that Immanuel—God with us—is revealed in Christian Science.

As a child it distressed me to read of the unjust and cruel treatment which Jesus, the Messenger of God, received, and I prayed that should Christ reappear during my stay on earth, I might know and follow him. Recognizing the healing power of God in your teachings, I felt assured that Christ, Truth, was again at hand, and I sought to follow the Christian Science movement. To my surprise I found history repeating itself, and that spiritual teachings were still unwelcome to the carnal mind.

The memory of my first interview with you still throws light upon this sad phase of Christian Science history. Some one mentioned to you that certain students, forsaking your instructions, refused to acknowledge their mistake, and were circulating cruel falsehoods to influence others against Science. You quietly responded that the love which was coming to the world through you was the greatest rebuke to such a condition of thought, adding, "Sometimes these unkind thoughts come about me like dark clouds, threatening to envelop me, but they never touch me, and why? Because my thoughts are going out in love to these students with a desire to do them good." That glimpse into a life motive, sustained by an unfailing love, satisfied me that the Cause of Christian Science was on a genuine and absolutely safe foundation; that it was out of a proved experience you had written,—"Clad in the panoply of Love, human hatred cannot reach you" (Science and Health, p. 571). No one unless inspired of God could meet so wisely and patiently the shortcomings of students, or present an undeviating adherence to Principle towards those who rise up against this truth.

In "Choose Ye," "Personal Contagion," and "Harvest," there is poured out more than there is room to receive; what wonder if some of the overfilled vessels are emptying themselves of error in consequence. As your reflection of the "charity that endureth all things" leavens the lump, there must follow less satisfaction in unkind criticism, ridicule, and malice, and more desire to know and do the will of God.

The day before Christmas I received a note from one tempest-tossed and struggling for peace. She wrote, "Oh, if God would only send His Word and heal me, what a blessed Christmas gift!" Quickly my heart responded, "God has sent His Word in Science and Health, and it does heal." *The help was immediate!* Jesus said, "I am the way." Those only who acknowledged his way found salvation. The Christ-way in Science proves itself the way of his appointing. A life-long desire to do good has been satisfied since I have had a spiritual interpretation of the Scriptures. I am fully persuaded that there is no more direct means of blessing others than by extending to them the knowledge of God, as revealed in Science and Health and established in the "Organizations Ample" of The First Church of Christ, Scientist. Herein divine Love meets every human need. (Science and Health, p. 494.)

With deep appreciation of your moral courage and consecration to God and humanity, which are winning the day for Truth, I am sincerely your student,

MARY ALICE DAYTON.

THE POINT OF DEPARTURE.

CLARENCE W. CHADWICK.

THIS thought has often found expression, "The theology of Christian Science is beautiful; but I do not understand the healing." Wherefore the failure to understand the healing power of divine Love? Is it not because the individual has not reached "the great point of departure for all true spiritual growth" referred to in Science and Health, p. 91? For centuries good earnest Christian people have claimed to believe in a God of Love, without knowing how to express or reflect His power sufficiently to heal the sick. They have believed that Jesus did the mighty healing works attributed to him in the New Testament, but they have not thought it possible for others to perform such works, despite his explicit promise that his followers should do so. Why? Because they have failed to discern the spiritual unity existing between God and man, which failure has seemingly obstructed the exercise or reflection of divine power, and relegated Christian healing to the realm of the supernatural or miraculous, instead of seeing in Jesus' healing works the natural, lawful, and orderly reflection of divine power. The belief that man has fallen from his spiritual estate, thereby establishing a gulf between himself and his Maker, has given rise to such expressions as this, recently reported in the daily press: "There can be no evangelism unless it springs out of the idea that men are lost and are condemned to eternal perdition."

Christian Science has come to establish the spiritual conviction and realization of man's unity with God, good; and the moment this recognition obtains in individual consciousness, the power of divine Love is made manifest in reflection, healing sickness and sin without the use of any material means. The healing of Jesus was the natural outcome of the theology which he taught. So it is to-day,—the healing of Christian Science is in harmonious accord with

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its theology, and is inseparable from it. It is the divinely natural result of scientifically applying what is found to be true concerning God and man, to wit, that because God is holy, man is holy; and in no other way can the power and activity of divine Mind ever be understood. So long as the un-Christian belief is held to, that man is "lost" or "eternally damned," the one "great point of departure" is not recognized, and no healing will or can result. When the professing Christian will meekly and humbly accept the explanation of Christian Science, that man is created in the image and likeness of Spirit and is therefore spiritual and not mortal and material, he will no longer say that he does not understand the healing of Christian Science, but will joyfully prove for himself and for others that he has passed the point of departure where man is supposed to be separated from God. He will get so close to God, good, that he will find in Him everything that is rightfully his by virtue of man's divine inheritance. This will enable him to cross swords with the so-called law of material heredity, and to prove that man is not under any such law, but that he is governed wholly by spiritual law,—the law of perfection. Fear will then give place to a realizing sense of God's nearness, and both sin and disease will disappear under the operation of this same spiritual law. Malice and hatred will be supplanted by love and kindness, and the Golden Rule become the only rule of conduct. He will then comprehend the words of the Master, "None of them is lost, but the son of perdition,"—the false, material concept of man,—and the horrors of any future punishment or damnation will vanish. He will then be constantly occupied in contemplating the blessings which God has already bestowed upon His child. Knowing that there is no anger or vengeance in the divine Mind, he knows that these and kindred qualities cannot be expressed through God's child, and this understanding of man's oneness with his Maker gives him authority to enter a scientific mental protest against the intrusion of all such counterfeit thoughts into human consciousness; it also gives him divine authority to nullify in his own thinking the so-called reality and power of evil; and in no other way will he ever be able to overcome evil with good.

Is it any wonder that our Leader refers to this recognition of man's oneness with his creator as "the great point of departure for all true spiritual growth"? Certainly no more desirable or helpful point could possibly be reached in the experience of any Christian believer, for it means nothing less than the opening of the heavenly gates. How could the kingdom of heaven ever be realized so long as man is regarded as a poor miserable sinner, divorced from his Maker and lost or "condemned to eternal perdition"? The students of Christian Science will never be able to find words for an adequate expression of their gratitude for the revelation of that scientific knowledge which explains the divine oneness of God and man and enables them to approach the point of departure where all sense-testimony concerning man is corrected, and "the old man" of the flesh is exchanged for "the new man" in Christ, Truth. Until this point be reached in one's search for Truth, he will stumble and fall in the midst of conflicting theories and opinions, all predicated of the belief in a fallen man and in a God endowed with human attributes.

The miner does not find his gold until he works to the level of the gold-bearing stratum of rock. So is it with the seeker of Truth,—when he seeks the true idea, the image and likeness of God, he will find it, not upon the level of blind belief or sense knowledge, but in that stratum of spiritual understanding where God and man are acknowledged to be eternally inseparable. Any plane of consciousness that separates the two is a non-gold-bearing stratum, and will yield no returns to him who penetrates to no greater depths. God's likeness, like himself, "inhabiteth eternity," and cannot be found in any material stratum of thought; hence the great need of that point of mental departure where sense testimony will no longer be accepted, but spiritual sense and law will be recognized as the only avenues through which the divine goal can be gained.

The idea of Christian healing as made practical in Christian Science will no longer be misunderstood when this point of departure from human reasoning has once been reached. Drugs and all other material remedies will no longer appeal to human consciousness, for humanity will have found its God; the prodigal will have returned to his father's home in Mind; the divine unity of God and man will have been recognized, and all thoughts of sin, disease, and death will have been lost in the consuming fire of divine Love.

PROBLEM OF THE AVERAGE BUSINESS MAN.

C. W. JENNINGS.

THE question as to why the average business man is not reached by the regular orthodox doctrines is one that has troubled religious savants for a long time, and judging by recurring editorials in theological publications, it has not yet been solved. These objects of proselytism do not seem amenable to any of the ordinary influences that are exerted to secure converts, and in the main they have steadfastly and with evident contentment remained outside the fold.

The principal reason for the apparent hopelessness of the endeavor to reach these is that the evangelists do not seem to have acquired a rational comprehension of their attitude, and have nothing to offer them which appeals to their sense of the fitness of things. A business man is not elated over the promise of a heaven which consists largely of hymn-singing and idleness. His life is mentally active, and an existence which has no intellectual exercise, which offers no assured progress as the result of application and energy, seems distasteful to him, or at least is not anticipated with satisfaction. Then again, the man whose success in life depends upon the application of logical thought to daily problems, will not as a rule accept a proposition whose alleged benefits will come only as he accedes to numerous fundamental statements that must be accepted upon "blind faith." He has to know how, and why, and what, with certainty.

Presupposing, however, that the average man maintains an attitude of receptivity toward anything that may be had without changing this order of thought, which is demonstrable here and now, and which will give its great rewards in his present experience, without waiting until he has gone through the mysterious change called death, there is a way open to him. This way is now being traversed by thousands who a few years ago exactly represented the class under discussion; and their daily lives, experiences, and successes are constant proofs of the fact that in their business and out of it they are receiving more blessings than the most enthusiastic exhorter ever promised them for a much-talked-of hereafter.

This way is Christian Science, which presents a definite rule to apply to all the problems that confront him daily, and which ensures solutions as certain and correct as a perfect trial-balance,—a rule which he can apply at will; and, best of all, which will enable him to banish from his experience the untold vexations that harass every man who has many petty questions to solve and worries to overcome. It is these constantly recurring problems, not the more serious physical ailments, which concern the business man. He listens with mild curiosity to statements of the cure of cancer, paralysis, consumption, and the like; but show him that office worries, the disorders resulting from lack of time for eating, the fear of debts, the mental fatigue and nervousness supposed to come from exacting work, irritation, and the multifarious minor complaints and troubles that are the bane of human life,—that all these

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may be destroyed easily and quickly and permanently, and you will command his attention at once.

My case is probably similar in the main to that of the class under consideration, who think they have no time for moral questions. Several cures that would ordinarily be considered marvelous, if not impossible, came under my direct observation; but as I had not suffered from other than common ailments, the knowledge of such cures did not impress me particularly, my only conclusion being that Christian Science must be a remarkable therapeutic agent, and so I decided to tell some ailing friends about it. I was living with a family of Christian Scientists about this time, and had read their text-book, absorbing in this way enough knowledge of the system to equip me for the pleasant pastime of demolishing the arguments of some theological acquaintances. Like others similarly molded, when I thought of the Bible and religion at all I looked upon them as things for women and effeminate men to go into hysterics over, having a feeling of contempt for all such "weak speculation." The only benefit I received from this haphazard thought was my mental evolution into a condition that I named my "What's the use?" philosophy, which resulted in the overcoming of a great deal of worry and other mental disorders. This philosophy was a sort of stoical, semi-fatalistic doctrine, with a little Christian Science, and some other elements; mostly, perhaps, sheer stubbornness and contrariness.

Then came physical troubles in my family, the failure of physicians and surgeons to give more than temporary relief, and the imperative necessity of turning to Christian Science. This brought health, and somehow there gradually came a climax in my home-made mentality, when I realized that its sole reward was the substitution of cynicism for happiness, a stubborn, forced contentment in conditions that were really unpleasant. After long preaching of contentment as the chief aim of man, I discovered that I was only deluding myself by thinking that my "What's the use?" philosophy could enable me to reach it myself. There followed a genuinely earnest study of Christian Science, the elimination of the links of error from my chain of philosophy, the welding together of the good ones, and with all this came such an unfolding that at last I can now report a real desire to be good for the sake of being good.

This last in particular has been of most importance to me; for I looked upon goodness (meaning the goodness that consisted in not encroaching upon another's visible rights) as a question of expediency rather than of ethics, and considered being good a condition admirable for women and Sunday School boys, but too trifling and effeminate for men. No ordinary man wants to give up his "little enjoyments"—"What's the use?" They do not seem evil to us of twenty-five to forty, nor does the old strait-laced argument that their indulgence will decrease longevity have any effect. We say, "In all probability these habits might be continued at will without any appreciable harm resulting." I have enjoyed these things as much as anybody, and in the midst of them would have scoffed at any one who told me that he could substitute pleasures more attractive than they, and which instead of leaving unpleasant after-affects would bring a prolonged and increasing exhilaration. Through the writings of our revered Leader, Mrs. Eddy, and the help of a dear Scientist who personally guided my faltering steps, I have reached this point myself; namely, thankfulness that for me and all others there is such a new and lasting pleasure. I did not give up a single one of these false pleasures; they gave me up, and so subtly and sweetly that I was almost unconscious of the influence at work and had not a regret. To reach this point of really wishing to be good for good's own sake, and to know that there is no sacrifice of man's real dignity by so wishing, has been a remarkable innovation in my experience.

Let me enumerate some of the benefits that I have derived from one year's earnest daily study of Christian Science: The ability to bring general harmony into my office and business relations. (I do not mean to say that all has become a paradise,—that all discord has vanished, and that harmonious, uninterrupted success reigns supreme,—but enough of the little annoyances—and some of the important ones—have disappeared, to convince me absolutely that as I pursue the study of Christian Science further, one by one they will all go.) The ability to destroy the irritation that comes daily from the thousand and one household vexations. The prompt overcoming of such minor physical ailments as are the pest of any otherwise well-organized physique,—colds, headaches, ordinary fatigue, the discomforts of bad air in the subway, and the finding of real enjoyment in a cold wind. The discovery that as I understand, I am able to prove; that the proving brings manifestations in common affairs. The discovery that God is not a far-off person for women and children to worship, but divine Principle, whose law and rule are to be studied and learned as one would work out a problem in mathematics. The certainty of safekeeping and welfare in daily life. A real joy in the knowledge that at last I have found a God who impresses me as only an absolute Principle can; One to whom I can appeal and can study impersonally, knowing that my own efforts for eternity will bring their reward here and now.

This is the testimony of one who has been through all the ups and downs of a man of the world; who has had all the experiences that are common to such men, and who has been an orthodox thinker, an infidel, a nothing, with an ordinarily good knowledge of all the religious and irreligious beliefs affected by such a class. I can say to every one, and with the utmost truthfulness, that Christian Science is a philosophy, a religion, a healing art,—physical, mental, moral,—the only one that can attract and hold a man of this class, and one that will not only interest him, but which he will be proud to acknowledge and glad to follow. The study of the Bible, in connection with Mrs. Eddy's book Science and Health, will not only be found exceedingly interesting, but it will bring an inward and outward satisfaction which makes it of pre-eminent value to the average business man.

[Written for the *Sentinel*.]

OMNIPRESENCE.

ADELLE E. BURCH.

I CANNOT doubt that Love attends
My every step, where'er I go;
No matter where the way may lead,
Thy presence, Lord, dispels each woe.

Though clouds may gather, and the way
Seem dark and lonely to my view,
Still, when I call, Thy answer sweet
Fills with a comfort, old, yet new.

Then sing, my heart; let joy shine forth
From happy face and love-lit eye;
Let the transforming presence speak
Its mighty message from on high.

With that great presence dwells no fear,
No sense of lack, no lingering pain;
While satisfaction, full, complete,
Stills all the restless search for gain.

Thou art my refuge, Thou my peace,
In safety dwells my soul with Thee;
For Thou art Love, and Thou art here,
And hallowed joy now proves me free.

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SELECTED ARTICLES.

[From the *London* (England) *Daily Mail.*]

LORD DUNMORE AND MRS. EDDY.

To the Editor of the *Daily Mail.*

Sir:—As you gave prominence a few weeks ago in the columns of the *Daily Mail* to a report copied from a New York journal respecting Mrs. Eddy's health and alleged approaching dissolution, which report was nothing more nor less than a tissue of astounding falsehoods, I now claim from you the right and the privilege of putting your readers in possession of the true facts of this case, being in a position to do so from personal knowledge.

First of all, let me say that it passes my comprehension to think that any newspaper, claiming to possess even a shred of respectability, could print and circulate the cruel and malicious falsehoods regarding Mrs. Eddy that were published in the New York newspaper referred to, knowing full well that every one of those statements was false, and had been concocted for a most unworthy purpose. It has always been understood that to attack a woman is the act of a coward, and to invade with vulgar inquisitiveness the privacy of her home a proceeding in the worst possible taste; but to deliberately misrepresent an interview with a lady and to garnish and dish up an account of that interview with false descriptions concerning her health and general appearance, descriptions which are too fantastic even seriously to contemplate, and almost too contemptible to refute, is a direct abuse of those privileges which—in a firm belief in the integrity of the Press—have always been accorded to journalists.

It seems, in my opinion, nothing short of an act of barbarism that a gentle, unoffending lady of culture and refinement, whose whole life has been spent in doing good to others, should be called upon to parade herself to satisfy the insolent curiosity of yellow journalism, in order to prove she is alive and well, and is neither dying of a malignant disease nor being impersonated by an impostor.

Mrs. Eddy's home is in Concord, New Hampshire, and having heard that I was in Boston, only two hours distant by rail, she kindly invited me over to visit her. I arrived at her home before she had returned from her daily drive, and so I was able to watch her getting out of her carriage unaided, and I noticed how firmly she walked up the steps into the hall, without the aid of a walking-stick or an arm.

When I was ushered into her study she arose to greet me without any effort, and I must confess I was perfectly astounded at the remarkable difference in her appearance, for she looked ten years younger than she did when I last saw her in the same place two or three years ago. She talked with me on various subjects, and I was as much struck with the extreme vigor of her mind and intellect as I was with her extraordinary memory, as she recalled to my remembrance incidents that took place seven or eight years ago, on the occasion of the first interview I had ever had with her.

Although eighty-six years of age, Mrs. Eddy is as vigorous and healthy as a woman of half that age, and she takes a keen and lively interest in the leading topics of the day. The amount of work she gets through in a day is almost incredible, writing, as she does, her own letters, without glasses, and yet finding time to go up and down stairs attending to her household arrangements. Indeed, her secretary (who has been with her since the year 1881) told me that often when he wanted her for something he would find her down in the kitchen. I mention this latter trivial fact to show you that not only is Mrs. Eddy in the most perfect health, but that she is as vigorous in body as she is in mind.

DUNMORE.

Boston, Massachusetts, U. S. A.

[Z. A. Pfile in a Thanksgiving symposium in *The Orator-Outburst*, Spokane, Wash.]

WHAT HAVE CHRISTIAN SCIENTISTS TO BE THANKFUL FOR?

THE natural tendencies of good citizenship prompt all men to gratitude, and Christian Scientists have reason to be truly thankful. For increased national prosperity and Divine protection which has preserved both nation and individuals from harm; for the fuller understanding of international peace and that wisdom which has maintained harmonious relationship in the great family of nations; for the clearer apprehension of the law of righteousness, increasingly operative in business and political integrity, and the more manifest courage of our public men to live up to their honest convictions as a result of this law applied to twentieth-century needs, contesting the avaricious tendencies of monopolistic evil or personal greed.

Christian Scientists are thankful for the better understanding of the gospel demand: "Let this mind be in you, which was also in Christ Jesus,"—the guiding, governing, and controlling intelligence of the universe, including man,—as exemplified by the Master in precept and practice, establishing the brotherhood of men and nations, and enabling mankind to serve the one good in that unity of purpose wherein there is neither "Greek nor Jew, . . . Barbarian, Scythian, bond nor free: but Christ is all, and in all."

They are grateful, too, for that nearer touch of the spiritual consciousness of "Immanuel" or "God with us," in all the lesser, as well as the greater problems of life—the daily, hourly guidance, protection, and salvation; for the larger grasp of the meaning of Life, a ministry of deeds, molding human existence into closer resemblance to Jesus' example through the living of his precepts.—"Blessed are the meek: . . . the merciful: . . . the pure in heart;" for that greater spiritual awakening in which is being found the answer to Pilate's question, "What is truth?" which has been echoed in all the experiences of suffering humanity throughout the doubts and fears of twenty centuries.

Christian Scientists are most deeply thankful for the unfoldment to the world of the spiritual and scientific import of the Bible through the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, wherein the unprejudiced thought may learn to prove, in the practical results of health and righteousness, the gospel of peace and good will to men; for the unselfish life, wise guidance, and loving counsel of their Leader, whose teaching and example has drawn them with greater confidence and reliance to God and His Christ, led them to anticipate the perfect and peaceful solution of all human difficulties,—the kingdom of heaven on earth,—and taught them to say to all mankind: "Let there be no strife, . . . between me and thee, . . . for we be brethren."

[A. Carter in *The Aldershot* (England) *News.*]

Your correspondent is evidently not well acquainted with the Christian Science movement, else he would realize that many of its adherents have been born and bred in homes which he would himself designate as "religious," though it is true that "very vague ideas about religion" are often to be met with in these homes. The writer, having made a close study of Christian Science for some years, is intimately acquainted with the movement, and is personally acquainted with a large number of its adherents. During this time she has observed that Christian Science is for "all nations and all kindreds;" for those who are hungry, thirsty, strangers, in prison, and sick; that it embraces all ranks and conditions of society, from the highest to the lowest, from the intellectual and scholarly to those whose simple faith, untrammeled by "the wisdom of men," has led them into the understanding of this new-old truth.

Among Christian Scientists are to be found clergymen of

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the Church of England, who have given up their preferment in order to work in the "good pastures;" the wives and daughters of clergy, who were familiar with the letter of the Bible; men, once public schoolboys, who were duly prepared for confirmation and confirmed, who have regularly studied Divinity while at school, and who have attended chapel daily for many years; university men, who have attended chapel daily during their early manhood. How comes it that all these have strayed? Have they strayed? Are they heretics, or have they found the "green pastures" of which David spoke when he wrote the 23d Psalm? The writer for seven years of her girlhood was brought up in the homes of three different clergymen of the Church of England, and was duly instructed by them; but later her thought dwelt, year by year, upon the promises of Jesus, and nowhere did she see them fulfilled. Her eye constantly scanned the Bible page, and she searched the Revelation of John, but never, until she became a student of Christian Science, did she see the promise of Jesus fulfilled, or obtain any of the "light" for which she had been longing. How comes it that so many whose upbringing has been distinctly religious have been left so starved in mind and often sick in body? Is it reasonable to suppose that such people—thinking people—should for one moment be satisfied to "base their theories upon ignorant statements about the Almighty"? Upon the other hand, what statement could disclose a greater ignorance, *i.e.*, absence of knowledge, than that made repeatedly to the writer (and to many another earnest seeker after that knowledge which Jesus himself said "is life eternal") by educated churchmen, viz.,—"We cannot know these things, we must have faith"?

The critic says, "Mrs. Eddy arrogates to herself a position in some respects even greater than that of our Saviour." Does she? On page ix., in the preface of "Science and Health with Key to the Scriptures" (the Christian Science text-book), the author, Mrs. Eddy, says of herself: "To-day, though rejoicing in some progress, she finds herself still a willing disciple at the heavenly gate, waiting for the Mind of Christ."

When speaking of sin and sickness, your correspondent says, "We inherit them from our first parents." Who and what are these first parents? Is not God the first and only parent of man? Do we not read that "in the beginning . . . God created man in his own image, in the image of God created he him; . . . and God saw every thing that he had made, and, behold, it was very good"? Do we not further read that "all things were made by him; and without him was not any thing made that was made"? Whence came these "first parents" with their foul possessions of sin, sickness, and death? He further says, "Sin, sickness, and death are the works of Satan." Whence came Satan, and who created him? God, good, could not have created evil, and presumably the gentleman will not admit the existence of a second creator.

If we are to regard the storm which Jesus, the "Prince of Peace," stilled as "part of the order of nature," and are furthermore to accept the statement that it was an instance of the "manner in which nature relieves her pent-up forces," and that "the world could not exist without them," we must suppose that Jesus the Christ came not to fulfil the law, but to reverse it; and we must further suppose that God, Spirit, who is wholly good, works through agencies which are not only material, but very evil, such as discord, disaster, and death; and yet we read in the Bible, "Doth a fountain send forth at the same place sweet water and bitter?" and again, "What concord hath Christ with Belial?" Christian Science demonstrates that harmony and law are one.

Are Christian Scientists mistaken, as it is averred, in believing that the Christ command to heal the sick was intended for universal application? In Mark 16 we read, "And these signs shall follow them [not ye] that believe." In Matthew we read that the disciples were told to "teach all nations, . . . Teaching them to observe all things whatsoever I have commanded you" (surely, the healing of the sick is here included). In James we read, "And the prayer of faith shall save the sick." In Luke we read, "And I say unto you, Ask, and it shall be given you." (Who would not ask for health?) In John we read, "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee."

What is your correspondent's authority for supposing that the power to heal the sick through prayer alone was a special power given only to his chosen disciples and for a limited period? Can he support this view by a single statement in the New Testament? He says that these "miraculous powers ceased to exist in the Church." However that may be, history will inform him that the healing waters which issue out of the sanctuary (Ezekiel, 47 : 12) are a river which has never run dry throughout the ages, for authentic instances of healing through the power of prayer alone are on record throughout the Christian era, and in this the twentieth century there are thousands of Christian Scientists living who can testify to their healing from so-called incurable diseases through the power of prayer alone, after *materia medica* had failed to cure them.

That Christian Science is the "pearl of great price," "the Spirit of truth," "the Comforter," is no mere statement. It is a substantial and eternal truth and one which the waiting heart, the open mind, the weary and heavy laden——in fine, a once sinning, suffering multitude—are proving daily, nay, hourly, to be the literal fulfilment of the promises made by Jesus of Nazareth. These ever-increasing numbers are moreover proving their faith by their works in the manner which Jesus appointed, for it is no longer open to question that the promised "signs" do follow the student of Christian Science. This is admitted even by those who oppose its teachings.

[Gray Montgomery in the *Omaha* (Neb.) *Daily World Herald*.]

In your issue of Dec. 28, under the caption "Matter, Spirit, or Both," is published a communication from Rev. John Williams, inquiring whether the teachings of Christian Science are "the idealism of Berkeley, or the pantheism of Spinoza—if neither, what?" The following definition of Christian Science is given in Webster's Universal dictionary:—

"The religion discovered and founded by Mary Baker G. Eddy; it teaches that God, the infinite person, is Spirit, Mind, and Love; that creation is therefore spiritual; that matter is a false material concept of the spiritual universe—. . . that man being spiritual, the perfect likeness of God, cannot be, and is never sick. It also teaches that these arguments of truth understood and practised demand the abandonment of sin, and destroy sickness."

This is not the idealism of Berkeley. Berkeley seemed to catch a glimpse into the mental realm, but he failed to recognize that God was the great and only healing power, for he recommended tar-water, and wrote a treatise about its healing properties. It is no doubt true that Berkeley, as well as Huxley, Spencer, and other prominent philosophers, have said that things do not exist as matter. Probably statements from their writings could be found which would show that they taught that the trees, the fields, mountains, etc., which we see, are only mental representations of actuality; in other words, that these things exist only in human thought. But no one since the time of Jesus and about three hundred years thereafter, until Mrs. Eddy discovered it, has contended that all reality is God and His infinite manifestations, and that nothing is real which does not manifest God.

Prior to the discovery of Christian Science the statement that the universe is not material, but exists only in thought, was, as Father Williams says, merely "a petty question of definition." That conclusion was not from the

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basis of God's allness and the consequent nothingness of His opposite, materiality. When Mrs. Eddy made her discovery Christian philosophy again became practical. Its scientific statements were capable of proof, and were proved by her before being promulgated to the world. Human philosophy has not healed the sick, nor can it do so. To compare human philosophy to Christian Science is like comparing darkness to light. Christian Science teaches that God is infinite and that His manifestations are perfect and real. Therefore, whatever manifests imperfection is not of God and is not real. It teaches us to correct the false, carnal, mortal sense of life, which represents man and all things as subject to discord, decay, and death. Paul said, "To be carnally minded is death; but to be spiritually minded is life and peace." Christian Science teaches us how to destroy carnal, imperfect thoughts and how to become spiritually minded, which is life and peace.

From the above it appears that Christian Science is neither the idealism of Berkeley nor the pantheism of Spinoza. Spinoza taught that God is in all things, therefore God is in evil, in human thought. He also taught that man is developed through matter. Christian Science follows the teaching of the Bible, that God is perfect and spiritual and that man is His perfect spiritual image and likeness. It denies that God ever created evil or that He is in any way responsible for it. Christian Science strongly insists that God is not in His creation; that Principle is not in its idea any more than the object in front of a mirror is in the mirror which reflects it, nor the sun is in the ray of light it produces. (See Science and Health, p. 301.) A study of the meaning of the term "reflection," as here given, should make clear the difference between Christian Science and pantheism.

A careful study of the text-book of Christian Science, and the application of the truths therein taught, will clear up the questions presented; will prove the truth of its teachings by making the student better in health, happier and more harmonious.

[From the *Flushing* (N. Y.) *Daily Times*.]

REAL HISTORY OR NONE.

The *Daily Times* prints to-day evidence which seems thoroughly trustworthy that in an effort to attract attention and enhance the sales of their magazine, the publishers of *McClure's* have stooped to small business.

Immense numbers of people are interested, all over the country, in Christian Science. Thousands of good people belong to that church and accept its teachings, which in this free country is their privilege. They are entitled to a "square deal." A real history, telling only facts, will be widely read, but one which introduces "fakes" is unworthy the reading.

[From the *Westfield* (Mass.) *Daily Times*.]

So inaccurate does she deem the statements made in the opening article of *McClure's Magazine* for January, in what purports to be a "history" of the Discoverer and Founder of Christian Science, and the movement as well, that Mrs. Eddy has replied to the attack in person, and it must be admitted that she riddles the statements so that little is left of them. *McClure's* started off with a bogus picture of Mrs. Eddy and now follows it up with misstatements about her. The series of articles is not likely to have any great value.

See that no day passes in which you do not make yourself a somewhat better creature; and, in order to do that, find out first what you are now. Try to get strength of heart enough to look yourself fairly in the face, in mind as well as in body.—JOHN RUSKIN.

THE LECTURES.

OLEAN, N. Y.

Hon. Clarence A. Buskirk delivered a lecture Sunday afternoon [Nov. 25] in the Olean Opera House on the subject of Christian Science. He was introduced by Mayor E. D. Westbrook, who spoke in part as follows:—

Whether or not we are believers in Christian Science, we cannot fail to note the rapid growth in the number of its followers, and to be impressed by the sincerity of its workers. These facts alone would indicate something interesting and righteous in its teachings. As the world broadens and gets farther away from creeds and denominations, the more do people desire to know the truth. Christian Science is no longer an experiment. It is to-day recognized as one of the leading religious movements, and it appears to be a good every-day religion—full of cheerfulness and sunshine.—*Olean Times*.

CEDAR RAPIDS, IA.

A very large audience listened to an interesting lecture by Mrs. Sue Harper Mims at Greene's Opera House Sunday afternoon [Dec. 2]. She was introduced by Mr. F. F. Dawley, who said in part,—

The quiet, kindly, and beautiful spirit in which Christian Scientists pursue their aims and aspirations deserves the respect and admiration of the world. If all people would emulate this spirit, most of the "bitterness of life would give way to sweetness," and this alone would be enough to justify the Christian Science movement. However much we may differ on points of belief, it is certain that this movement is one that makes for greater peacefulness and serenity and beauty of character, and therefore greater effectiveness in true life. It removes narrowness and bigotry and brings breadth and hospitality of mind. In its strong and quiet growth it is destined to accomplish results for good which are yet undreamed of by the most of mankind; like one of those silent changes within the earth whose progress is not considered and not noted until it has lifted an island or a continent.

The Times.

JOPLIN, MO

Bicknell Young lectured on Christian Science for Second Church Nov. 6. He was introduced by Judge Dabb of the Circuit Court, who said in part,—

The triumph or failure of Christian Science depends, not upon dogmatic assertions in its favor by its adherents, nor the cheap denunciation and criticism of its opponents, but upon the truth contained in its teachings and their effect for the betterment of the human race. This will be tried in the forum of reason. All reasonable minds must admit that Christian Science is accomplishing great good in the world. Throughout our country this organization numbers among its followers thousands of our purest, ablest, and best men and women, whose greatest object and desire in life are to alleviate pain and suffering and purify and make better and happier the lives of our people. Certainly an authorized lecturer and teacher of this army of faithful workers is entitled to our most careful attention and what he says should receive our most serious consideration. While I am not a believer in the teachings of Christian Science, yet with others who believe as I do, I am only too glad to take advantage of an opportunity to hear a representative of this organization who is qualified to discuss the fundamentals of Christian Science and give reasons for the faith that is his.

Correspondence.

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ANDERSON, IND.

A large and intelligent audience greeted Edward A. Kimball of Chicago last evening [Dec. 3] at the Grand Opera House in his lecture on Christian Science. The introductory speech was made by Hon. M. M. Dunlap, ex-mayor, who said in part,—

Now, after almost two thousand years, followers of the same Master whose divine power, exercised by him and his disciples, caused the lame to walk, healed the sick, and gave sight to the blind, are demonstrating to the world that these infinite blessings are now as available to the afflicted of body and mind as when the Son of God and his chosen taught and wrought among men. It is not my province now, if I could, to discuss the belief and teachings of those who are known as Christian Scientists. There is one here whose mission it is to do that and who will perform that mission with rare talent and learning. To him it must be a comfort and help to know that neither here nor elsewhere is he voicing a friendless gospel, but one whose tenets are dear to multitudes wherever Christianity has reared its altars.

The truths of Christian Science, not new but newly practised, are filling the world with new light, new joys, and new hopes. To fast swelling hosts they have brought surcease of suffering, peace of soul, and a living knowledge of that love "which passeth all understanding." Christian Science takes nothing from the religion of other Christians, pulls down no pillar of belief based on the teachings of Jesus Christ, impairs no hope nurtured in love of God. If to these it can only add the strength of a completer understanding and a more fruitful faith, it will have fulfilled its exalted mission.—*Correspondence.*

ANN ARBOR, MICH.

Hon. Clarence A. Buskirk, who lectured at Frieze Memorial Hall, Dec. 3, was introduced by Hon. H. Wirt Newkirk, who said in part,—

I feel that in being present here to-night I shall learn something of a subject about which I know but very little; viz., Christian Science. Of course, like thousands of others, I have read more or less upon this subject, pro and con, and I have to a very limited extent conversed with members of your faith as to the claims made for your teachings; but I will say to you frankly that I have read of these claims and discussed these claims made by your adherents with a considerable degree of skepticism, based no doubt to a large extent upon ignorance of the tenets of your faith. As "one swallow maketh not summer," neither do the claims and professions of one or two individuals make a religion, and so, knowing that there are in existence about one thousand churches and congregations of your faith, and that your membership runs into the hundreds of thousands, I will say to you frankly that I am here to-night as an earnest, respectful, and attentive listener to words that I feel will be to me words of instruction, of education, and perhaps revelation; and words of hope, cheer, and encouragement to those who profess the faith and believe in Christian Science, based on the teachings of the Scriptures, which it claims to interpret, giving the Christ-principle in divine metaphysics, which heals the sick and the sinner alike.

Your professions have met the rebuffs and ridicule of the world since their inception. This you must have expected. It has been the history of all time that every new propaganda, whether of ethics, politics, or religion, has been obliged at first to overcome old established ideas and beliefs; each has been obliged to fight its way through a mass of ignorance, skepticism, and unbelief to a place and plane of its own. This your church has done. To this general rule your religion has been no exception.

You have accomplished these things by one characteristic that has seemed to fully dominate all your sayings and doings, and that is the intense faith you seem to have in what you profess; your unswerving loyalty to the tenets of your Mother Church, and your undying devotion to the teachings you advocate. This characteristic is commendable in all legitimate undertakings. It is the winning feature, the force that carries initiative through to completion. No better example of this sort of faith is found in the world's history than in the death of Jesus on Calvary's cross. All through his persecution, and to the time he spoke his last word, begging his Father to forgive those who were his assailants, he never surrendered at one single point the truths he had so long and so well taught among his fellow-men. He never relinquished in the slightest degree his unbounded faith in the promise of his Father in heaven, and became a martyr to that faith, to his belief in the truth, to the sincerity of conviction.

And so I say to you, my friends,—no matter what others may say or think,—you are engaged in the work of uplifting and bettering mankind. You may not follow the same course as others engaged in such work, but the ultimate results will be the same. The world will be the better; and with the faith you evidence, with the earnestness you have in the application of your teachings and belief, I see no reason why, in the near future,—actuated as I believe you are by the best of purposes and highest of aims,—urged on by this sense of duty and the enduring faith of true conviction to your cause and religion, you should not take your place on the high plane of ultimate success, and stand with the other great religious denominations known to the civilized world to-day.—*Ann Arbor Times.*

LECTURES AT OTHER PLACES.

The Hague, Holland.—Rev. Arthur R. Vosburgh, Nov. 17.
Clinton, Ill.—Edward A. Kimball, Nov. 22.
Quincy, Ill.—Mrs. Sue Harper Mims, Nov. 25.
Orangeville, Ontario.—Bliss Knapp, Nov. 25.
Minneapolis, Minn. (Fourth Church).—Bicknell Young, Nov. 25.
Illinois State University, Urbana (Christian Science Society of Students).—Judge Septimus J. Hanna, Nov. 25.
Sandusky, O.—Clarence C. Eaton, Nov. 26.
Chilton, Wis.—Bicknell Young, Nov. 26.
Guelph, Canada.—F. J. Fluno, M.D., Nov. 26.
West Chester, Pa.—Rev. William P. McKenzie, Nov. 26.
Zanesville, O.—Edward A. Kimball, Nov. 26.
Mechanicsburg, O.—Edward A. Kimball, Nov. 27.
Fort Madison, Ia.—Mrs. Sue Harper Mims, Nov. 27.
Plymouth, Wis.—Bicknell Young, Nov. 27.
Waverly, Neb.—Judge Septimus J. Hanna, Nov. 27.
Ottawa, Canada.—Francis J. Fluno, M.D., Nov. 29.
Estherville, Ia.—Judge Septimus J. Hanna, Nov. 29.
Weeping Water, Neb.—Clarence C. Eaton, Nov. 29.
Spencer, Ia.—Judge Septimus J. Hanna, Nov. 30.
Kenosha, Wis.—Bicknell Young, Nov. 30.
Bucyrus, O.—Hon. Clarence A. Buskirk, Nov. 30.
Burlington, Ia.—Mrs. Sue Harper Mims, Nov. 30.
Newark, O.—Edward A. Kimball, Nov. 30.

NEW PAMPHLETS.

Two new pamphlets have just been placed on sale,—"Christian Science: Humanity's Helper," a lecture by Prof. Hermann S. Hering, C.S.B., and "Christian Science: Its Nature and Purpose," a lecture by Bliss Knapp, C.S.B. Price: One copy, six cents; twelve copies to one address, sixty cents; twenty-five copies to one address, $1.15; fifty copies to one address, $2.25. Send orders to The Christian Science Publishing Society, 250 Huntington Avenue, Boston, Mass.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book does not consult nor read letters on disease. Writing to Mrs. Eddy *is not* prohibited. Take no notice of startling reports about Mrs. Eddy. Our Committee on Publication will be reliable on this subject. *Beware of counterfeit letters.*

A CARD.

THE article in the January number of *The Arena* magazine, entitled "The Recent Reckless and Irresponsible Attacks on Christian Science and its Founder, with a Survey of the Christian Science Movement," by the scholarly editor, Mr. B. O. Flower, is a grand defense of our Cause and its Leader. Such a dignified, eloquent appeal to the press in behalf of common justice and truth demands public attention, defends human rights and the freedom of Christian sentiments, and tends to turn back the foaming torrents of ignorance, envy, and malice. I am pleased to find this "twentieth-century review of opinion" once more under Mr. Flower's able guardianship and manifesting its unbiased judgment by such sound appreciation of the rights of Christian Scientists and of all that is right.

MARY BAKER G. EDDY.

[We are glad to give prominence to this card from our Leader, and to express our appreciation of Mr. Flower's able article, which pleads so strongly for justice and fair play. We understand that many who wish to obtain this issue of *The Arena* have been unable to procure copies at news stands, therefore all orders should be sent to The Arena Company, Trenton, N. J. The price is 25 cents.—EDITOR.]

THE ARENA.

SEVERAL years ago, after Mr. B. O. Flower had been forced out of *The Arena* and it was in the hands of persons hostile to him and, as he says, to "all the interests that had founded the magazine," there appeared some articles in it against Christian Science and its distinguished Leader, therefore it is possible that some Christian Scientists are under the impression that the management of *The Arena* is the same at the present time as it was when the articles referred to were published, and it is proper to state to our readers that this is not so.

Mr. Flower returned to *The Arena* subsequent to the publication of these articles, and we are informed that "no one to-day who is in the least interested in *The Arena* had any hand whatever in the publication or circulation of the papers in question." We take pleasure in making this statement, in order that the present editor and managers of *The Arena* may be relieved from blame which should in no wise attach to them. Mr. Flower is conducting the magazine upon the lines of clean, high-class journalism and we wish him the success which he deserves.

ARCHIBALD MCLELLAN.

"RESTATED THEOLOGY."

WE have had frequent occasion to comment upon the marked change in religious views which has taken place in the past thirty or forty years, during which time Mrs. Eddy has been a pioneer in the reconstruction of Christian faith. It has been very interesting to note the growth in liberality and the departure from outgrown creed and dogma which has characterized the statements of theologians of note on both sides of the Atlantic, and as Rev. R. J. Campbell of the City Temple in London has recently expressed himself upon what he terms "restated theology," some excerpts from an interview with him, cabled to the newspapers of this country, where he is widely known, will be of interest. He is reported to have said,—

"We object to the formal statements of belief which have distinguished the theology of the past. We object to ecclesiastical labels. . . . The lines of divergence between the old and the new go down deep. The starting-point of the new theology is the belief in the immanence of God and the essential oneness of God and man. . . . We believe man to be revelative of God and that God stands for the infinite reality whence all things proceed. Every one, even the most uncompromising materialist, believes in this reality. . . . The new theology holds that human nature should be interpreted in terms of its own highest form, and therefore it reverences Jesus Christ. It looks upon Jesus as a perfect example of what humanity ought to be in the life. In our limited human experience, so far as we are able to see, the highest kind of life that can be lived is the life which is lived in terms of the whole as the life of Jesus. . . . The new theology looks upon evil as a negative rather than positive term. It is a shadow where light ought to be. It is the perceived privation of good, it belongs only to finiteness. . . . From all this it will surely be clear that the new theology brushes aside many of the most familiar dogmas still taught from the pulpit. We believe that the story of the fall of man in a literal sense is untrue; it is literature, not dogma, the romance of an early age used for ethical instruction of man. . . . We believe not in a final judgment, but in a judgment that is ever proceeding. Every sin involves suffering, suffering which cannot be remitted by any work of another."

While Dr. Campbell said many things in this interview which seem to us to be not so far advanced as what we have quoted, we are glad to note his progressive views.

ARCHIBALD MCLELLAN.

"THY WILL BE DONE."

IT is almost universally admitted at the present time that Christian Science does heal the sick and ennoble character, but an effort is made to attribute this good result to the human mind. People are urged to cultivate "will-power" in order to rise superior to physical ailments, and they are told that thus are the cures wrought in Christian Science, when the very opposite is true. In Science we quickly learn that "what causes disease cannot cure it" (Science and Health, p. 188), and it is now seldom denied that disease as well as sin springs from the so-called human mind. Our text-book says, "Human will is an animal propensity, not a faculty of Soul;" it also says that "Christian Science silences human will, . . . and illustrates the unlabored motion of the divine energy in healing the sick" (Science and Health, pp. 490, 445).

It should be remembered that Christian Science is ever in harmony with the teachings of Christ Jesus, and nowhere do we find that he advocated the exercise or the cultivation of will-power as a means of maintaining or restoring health. On the contrary, he taught by precept and example that the human will must at every point yield to the Divine, before perfect harmony can be established. Most people have struggled long and vainly, in their efforts to be healed or to overcome sin through "will-power," before they were ready to come to Christian Science, and ready to pray understandingly, "Thy will be done in earth, as it is in heaven." In this Science they learn that God's will is the perfection of His every child, and that nothing has power to resist the influence of divine Love. They then find that the recognition of this truth brings to them health, harmony, and prosperity. The continuous attempt to exercise human will-power only results in what has not inaptly been termed a "keyed-up" state—the very opposite to the calm-

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ness and serenity which characterizes the true Christian Scientist, and which attracts so many to Christian Science.

Some very interesting testimony on this line appears in an Indiana newspaper, which tells the experience of a business man who had been forced into bankruptcy a few years ago despite his utmost efforts. The article goes on to say that in the following year he took up the study of Christian Science, and "from an aggressive, quick-tempered, and vindictive nature—a man who had given over the most of his life to an inherent desire to amass wealth . . . . he was transformed to calmer, better, and holier ideas." It is added that during the last five years he has paid in full the debts from which he had been legally released,—amounting to twenty thousand dollars,—having recently made the last payment. One of the firms to whom he had been indebted, wrote him, "We are very proud of your action—not so much on account of the money we are receiving as on account of the noble example you are setting to mankind in the discharge of a duty which should be considered as sacred between man and man."

The gentleman has, it seems, kept very silent respecting this demonstration of his understanding of the demands of Principle, but in a letter to one of these former creditors he says, "It is to be regretted that I cannot tell all mankind of the great peace and joy which have come to me through this act. If such were possible, I am sure the world would soon experience a decided commercial regeneration." The great Teacher of Christian ethics has said, "My yoke is easy, and my burden is light."

ANNIE M. KNOTT.

AN INCIDENT OF CHRISTIAN LIVING.

THE indifference of the great body of Christian believers to the healing significance of their faith grows more and more surprising as one comes to the realization that this indifference is maintained not only despite the Master's specific commands to his disciples,—which commands many have consented to believe were addressed to these individual followers alone,—but despite the fact that he distinctly represented his healing works to be the natural and inevitable fruitage of that ideal life of purity, right thinking, and aspiration, to the attainment of which every one will readily concede that he is called.

The universally accepted tenor of the Master's teaching affirms that the overcoming of sickness and sin is but the sequence of his consciousness of the Divine presence, power, and love, and none will deny that this God-consciousness is the very essence of true faith; that it constitutes religion, and that we are Christian only in so far as we exhibit such a loyalty to this Christ-ideal as makes our following of the Master apparent, a fact known and read of all men. Our Lord's thought respecting our exhibition of love and spiritual self-command, even under the most trying circumstances, is unmistakable, and its binding obligation upon all his followers has been unhesitatingly accepted by the unnumbered Christian teachers who have persistently tried to make it appear that the healing of the sick is not a reflex of faith and love, but of expert medical skill.

To illustrate: Jesus said, "Unto him that smiteth thee on the one cheek offer also the other; and him that taketh away thy cloke forbid not to take thy coat also." And later he added, "And nothing shall by any means hurt you." This can but mean that Jesus demands of all his followers a life which secures immunity from both physical injury and physical want; but who can even hope to measure up to these requirements in the matter of conduct, so long as he denies the possibility of annulling the asserted material laws respecting injury and want? Who can thus yield his other cheek to the smiter, his other coat to the highwayman, if he is not consciously able to demonstrate the power of Truth to heal both the sense of injury and the sense of need?

Christian Scientists have come to see how Paul, after having been stoned without the gates of Lystra until he was left for dead, could, through his understanding of Life as the present panacea for every human ill, rise up, walk into the city, and on the morrow set out again with Barnabas upon his world-ministry as if nothing had happened. They see, too, how, when suffering from the effects of "an injury that neither medicine nor surgery could reach," Mrs. Eddy, through her awakening sense of the availability of divine Truth, its power to break mortal fetters, could rise from the couch of invalidism well and strong. For them it has been made forever clear that thus, and thus only, is faith proved to be equal to human exigency. If we are not able thus to prove the nothingness of apparent injury and lack, how can we be indifferent to these things, as was Paul, "for Christ's sake"? The life of Christ Jesus could not have found its beauty and completeness apart from that spiritual apprehension which gave him lordship over the claims of material sense, and in his manifestation of authority over disease and every other expression of error he but illustrated the meaning and possibilities of the exalted life which it is certainly the business of every Christian man to live here and now.

We can never measure up to the requirements of this ideal life until we come to know Truth in a way which brings that freedom from the fetters of material sense which Jesus enjoyed and which he promised to all his disciples. The defeat of sickness and suffering is but an incident of the power which is to make for righteousness in the heart of every true believer,—this is the teaching of Christ Jesus which is again being declared and demonstrated in Christian Science.

JOHN B. WILLIS.

LETTERS TO OUR LEADER.

Fitchburg, Mass., Dec. 31, 1906.

Beloved Leader:—In the *Christian Science Sentinel* of Jan. 6, 1906, you published a statement entitled "Christmas for the Children," reading in part as follows:—

"Methinks the loving parents and guardians of youth ofttimes query: How shall we cheer the children's Christmas and profit them withal? The wisdom of their elders, who seek wisdom of God, seems to have amply provided for this, according to the custom of the age and to the full supply of juvenile joy. Let it continue thus, with one exception: namely, the children should not be taught to believe that Santa Claus has aught to do with this pastime. A deceit or falsehood is never wise."

The wisdom of these words was very forcibly brought to my attention yesterday. A lady, not a Christian Scientist, was calling at my home, and related the following incident: "On Christmas eve, some friends of mine supposed their boy to be sound asleep upstairs, and were busying themselves preparing a Christmas tree in the parlor below. Suddenly the boy appeared beside them, and exclaimed: 'There! Now I have found out about this Santa Claus business! There is no Santa Claus! Now, then, I want to find out about this Jesus business!' " From these remarks it is easy to see that the boy's faith in the genuine wonders connected with Jesus was more than ready to depart with his discovery of the fictitious character of the reputed wonders connected with Santa Claus. It is also evident that, if they are taught to children, the Santa Claus myths become a part of their religious concept; and when these myths are proven false, their faith in the teachings of the Bible and in the trustworthiness of their elders also receives a severe wrench, that may ofttimes count for much in the wrong direction in later years. Then how apparent is the wisdom of the remainder of your words, inspired Leader, in the same statement: "Too much cannot be done towards guarding and guiding well the germinating and inclining thought of childhood. To mould aright the first

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impressions of innocence aids in perpetuating purity and unfolding the immortal model, man in His image and likeness. St. Paul wrote, 'When I was a child, I spake as a child, I understood as a child, . . . but when I became a man, I put away childish things.' "

Your article on "The Significance of Christmas," first published in a New York paper, and republished in the *Sentinel* of Dec. 16, 1905, was read in a Wednesday evening meeting of our church three weeks before Christmas. As a result of this teaching and the timely reminder thereof, there was but little exchanging of gifts among the adult Scientists of this Field, and many expressed themselves in conversation, in the weeks following, as to what a burden of care had been lifted from them as a result of this courageous utterance from you, breaking in upon the crusted and conventional forms of society, and giving them the courage and adequate motive for discontinuing a practice that is becoming recognized everywhere as unduly burdensome. And there came to us the reminder of the eternity of the Christ, and the possibility of the enjoyment by us of an eternal Christmas, if we look for it not in materiality, but "in spirit and in truth."

Loyally yours,
G. A. KRATZER.

Antofagasta, Chile, Nov. 20, 1906.

Mrs. Mary Baker G. Eddy, Concord, N. H.

Beloved Leader:—To-day more than ever before I feel such a sense of gratitude to you for your consecrated life, which has led me to Christian Science, that I must express it, however inadequately; although these words may never come to your personal notice. An experience which I should like to relate—during the past week, through all of which I had such a sense of peace and confidence—has led me to write this letter to you. My husband, who is employed as chief assistant engineer on the railway here, was obliged to make a trip into the interior of Chile and Bolivia. He was in a private coach, with one of his assistants and a porter. This coach was attached to the pay coach, which goes once a month to pay the men along the line. As they were nearing the end of a day's journey, at dusk the train was assaulted by bandits, whose object was to rob the pay coach. They were seven armed men, who succeeded in getting away with sixty thousand dollars (Chilean), but as was most unusual, we have since learned, there was no loss of life. As soon as Mr. Minturn realized the situation he immediately declared that God was his protector, and knew that he was safe in His loving care,—and said that at the time he had absolutely no fear. Word was brought to me at half past ten o'clock at night, and although I was assured that Mr. Minturn was perfectly safe, I know that without Christian Science I could not have had that calm trust which it gives one, nor could I have retired with such a sense of peace and assurance as I had and rested quietly through the night. It is for this peace and trust and confidence, and for the understanding of God, even in a degree, and myself as His child, that I owe you, dear Leader, a debt of unlimited gratitude.

Lovingly, from your student's student,
ALICE G. MINTURN.

The Hague, Holland, Dec. 12, 1906.

Dear Mrs. Eddy:—On Saturday evening, Nov. 17, 1906, the Rev. Arthur R. Vosburgh of Rochester, N. Y., delivered the first Christian Science lecture in The Hague, Holland, in connection with our church here. About four hundred people were present in the Diligentia Hall, when the lecturer was introduced to his audience by a well-known barrister, who in very appropriate terms—for the one half in Dutch and the other in English—expressed his views on Christian Science and opened the evening. Mr. Vosburgh was listened to throughout with rapt attention during his clear and explicit statement expounding the teachings of Christian Science. The members of First Church of Christ, Scientist, in The Hague, rejoice in the uplifting which this their first lecture has been to them. From all parts of this little country they had come over to be present on the occasion. We all look forward with joy to the repetition of this new step, which has proved a most valuable aid to us all. With the new year we expect to enter upon our new quarters for the Sunday services, and also to commence the week evening testimony meetings. Our present meeting-place has become too small, our numbers having trebled themselves in the course of the last eighteen months.

With cordial greetings from the members of First Church of Christ, Scientist, The Hague,

I am, dear Madam, yours in truth,
I. I. HELSDON RIX.
Clerk of First Church of Christ, Scientist.

Asheville, N. C., Jan. 4, 1907.

Beloved Leader:—The postman has just brought in Mr. Farlow's letter and the package containing copies of your splendid, clear, concise, and wondrously Christian reply to the January *McClure's*. From the bottom of my heart I thank you for this. We knew that divine Love would meet the needs of this hour, and oh, how good God is, to have given us this from your own pen. It speaks volumes! It is in essence a complete and convincing refutation of all the silly falsehoods that have been hatched and printed of late. It shows your marvelous alertness, clear memory, and active mentality. It is an excellent literary production, and a model that I, as a State Publication Committee, am most grateful to have. My heart has gone out to you of late in unspeakable gratitude and love, and in deeper appreciation than ever before. Just think what it means to the world to have your example! It will lift the standard of mortals, clear the vision, disperse the mists, and reveal the greatest wonder of earth,—a consistent Christian Scientist.

This is a glorious hour. You are fast becoming recognized and appreciated as the greatest of religious reformers. We see in you divine Love blessing its enemies and reforming them. I can never be grateful enough for the privilege of following your wise, loving Leadership in this wonderful age. God bless and keep you.

With devoted love and gratitude,
ELIZABETH EARL JONES.

Scranton, Pa., Nov. 26, 1906.

Mrs. Mary Baker G. Eddy,
Pleasant View, Concord, N. H.

Beloved Leader:—The members of Second Church of Christ, Scientist, of Scranton, Pa., assembled for the purpose of taking the final steps previous to the union of First and Second Churches of this city, wish, as the last act of said Second Church, to express to you their love, loyalty, and gratitude for your priceless teachings and unparalleled example of devotion to divine Principle, which is illumining the world and has enabled us as humble followers to demonstrate in some degree that Mind "which was also in Christ Jesus," with signs following.

We thank you, dear Leader, for your loving humility and patient courage under persecution; and we praise God, who has raised you up to do His work. Our desire is that we may continue to be more obedient; more faithful in treading the path which you have trod before us, and which alone leads to divine harmony. God's choicest blessings be upon you.

Lovingly and gratefully yours,
LOUIS A. WATRES, REBIE E. WATRES,
SUSAN C. HOLLISTER, *Committee for the Church.*

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AMONG THE CHURCHES.

NEW HAVEN, CONN.

Agitation and discussion promote and induce inquiry, and it is undoubtedly true that, more than ever before, this is so in regard to Christian Science. It is true beyond all question that within the last few years the number of believers in Christian Science has increased greatly, and the Scientists will tell you it is because they demonstrate the truth, and their witnesses are those who have suffered and been healed; those who have been cured, both of disease and sin.

One year ago last October a few earnest and aspiring Christian Scientists organized Second Church of Christ, Scientist, which is a branch of The Mother Church in Boston. The first service was held in the hall in Chase Block, Nov. 5, 1905. It is a suggestive fact that last Wednesday evening the last meeting was held in this hall. But a little more than a year had passed since the church was organized. Night after night new faces were seen at these meetings; night after night new voices were heard thanking God and Christian Science for health of body and soul. Last Wednesday evening many an eye was moist, many a voice trembled, as the last word was said in the little hall which is no longer large enough to accommodate the number that attend. In future the meetings are to be held at Warner Hall, at the usual hours.

One who attends a meeting of Christian Scientists will be disappointed if he goes there expecting noisy demonstration and blind fanaticism. The solemn hush of the moments devoted to silent prayer, the modest and plain statements of those who express gratitude for healing, after the trusted physician had turned from the bedside of the sufferer, leaving no hope behind, induces serious thought and a desire to understand more of Christian Science.

Those who are strangers, and have thought lightly of Christian Science, if they take up Mrs. Eddy's book "Science and Health with Key to the Scriptures," and start to read the preface, will pause and give a second reading to these lines: "The time for thinkers has come. Truth, independent of doctrines and time-honored systems, knocks at the portal of humanity. Contentment with the past and the cold conventionality of materialism are crumbling away. Ignorance of God is no longer the stepping-stone to faith."

New Haven Journal and Courier.

CLEVELAND, O.

Third Church of Christ, Scientist, W. 25th Street and Mapledale Avenue, S. W., was dedicated yesterday [Dec. 30]. There were three services, marked by a large attendance. The new structure has been built within six months. The afternoon address was in part as follows:—

Christian Science is a desirable factor in every community, for it heals the sick and teaches them how to carry this healing word to others, and destroys poverty. As a certain philosopher has said, "The noblest charity is to prevent a man from accepting charity; and the best alms are to show and to enable a man to dispense with alms."

Christian Science is absorbing the attention of cultured and thoughtful men and women throughout the world. It is a religion of love, the love that casteth out fear. Heretofore the Bible has beeen a sealed book to many of us who have tried to live its precepts, but we have lacked the understanding. We now have a realizing sense that God has placed in our hands the "golden key" with which to unlock and appropriate its precious promises, and to know God as omnipotent, omnipresent Love.

This Third Church work began, as almost all Christian Science churches have, in a private house, where the attendance increased in three years to seventy or more, when a hall was secured. After two years' experimental work there, a church was incorporated. Now, after three years of organized effort, we open this building, or church home. May it prove the "open door" through which many shall pass from sense to Soul and lay down their burdens, of whatsoever nature, at the feet of Him whom to know aright is life eternal. To our sister churches in this city we express our gratitude for loving assistance, and may each and all who have contributed to the erection of this edifice in thought and deed receive many fold.

To our Leader, Mary Baker G. Eddy, who by her wisdom has installed the Bible and "Science and Health with Key to the Scriptures" the impersonal Pastor of all Christian Science churches, and who has given us through the Church Manual the privilege of adding this branch to the parent vine,—The Mother Church of Christ, Scientist, in Boston, Mass.,—we reverently express our loving gratitude. May the apostolic Church, wherein healing the sick as well the sinful was the chief corner-stone, be again reinstated throughout the world, and these members prove themselves true disciples, that the blessings they have received through the spiritual illumination may be reflected to whomsoever shall receive their ministrations.—*Cleveland Leader.*

CARMEL-BY-THE-SEA, CAL.

Four years ago, with the inception of this town as a summer and winter resort for many visitors,—including a number of noted artists, authors, poets, and musicians,—a few faithful students of Christian Science held services in various meeting-places. So crowded did these become, especially in summer, that other quarters were absolutely necessary; and divine Love provided for our wants.

Our Methodist friends, in a spirit of brotherly love which we greatly appreciated, this year tendered us the use of their church edifice—the only one in the village—for our regular services Sunday afternoon and Wednesday evening. The largest congregation of the season numbered forty-seven, visitors from many parts of the country being present. Our Wednesday evening meetings were unusually interesting, and the time allotted for testimonials well filled. Some splendid cases of healing in and about Carmel have also been the means of attracting attention to Christian Science and inquiry into its teachings.

At the beginning of the winter the Scientists met for Sunday services in a private cottage, which is now frequently taxed to its utmost capacity. A most helpful Thanksgiving service was held, so impressive and tender that several in testifying were scarcely able to speak for tears. Nineteen persons were present and twelve testimonies given.

Last summer two lots were purchased in one of the finest locations of the town, with a broad vista of sea and background of pines. Here in the spring we hope to build a church edifice to accommodate our growing congregation. Our building fund is started, and although still largely dependent on outside contributions, it shows already an encouraging increase.

E. B. MABURY, *Secretary.*

PICTURE OF THE MOTHER CHURCH.

The picture of The Mother Church which The Christian Science Publishing Society now has for sale is a half-tone reproduction, 12 x 15 inches in size, of a view giving the St. Paul Street frontage and Falmouth Street side.

The picture is mounted on a white mat, 21 x 25 inches, and will be sent to any address in a mailing-tube for fifty cents a copy. A dozen copies will be sent to one address for $4.50. Souvenir postals of the same design as the large picture are for sale at twenty-five cents per dozen.

Address all orders to The Christian Science Publishing Society, 250 Huntington Avenue, Boston, Mass.

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TESTIMONIES OF HEALING.

Six years ago, simply through the reading of the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, I was healed of rheumatic and chronic bowel trouble, besides poor eyesight. I had also suffered a great deal from female trouble, which seemed to puzzle the doctors; for with all the different remedies that were tried nothing seemed to alleviate it. During a period of nineteen years I was treated by six different doctors, and was always told that I would never be strong and must take the greatest care of myself. My eyes had troubled me a great deal while at school and after; I did without glasses as long as I possibly could, then had to go to a specialist, who fitted me with glasses and warned me never to use my eyes by artificial light.

After reading Science and Health for about a month I was surprised to find that I did not need my glasses and that my eyes were perfectly healed. In two months' time every one of the other physical ills had completely left me and I felt like one new-born. At that time I had never heard of any one being benefited simply by reading this book, so that I had not expected to be healed. I merely wanted to find out for myself what Christian Science is. When I compare those years of suffering, and the anxiety and expense that I then was to my family, with the past six years of perfect health that came to me through the study of our wonderful text-book, it is needless to say that words are inadequate to express my thankfulness.

ELIZABETH M. MCLEAN, Winnipeg, Canada.

From early childhood my wife was afflicted with an eruptive disease for over thirty years, for which she tried *materia medica* without obtaining permanent relief. In October, 1900, through curiosity, we ventured into Second Church of Christ, Scientist, of this city, and found the First Reader to be a friend of many years gone by. Later my wife called on her and decided to take treatment for her various afflictions, including a chronic disease of twenty years' standing, besides the trouble already indicated. I am more than happy to say that she is thoroughly healed of all her diseases; and what is vastly more important, she has been led by Christianly loving-kindness and patience to know her relation to God, and to understand the life, teachings, and works of Christ Jesus as a comprehensible verity. During her treatment it was kindly suggested that the study of "Science and Health with Key to the Scriptures," and attendance at the church services would facilitate and hasten her healing. Of course, as every decent man should, I accompanied her, more as an act of American gallantry than from enjoyment of the services. Soon, however, I noticed a change; I saw that she was responding to the treatment. With the keenest anxiety I watched the improvement. She asked me to read the text-book. I glanced over it, replying that it was too deeply metaphysical for me to comprehend, busy as I was at the time. Later on I took up the study, anxious to know how my wife had been healed, and if it was by divine Mind.

While studying the text-book, attending the services, etc., I experienced the workings of Truth in my own body. I had served in General Grant's Army of the Tennessee from May 26, 1861, to the close of the war, and exposure and hardships developed rheumatic trouble. I have lived on this coast thirty-six years, suffering more or less with this disease, which was becoming more severe in its attacks. In February, 1900, I was suddenly prostrated with sciatic trouble of an acute type; was for three months confined to the house, and was six weeks in bed, experimenting with *materia medica*. When able to walk with a cane, my physician told me that my limb was in a serious condition; that if I were a young man it might possibly be restored, but at my advanced age it never would.

I am happy to say that although five years older, for over three years I have not had a pain; the attenuated limb has filled out, and my weight is one hundred and seventy-five pounds. Concerning my present health, I can say that it was never better. Although I am now seventy-two, I cannot realize it. When I meet friends who have not seen me for some years past, they remark that I am looking as young and vigorous as I did twenty years ago. After wearing glasses for nineteen years, I laid them aside four years ago, and have never used them since. I was not treated for my sight, so I suppose it was part of "the redemption of the body" of which Paul speaks, and which comes to us through the study of the Bible and our text-book. I am writing this without glasses on a cloudy day. My wife has been so rejuvenated that she looks the young woman I married over eighteen years ago. She has good health, as have also our two boys, aged ten and thirteen; and with increasing happiness we are striving "for that Mind to be in us which was also in Christ Jesus" (Science and Health, p. 497).

FRANCIS W. FOX, Asst. Adjt. Genl., W. G. V., Houston, Tex.

I desire to express my gratitude for Christian Science, this wondrous truth. A little over two years ago, when seemingly a physical wreck, weighing only ninety-seven pounds, I turned to Christian Science as a last and only resort, and was healed. To the practitioners of *materia medica* in Los Angeles my healing was a source of great astonishment, and many have exclaimed, "Marvelous,—yes, miraculous!" About two years ago, being unable to get relief from material means, I turned in sore distress, and almost insane from the use of drugs, to God. I had for eight years suffered most severely from a complicated kidney disease and, as diagnosed by six of our most prominent physicians, after a thorough examination, a typical case of nervous trouble. For years I suffered without finding relief, and the last year, after losing all strength, I took morphine for the pain. The habit grew on me very strongly, in fact became my dependence. In connection with this drug I also used cocaine, and much as I desired to overcome this habit, my efforts were of no avail. In desperation my relatives made arrangements to send me to an insane asylum, even though they doubted if I would live through the ordeal.

Having been a trained nurse before my marriage, I knew that nothing material could remedy my condition. I, however, believed that all things are possible to God, and having heard that Christian Scientists healed through this knowledge, I determined to try the treatment. I consulted a practitioner and engaged a Christian Science nurse. I took my first Science treatment on the 22nd of June, 1904, and in one treatment all craving for the drugs was destroyed. The other few treatments given were to overcome the evil effects that follow the use of these drugs. For years I had been afraid to eat substantial food, but I gained twenty-nine pounds in twenty-eight days, and in less than three months I had gained forty-six pounds and was perfectly well. The trained nurse was discharged at the end of eight days, as I was then able to do anything required of me. I had used the drugs hypodermically, but practically every mark had disappeared in a year's time. The many doctors who had handled my case thought my healing marvelous, and I have received from three of them, who stand high in their profession, a signed certificate from each, testifying to the firm belief that I was healed through the application of Christian Science, from an apparently hopeless condition.

To me even this wonderful physical healing seems little in comparison to the spiritual uplifting which this truth has brought. In my former belief the Bible had been a closed book, and the sweet revelation of Truth was wonderful to me. I pray that my daily life may express the

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sincere gratitude I feel to God, and to our revered Leader, whose pure life enabled me to drink from the waters of eternal Life, bringing me hope, health, happiness, and "peace that passeth all understanding."

JOSEPHINE HEBBARD, Los Angeles, Cal.

[The statement of Dr. Hitt which follows is one of the certificates referred to by Mrs. Hebbard.—EDITOR.]

Los Angeles, Cal., August, 1905.

Mrs. A. H. Hebbard was apparently in a hopeless condition and I believe her recovery due to Christian Science.

MERRITT HITT, M.D.

Over two years ago I was attacked with a severe eye trouble, which was not only very painful but which the physicians pronounced dangerous. My old family physician, whom we had employed before accepting Christian Science, told me that my eyes would be irreparably injured, even if I did not lose my sight, unless I took medical treatment and wore glasses. Another physician also advised me to wear dark glasses, at least, as I was in the sunlight a great deal. Both these men were good friends of mine and their advice was prompted by the best knowledge they had as well as by a kindly interest. About the following September, while I was in this terrible condition, I was preparing a Mexican edition of the *Los Angeles Times*, and had three stenographers at work. My eyes were then so bad I could not read ordinary print, and a printed page looked like a piece of gray paper. One of my assistants would read my own notes and I would dictate back to the others the subject-matter of this work, which took me three months, and during this time I seemingly became worse. Nine months dragged by, in which I suffered all day and got little or no sleep at night on account of the pain and the fear that was fastening upon me more and more. I was constantly under Christian Science treatment, and divine Love, meeting every need, gave me the daily strength and inspiration that was necessary for my work. I was able to finish my newspaper work, even ahead of time and in a manner satisfactory to my employers. My wife and daughter helped me in Christian Science, and I was treated by a fellow-practitioner, and I am thankful that I did not give up Christian Science. I have never known the truth to fail when faithfully applied, and it did succeed in my case. Gradually I was able to read and write, and during the last three days of my treatment my recovery was so rapid that it startled us all, while making us very grateful. The more gratitude I had the sooner the demonstration was made, proving that we cannot suffer while we are grateful.

Many have been the occasions in my Christian Science experience that I have thanked God because we live in a day when such healing is possible, even after the doctors give up a case. I have been healed, in Christian Science, from asthmatic and stomach trouble, etc. I had medical treatment for the asthmatic trouble, until I could not be doctored any more, and I suffered equally in Kansas City, Vera Cruz, and Mexico, thus disproving the laws of altitude. When I was healed, I also disproved the claim of heredity, as I was said to have inherited this trouble from my father. It is now over four years since I had my last attack, which the usual remedy could not even relieve, and which I was afraid would kill me. The truth has, indeed, made me free from this distressing disease, for which the doctors could prescribe nothing certain. About one year ago I had a severe touch of ague, exactly like the old-fashioned sickness I had in New Jersey many years before; but when the old enemy reappeared last summer, it did not frighten me. It was met on the basis of Christian Science, and therefore met successfully in less than one week. It has never appeared since, and I feel free from it, as it had not been healed by *materia medica*. Chronic stomach trouble was healed by Christian Science treatment just as effectually. So far back as I can remember I suffered from catarrhal trouble and headaches, and finally the remedies which I constantly carried in my pocket, on the advice of physicians, failed to remove the distressing conditions. They were all healed by Christian Science. As these diseases left me they bore away on their dark wings much of the irritability and other moral evils from which I had suffered as long as I can remember, and it is for these spiritual blessings that I am particularly grateful to God, and to our Leader, Mrs. Eddy.

E. C. BUTLER, Mexico City, Mexico.

Even as a child my health was not good, and three or four years prior to my marriage it became so impaired that I was seldom quite free from suffering. After the birth of my first child my health became more seriously impaired, and but very few days together would elapse without a physician being called in to minister to my ailments. I continued to decline, slowly but steadily, and after an examination for the purpose of definitely diagnosing my case, the physician informed me that my ailments were of such a character that a cure was practically impossible and that invalidism was my future portion. True, he said there was a certain operation which if successfully performed might alleviate my condition, but that the operation was dangerous in its nature and uncertain in its results, and he would not advise it. Neither my husband nor I were satisfied with this opinion, and it was arranged with him that a celebrated specialist in women's diseases should be called into consultation. The specialist made an examination, and concurred in every particular with the opinion of our own physician. Some four years passed by, during which period many remedies, both mechanical and otherwise, were tried, but without any benefit. During this period we changed our physician, and the new one spoke very hopefully of the benefit to be derived from a certain operation, claiming to have performed it successfully on several occasions, and at last we determined that I should submit to it. The operation was performed, but only ill resulted from it. It took me quite twelve months to recover from its effects; the first three or four were passed under the care of a trained nurse; the next three were spent in the East, away from all family cares and duties, and it was not until the twelfth month that my health was restored to the condition in which it was prior to the operation. At this point the restoration ceased, and was not resumed until some five years afterwards, when I became interested in Christian Science. From that time forward my health improved, until in the course of about two years I became, as I now am, a normally healthy woman. I had also been a great sufferer from rectal, ovarian, and kidney trouble, for each of which I received years of medical treatment without benefit, but Christian Science cured me of all. The medical bills were large and numerous, and the payment for nurses, drugs, and medical supplies was also very onerous. Restoration to health under Christian Science did not cost me anything, as my case was undertaken by a lady who was actuated solely by a deep sympathy for me in my hopeless condition and a desire to raise me out of it.

MARY LUELLA VIVIAN, Winnipeg, Man.

Over eight years ago I had a severe case of sunstroke, and for the following three months suffered terribly with my head, back, and stomach. I seemed to be on the verge of nervous prostration. At different times I was treated by three of our best physicians, but they could do nothing for me and gave little hope that I would ever get well. In the mean time I was growing weaker, slept but little, and was completely discouraged. At this time a friend advised me to try Christian Science. I scoffed at the idea, but to please this friend I did try it, and to my great surprise and joy I began to get better almost immediately. Each day some of the distressing symptoms disappeared, until at the

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end of six weeks I had gained in weight and was thoroughly well. I have never had a symptom of the disease since; in fact I have had better health during the past eight years than ever before, and that without medicine. I give all the credit to Christian Science, and I consider it the greatest boon to humanity that has ever been discovered. God bless Mrs. Eddy for all that she has done.

F. T. Caughey, Detroit, Mich.

Over eight years ago I was healed by Christian Science of lung trouble in an advanced stage. For four or five months previous to my release from the disease I had rapidly been growing worse. The necessity of continuing the business in which I was engaged at the time, seemed so great that I put forth the utmost effort to keep up, but was finally unable to sit up at work the whole day, and grew so weak that it was difficult for me even to speak. We had called in no physician, having no faith in the ability of *materia medica* to meet the exigencies of this disease, as my father, who had gone with the same trouble, had tried every remedy known to medicine, as well as a change to a southern climate.

Early one morning I was awakened by what seemed a most alarming condition, and we felt the necessity of immediate action in some direction. While applying the simple remedies at hand, I overheard my mother give the order to call a Christian Science practitioner at once. I was surprised to hear her do so, but as I recovered from the attack, which was a very severe one, I began to feel that my mother had been wise in calling upon Christian Science for aid, for we had felt certain that material means were of no avail in the treatment of this dread disease.

The practitioner gave me treatment immediately, but did not call until two hours later. My first thought had been that I would be obliged to remain in bed the whole day, but contrary to my expectations, I felt so much stronger than usual that I arose at once and had been at work some time before the Scientist arrived. I continued to improve steadily, never experiencing any recurrence of the attack. I had always been considered delicate, but under Christian Science treatment, which extended over a couple of months, my health was built up in every way. In these eight years Christian Science has been to us all things in all ways, and I feel inexpressible gratitude for these many visible manifestations of Truth's power.

Mrs. Florence E. McGee, Alpena, Mich.

About six years ago I was a hopeless invalid. During the five years previous I had undergone a number of operations,—twelve, I think,—receiving lasting benefit from none. When Christian Science was brought to my notice I was very feeble, having been ill for some weeks, and it was without much hope that I decided to try it for one week before going again to the hospital. After three treatments every distressing symptom of disease had disappeared, though I was still quite weak. Treatment was continued two or three times a week for perhaps a little over a month, when I was told to come only when suffering. I did so at my next attack, and received immediate relief. This experience was repeated a number of times during the year; then for a year I was well, but finally had an attack. Another year of health and another spell of sickness followed, since which time—about four years ago—the old trouble has never appeared. My present good health is so apparent that only those who knew me during the years of suffering can appreciate the change.

M. A. Gale, Passaic, N. J.

In 1888 the premature birth of twins left me in a wretched physical condition, and from that time until August, 1900, I was never without pain. Sixteen years ago I was told by one of the physicians in Kentucky, then attending me, that while I might get along for a while without an operation, I could not avoid that ordeal at some time. For three years my sufferings were at times beyond description. Then I was told of a physician in Kansas City who was said to be an expert in cases such as mine, and the hope was held out to me that he might cure me. I came to Kansas City, and to my physical troubles other trials were added which prostrated me completely. I then put myself under this physician's care, and for one year he labored faithfully to restore me to health, that I might be in a position to be self-supporting and to carry on my chosen work,—that of nursing the sick. While I seemed to be much benefited by his treatments, he frankly stated that I could never be healed; and said I ought to be contented if I could give six months of the year to my work and nurse myself the other six. After a time my health began to deteriorate rapidly, until in the year 1900 I had lost all hope of ever being well, as at that time I was almost a nervous and physical wreck.

In March, 1900, I was told of Christian Science, but my ignorance and prejudice would not allow me to seek help from this source. In August, 1900, I sought the aid of another physician, who, after a thorough examination, informed me that an operation was not only imperative but must be performed at once; that the local conditions were of the very worst, and would produce fatal results, if the operation was delayed. He told me there was absolutely nothing that could give me any relief but the surgeon's knife; but my eight years' experience in nursing the sick had taught me that an operation of this character left the subject a nervous wreck, and this caused me to dread the operation. I longed for and desired health, and in my extremity I turned to Christian Science as my last hope, and in six months was a well woman. I was given two present treatments, the rest being absent.

Words are inadequate to tell of the wonderful peace that has come to me through my healing in Christian Science. I had never expected anything so good to come to me, and my heart is filled with gratitude to our revered Leader, Mrs. Eddy, for having been found faithful enough and pure enough to be made a channel through which God could speak to His people, and heal us of all our iniquities and of all our diseases. To-day I know, through my own personal experience, that Christian Science does heal the sick and reform the sinner.

Mrs. Anna P. Wilson, Kansas City, Mo.

When I was ten years old I had a large swelling on the side of my neck just under the ear. I was treated by an allopathic physician for over a year with no improvement. Internal as well as external remedies were used in the way of drugs, until finally the physician said that he would have to lance the swelling. This he did, but without beneficial results, so he lanced it a second time more deeply. This was equally unsuccessful, and he told my family that the only thing he could do was to perform a very serious operation, and that unless it was done the outcome would be serious. This proposed operation was questionable in two ways, for it was not a sure cure, and was also dangerous. My family would not consent to the operation, and at that time we heard of Christian Science. Two aunts of mine had been cured most wonderfully by it, and though it seemed vague and impossible then, my family decided to try it for me rather than submit to the operation. I was completely cured of that trouble, and during the sixteen years since I was first so wonderfully healed, the other members of my family as well as myself have been helped in countless ways and are rejoicing in the knowledge of Christian Science. I wish to say that my healing was slow. I was treated nearly a year in Christian Science before the cure was accomplished, but it was sure, and when compared

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to the length of time I had been treated with material remedies it did not seem long.

AVERY TRASK, Minneapolis, Minn.

The fall of 1895 found me a hopeless sufferer from a severe nervous trouble supposed to be caused by female weakness and a general breaking down of the constitution. Only those who have suffered with the same trouble can know what I endured. The doctor that attended me said I would never be well again. I told him I would rather die than live as I then was, if it were not for my little children, although I could not have them around me, as the least noise caused me much suffering. I could not see a single ray of hope until one day—how well I remember it—when my sister came to see me and told me of some healing that was being done by Christian Science. I had never heard of Christian Science before, but was ready to grasp at anything for help, so we decided that my husband should see if the practitioner would come to me. She came, and after a short talk and a treatment, she told me to get ready and go back to town with her. I felt that I could, but had eaten nothing that day as everything had seemed to distress me. The practitioner told me to eat anything I wished; that it would not hurt me. I did so, and then got ready and rode a mile on a winter day, stayed all the afternoon, and came home happy and uplifted.

Words cannot describe my relief, and my husband and children rejoiced with me. Since that time I have not taken any medicine or employed a doctor, and am in perfect health. The healing was instantaneous. I did not take over seven treatments, as I bought a copy of Science and Health to study. I can never be thankful enough for the blessings that Christian Science has brought to me and mine, for I have had many demonstrations of the truth in my family. Not one of my old ailments has troubled me, and it sometimes seems impossible to think I could ever have been in such bondage. There are many people here who know of my wonderful healing, and that I have been in good health ever since. I am rejoicing every day that this blessed truth came to me, for I find it is a present help in all kinds of trouble.—EMMA WELCH, Hurley, S. D.

In November, 1901, I was suffering from lameness caused by a fall two years before, which had left me a hopeless cripple, so far as medical remedies were concerned. The doctors had pronounced the trouble incurable, and they also said the knee joint was in a very serious condition. I had to walk on crutches, the limb being entirely helpless, and I also suffered intense pain. Just before coming into Christian Science the limb began to discharge, and this was diagnosed by one physician as a malignant disease of the bone. I was in great fear and distress, and it was in this condition that I turned to Christian Science for healing. I was relieved with the first treatment; in two months' time I discarded the crutches and walked with a cane, and in five months more I was healed entirely. During this time I was healed of an organic trouble for which the doctor had advised me to have an operation, also of chronic headaches. I am indeed grateful to God for Christian Science, and to its Discoverer, Mrs. Eddy.

MRS. CLARA E. PHINNEY, Jonesville, Mich.

When I first came in contact with Christian Science I was very miserable, for afflictions had fallen fast around me and life seemed a failure. My health had been very poor for fifteen years. I had suffered from extreme nervousness and severe heart trouble, besides having had a paralytic attack. I lived in constant fear of this last trouble. All this time I was paying large sums for medical treatment, but was growing worse, and received very little encouragement from the three regular doctors and one specialist who had treated me. I had been a church member from childhood, and during my sorest afflictions I received the deepest sympathy of dear and loving friends in the church; but their prayers, as well as my own, failed to benefit me physically. In 1889, to add to my sense of sadness, I came with my husband and children to live in Oklahoma, at that time a lonely and unsettled country. One year from that time I had occasion to spend several weeks with a friend living near Guthrie, who was a Christian Scientist. She was cheerful, happy, and loving, and I was at once impressed with the change in her disposition since I had last met her, before either she or I knew anything about Christian Science. Thinking that there must be some power in Christian Science, I at once joined her in the study of Science and Health, and the Lesson-Sermons, and read some of the literature. In the course of our conversation I learned of many blessings she had received from Christian Science, and all this appealed to my saddened sense in a comforting way. I accepted the ideas readily, and am thankful to say that for the first time in all these years my fears were quieted, and after receiving one treatment I felt like a new creature. I can best explain my relief by comparing myself to one who awakes from a bad dream to find that his suffering had not been real, but only a dream. This was fifteen years ago, and the happiest time of my life has been during the years following. Besides my own healing, other members of my family have been benefited. Words cannot express my gratitude to Mrs. Eddy for Science and Health, which is my "daily strength for daily needs."

MRS. KATIE TRABAND, Guthrie, Okla.

I had been an invalid for more than twenty years when in the summer of 1897 my attention was directed to Christian Science. During all this time kind physicians had done everything in their power to help me, but their efforts resulted in only occasional and temporary relief. They said that the digestive organs were diseased, and in part paralyzed, so that in all these years there had been no natural action. I also had stomach trouble in an aggravated form, and was never free from suffering. Being in advanced years, no one expected me to recover and I myself had about abandoned hope. In the winter of 1896 it was thought I could not survive till spring; but God spared my life, and in the summer of that year I began to read Christian Science literature. I soon received some benefit, and later had a few weeks' treatment. I was very quickly healed of the bowel trouble, and gradually, with a little help from time to time, the other ailments yielded and my health improved in every way, much to the surprise of all my friends. For years I have enjoyed good health, and now, at the age of seventy-four, I am a happy and grateful follower of the blessed truth as taught by our beloved Leader, Mrs. Eddy. I have also been healed of another most distressing condition, from which I had suffered for over fifty-five years.—CYNTHIA MASON, Rutland, Vt.

Until I was healed in Christian Science I could not even imagine how one would feel to have no sense of pain or weakness, as I had not been well from my earliest recollection. To-day I thank God for the realization of the health and strength which I reflect. I am deeply grateful to Mrs. Eddy for the revelation of Truth to this age, also to the dear friend through whose understanding of God's loving-kindness I was healed.

LILLIAN FIELD, Bradford, Pa.

To work out our life-problems, we need to add love; subtract hate; multiply good, and divide between Truth and error.—JANET T. COLMAN.

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FROM OUR EXCHANGES.

[*The British Congregationalist.*]

A new statement of the Christian verities was to be expected, because required. Those who thought that the old creedal conceptions would harmonize with the advancement of science, the knowledge of historical developments of philosophy and criticism, were living in a world of illusions. Religion and religious ideas cannot longer remain apart from the general thought of the age. The Church is no longer a garden, walled around to keep it from contact with the stream of human life, which flows through and thrills the hearts of men. Its teachings must be seen to harmonize with what is known to be true in science, history, and experience, and derive their authority largely from their meeting the deepest longings and most imperative needs of the human mind. So much may be taken for granted. A new theology is required, is being expounded and enforced, and it is for the leaders of theological thought, and, indeed, for all the followers of Christ, to seek to understand its postulates, truthfulness, and practical bearings.

[*The* (London) *Christian Life.*]

If we inquire what is the feeling which especially possesses the heart of Christ's true disciples when celebrating his nativity, the reply is, their profound consciousness that his religion is pre-eminently a religion of love. It inspires love of God and man, and in an eminent degree personal affection for himself. No other great teacher—Buddha, Zoroaster, Confucius, Socrates, or Plato—ever ventured to claim, or was able to excite, such warm love as the Saviour calls forth in the breasts of his devoted followers. This has been a marked peculiarity of his religion all through the centuries. Love is the very breath of its life. Remarkable, too, it is, that while it fills our minds with optimistic views of the universe and of human destiny, its optimism never degenerates into fatalism. It deepens our faith that all things are working together for good; and yet, so far from thereby making us indifferent or apathetic with regard to the evils or woes of the human lot, its quickening of philanthropic activity has no parallel beyond its own boundaries.

[Rev. W. H. Heppe in the *Pacific Christian Advocate.*]

Can men argue against the redeeming and transforming power of Jesus when they catch a vision of Christ in our lives? If we have nothing but an ecclesiastical Christ, a creedal Christ, a historical Christ, a theological Christ to offer, we shall mock the cry of the age and fail to win men for our Master. Men want to see the reincarnated Jesus. We must be able to say, "Come and see." We must represent—oh, how poorly at best—Christ. With profound humility we must be able to say: "Come, and see; in my spirit doth his spirit shine, as shines the sunbeam in a drop of dew." Paul says, "We are unto God a sweet savour of Christ."

[*The Universalist Leader.*]

What is needed at this time especially is the Christian religion lived out, Christianity in the practical life. Life is the great redemptive force of the world, and each of our lives is a constituent part of the lever with which the world shall be lifted up. If we would be truly Christian we must seek for a practical definition of religious working. There ought to be no distinction between things religious and things secular, for the spirit of religion ought to sanctify all our doings. Christ is best served, not by those who leave that state of life in which God placed them, but by those who endeavor to do each duty as ever in the Great Taskmaster's sight.

[*The Congregationalist.*]

Sin is the consciousness of the distance between one's ideal and what he knows he is, and it is keen in proportion to his longing to realize his ideal. Repentance grows deep and keen as we see in one whom we love what in our best moments we want to be, and learn that he loves us for what we can be, and that he would give us strength to be what he would have us be. Personal religion is realizing one's best possibilities. Christianity is finding one's ideal in Jesus Christ and doing his will in loyal devotion and clinging to him in growing love.

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"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

Vol. IX. No. 22.

BOSTON, JANUARY 26, 1907



A LADY WITH A LAMP SHALL STAND IN THE GREAT HISTORY OF THE LAND

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ITEMS OF INTEREST.

National.

The Canal Commission on the 12th opened bids from private contractors for the completion of the Panama Canal. Only four were received. The basis on which the contract will be awarded is a percentage of the cost of completing the work. Bidders are required to accompany their proposals with a certified check of $200,000, and the successful bidder is required to give a bond of $2,000,000. The Government expressly reserved to itself the control of sanitation and engineering, the right of rigid supervision of quarters and the subsistence departments and the department of materials and supplies, and, so far as the Panama Railroad is concerned, it expressly is declared that it could not wisely be turned over to the contractor. The work to be done by the contractors, therefore, has been confined to construction. W. J. Oliver of Nashville, Tenn., and Anson M. Bangs of 5 Nassau Street, New York, associated together, were the lowest bidders for the construction of the canal. They propose to do the work for 6.75 per centum upon the estimated cost. The other bidders were George Peirce & Co. of Frankfort, Me., and New York City, who offered to do the work for 7.19 per centum upon the estimated cost; the North American Dredging Company of Los Angeles, Cal., who offered to do the work for 8.2 per centum of the estimated cost, and the McArthur, Gillespie Company of New Jersey, whose bid was 12.5 per centum.

The question is before the Attorney General to determine whether the Government shall proceed in the courts under the provisions of the Sherman anti-trust law against a combination that is alleged to regulate the supply and control the price of coal in nearly every Middle Western State. Evidence in the case has been collected by the Interstate Commerce Commission, which first secured information in the matter in the progress of its inquiry into the causes for the shortage in the supply of cars on railroads in the Northwest. In his report following the investigation Franklin K. Lane declared that indisputable evidence has been found showing the existence of a coal combination; that it controlled the price of the product at some central agency, that it regulated the output and declined to supply dealers who refused to allow the price-lists made at the principal offices of the combination.

When the January Grand Jury of Hancock County, Ohio, came into court with its report last week the foreman handed down 939 separate indictments against the Standard Oil Company of New Jersey, the Standard Oil Company of Ohio, the Ohio Oil Company, the Buckeye Pipe Line Company, the Solar Refinery Company, the Manhattan Oil Company, and seven prominent officials. They are formally charged with being members of a trust for conspiracy against trade.

An extensive plan for the reclamation of swamp and overflowed lands will be considered at an early meeting of the Senate Committee on Public Lands. The scheme is advanced in a bill which provides for the establishment of a "drainage fund" from all moneys received from the sale of public lands in Alabama, Arkansas, Florida, Illinois, Indiana, Iowa, Louisiana, Michigan, Minnesota, Mississippi, Missouri, Ohio, and Wisconsin, except the five per cent set aside by law for educational and other purposes.

The story that the packing companies are to combine has been revived. It is said that the National Packing Company, organized four years ago as a holding company, will take over Armour, Morris, Swift, and Cudahy. Swartzchild & Sulzberger refused to enter the combine. The National Packing Company has already taken over the Omaha Packing Company, the two Hammond companies, the Lipton and Continental companies. A tentative capital of $500,000,000 will be subscribed for the combine.

The Interstate Commerce Commission has finished the taking of testimony in Chicago in the case of the Harriman System of Railroads. The rest of the testimony concerning the operations of the Harriman lines is to be taken at Seattle, Portland, and possibly San Francisco and New York. On account of the engagements of some of the members of the Commission it will not be possible for the whole body to meet in New York until the last week in February.

There are now in Maine 119 banking institutions with combined assets of $126,058,038, classified as follows: Savings banks, $89,681,144; trust and banking companies, $33,542,166; loan and building associations, $3,434,728. The gain in total assets over the previous year was $9,890,600.

The Ohio River recently cut a channel across the Big Horseshoe Bend between Evansville and Anderson and is now flowing through there. Evansville confronts the serious danger of being left five miles from the Ohio River.

A preliminary estimate of the production of gold and silver in the United States during the calendar year 1906 shows that gold reached a value of $96,101,400; silver, $56,183,500.

Foreign.

Enrique C. Creel, the new Ambassador to the United States from Mexico, has to his credit the inauguration of one of the most radical and effective saloon laws ever known in that country. The new law went into effect Jan. 1, and it has already worked a great benefit in the matter of effacing the low drinking places, closing up more than five thousand saloons in the State of Chihuahua on the very day it went into operation. One provision of the law prohibits intoxicating liquors being sold in grocery stores or other places which are visited by women. It is also provided that there shall not be more than one saloon for every three hundred and fifty inhabitants. No saloon shall be located within a certain distance of public schools and churches. All saloons must close their doors promptly at 10 P.M., and not reopen again until 6 A.M. They must close at 2 P.M. on Sundays and holidays. Governor Creel banished all forms of gambling from Chihuahua about two years ago. In former time and until Governor Creel took charge of State affairs all forms of gambling were conducted openly in every town and city in the State.

It is declared that Japan favors the submission of the question of disarmament to The Hague Peace Conference. Baron Jikuci, a Japanese scientist, asked about the sentiment in Japan on the San Francisco school question, said: "You can rest assured there is no danger whatever of war, as my countrymen would not be foolish enough to declare war with such a country as the United States over such an unimportant question. Believe me, we have more important economic problems to solve in Japan than the San Francisco question."

The contracts for the four additional battleships included in the French naval program for 1906, which were authorized just before the first of the year, have been placed and France now has six large battleships under construction. The new battleships will all be of 18,350 tons displacement and provided with turbine engines of 22,500 horse-power, capable of developing a speed of nineteen knots. They will mount the most powerful guns and be heavily armored.

At the ceremonies attending the recent opening of the new cotton exchange at Liverpool, the feeling of speakers was that the efforts already put forth for the cultivation of cotton in the British Colonies would ultimately make the British factors partially, if not wholly, independent of cotton produced in foreign countries, and the principal speakers seemed to have been satisfied with the progress already achieved in that direction.

Santo Domingo has reached agreements with all its creditor nations for the liquidation of the foreign debt. Similar arrangements have been made with domestic creditors. The total Dominican debt, the face value of which was $40,270,000, has been scaled down to $17,000,000. As adjusted, the foreign debt stands at $12,000,000.

Industrial and Commercial.

Skunks net an annual revenue to the State of Maine, so it is stated, of over $125,000. Nearly twenty-five thousand gallons of skunk oil are produced every year, the wholesale price now being $5 a gallon. A pure black skin is worth from $1 to $2, according to quality; striped skins bring from twenty-five to forty cents, while those with a part stripe bring from fifty to seventy-five cents. Striped skins are dyed and blended to make coats and boas and the black skins are used for muffs.

Professors Parker and Clark in their Columbia University laboratory last week explained the workings of the incandescent lamp which they have invented. The light has created a sensation in scientific circles and promises to revolutionize incandescent lighting. The invention consists merely of a new filament or coil to replace the carbon coil now in use in all incandescent lamps. It gives a lamp two or three times the length of life of the present standard lamp and gives the same amount of light with a third of the power.

The shareholders in the British Westinghouse Electric and Manufacturing Company, of Manchester, England, have consented to a reduction of capital to the amount of over $5,000,000. The losses are said to be due to the fact that the works at Manchester were laid out in the expectation of a great electrical development in Great Britain, which has not taken place, and so the works have been found too large. The works at Manchester are said to be nearly as large as those of the firm at East Pittsburg, Pa.

Plans are rapidly reaching completion for the formation of a new trust merger to be known as the American Silk Company. It is proposed to have a capital stock of $22,500,000 and to control a large percentage of the domestic output of dress silk.

A Philadelphian recently paid in Paris $9,000 for a 1722 Stradivarius violin.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

[From the *Cosmopolitan*.]

CHRISTIAN SCIENCE: AN IMPARTIAL ESTIMATE.

CHARLES KLEIN.

EDITORIAL NOTE.—While it is never an easy matter to arrive at an impartial, unprejudiced opinion upon any subject, the case of Christian Science presents some peculiar difficulties. Its beliefs are continually attacked and ridiculed by some species of humorists as well as by those whose interests are affected by the spread of its doctrines. The writings of its adherents have a quality that is undoubtedly obscure and confusing to the mind of the "outsider." The isolation of its Founder has furnished much striking "copy" for the daily press. Assertions and denials fill column after column, until it is impossible to feel that few, if any, real facts have been established.

From all the controversy, however, there stands out one fact which even the bitterest enemies of its doctrines cannot in fairness deny, and this is that Christian Science has unquestionably lessened the tragedy of life for many thousands of persons. A matter with so important a bearing upon human happiness can neither be lightly brushed aside with ridicule nor in other ways ignored. It is not the purpose of the *Cosmopolitan* to assist in the propaganda of Christian Science, but in the face of recent attacks upon its Leader and its beliefs, we feel that an impartial estimate from one who has experienced benefit from the practice of its principles may not be unwelcome to those who are willing and anxious to give a free and open mind to the judgment of its claims.

Mr. Klein, the distinguished author of the greatest successes of the past two theatrical seasons, who contributes the following article, has adopted the principles of Christian Science for his own health and happiness. He has related elsewhere his experience with Christian Science. Speaking of his attitude toward life and the consequences of that attitude before he investigated this Science, he says:—

"My highest ideals, my gods, were success, fame, wealth, beauty in externalized forms (art). I nourished anger, revenge, and envy, was easily offended, and brooded over supposed injury. According to the world's standards, I was rated a fairly good fellow, for I lived well within the pale of the civil and social laws—in short, I lived a conventional life. Thus I went on, and life was one round of mingled pleasure, pain, work, play, enjoyment, misery, health, and sickness—making existence a chaos, a self-evident contradiction, a burden. I often asked myself what was the object of my existence, what it meant. Theology, philosophy, and science had spoken in answer to my questions, but their replies had only increased my perplexity, and I endeavored to solve the problem of existence myself by plunging deeper and deeper into the game of mortal life.

"I was fairly successful in my profession (that of writing for the stage), and had no financial worries, but my health began to give way, my nervous system broke down, and in a very short time I counted among my assets liver complaint, insomnia, dyspepsia, nervous irritability, and a constant dread of some impending danger, an almost absolute hopelessness, which state made not only me but my family exceedingly unhappy. I consulted physicians, specialists, alienists, even druggists, as to the possible remedies for my multifarious diseases. I took nearly all their advice, and as much of their medicine as my stomach would stand. . . . Life was a living death, and death seemed to offer the only hope. Incipient melancholia set in, and I took a saddening pleasure, a morbid interest, in thinking of the joys of oblivion. Life had completely lost its interest for me."

In this despair a friend recommended Christian Science, and Mr. Klein consented to visit a practitioner, but he did not believe that he could be cured. The practitioner's first statements seemed arrant nonsense, but Mr. Klein resolved to listen, and then,

"with a marvelous exhibition of patience, the practitioner gently explained that God did not create evil, and has no consciousness of evil, for God is Love, Life, and Truth, infinite Mind, and that the recognition of this infinite Mind would destroy the false mental pictures that were manifesting themselves on my body, destroying my peace and happiness, and thus creating all my apparent woes. The word 'apparent' annoyed me. Why apparent? Was I not to believe the testimony of my own senses? To my utter astonishment he replied, 'No.' I asked him to explain, and he showed me a book, the title of which was 'Science and Health with Key to the Scriptures,' by Mary Baker G. Eddy. I looked it over, and thought it was a sort of ethical culture handbook. I said I would investigate it, and I did!"

As a result of treatment and a study of Science and Health,

"I gradually, indeed almost immediately, recovered my health, my peace of mind, professional and financial success, and happiness far beyond my wildest dreams, and I have never taken a drug nor consulted a physician since that hour."

This change in Mr. Klein's mental and physical condition is not a matter of opinion, for an overwhelming amount of testimony can be brought forward to substantiate it. He believes, and from his own experience he has every reason to believe, that thousands of unhappy fellow-sufferers may be benefited as he has been. Mr. Klein is not wanting in gratitude to Christian Science and its Founder:—

"When I see the depth of the pit of human belief and worldly knowledge, and then get a glimpse of the vast distance we have to travel in our journey from the material to the spiritual, a faint sense of the meaning of infinity is unfolded to me. When I think of myself as I was, in all my falsity (ignorance of my real self), trying to separate myself from God and from my fellow-man by imbedding myself in sense; when I think of the selfish motives and their inevitable punishments from which I have been rescued, I no longer wonder that Christian Scientists are so profuse in their expressions of gratitude to Mrs. Eddy. In fact, when I think of what Christian Science has done for me, and that it is through her we have received this truth, I feel that her great work for mankind is underrated rather than overrated, even by Christian Scientists themselves. I know that I have not yet sufficient understanding either to realize or appreciate its greatness."

THE generally accepted definition of "truth" is "conformity to a fixed principle—that which is true concerning any matter." It is safe to say that "the truth depends on or is arrived at by a legitimate deduction from all the facts which are truly material."

A comprehensive question that seems to be agitating the public mind to-day is, What is the relationship of truth to Christian Science, in what degree is that Science a true science, and how have the facts which appertain to that Science been arrived at?

The articles on Christian Science which are appearing from day to day in the public journals, magazines, etc., throw very little light on the subject because, for the most part, these articles are written by persons who have made only a superficial investigation of that Science or have submitted it to no personal test, relying largely on one-sided

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testimony, casual, critical observation, or on the say-so of members of other religious denominations, schools of medicine, etc., who may or may not be more or less prejudiced against it.

It is a fact that in the realms of journalism and literature, the fine and plastic arts, the sciences and professions, any person who undertakes to criticise or investigate, or to issue polemics of any nature in regard. to, the aforesaid subjects is expected to have some intimate knowledge of the subject he discusses, criticises, condemns, or praises. And yet it is a curious fact that not more than one person out of a hundred who write their opinions of Christian Science for the newspapers, magazines, or journals has submitted that Science to any practical test of any description by which he might be enabled to know its intrinsic value; when the hundredth person, who has tested Christian Science, writes, he invariably acknowledges it to be founded on Truth, and endorses all its claims. What should we say of an art critic who had never studied art, of a dramatic critic who had never studied the drama, of an essayist who knew nothing of ethics, morals, or economics, or of a psychologist who knew nothing of the relation of the mind to the body? Yet not one of the persons who have adversely criticised Christian Science has investigated that Science by the test of a personal application to himself or herself, or, indeed, by any practical tests of any nature whatever, but in almost every instance they have relied on a superficial examination of the facts of the case.

So, for the most part, the public reads merely the opinions, beliefs, and surmises of those who are in no position to judge whether Christian Science be true or false. How can we in the very nature of things deny the power of Mind to heal the body when we have successfully submitted our bodies to the test of metaphysical healing? I admit the position of the agnostic who acknowledges that he doesn't know, but I cannot see any logic or justice in the position of the man who denies because he cannot see, or hopes that it is not so because he thinks it is.

I must confess that I was in the position of the man who denies, until my health compelled me to put Christian Science to the test; and since then I have invariably found that good thoughts produce good effects, that the more I understand of the nature of God the more good comes into my life. Good thought is a vitalizing energy, and evil thought is a devitalizing reaction. Would I be in a position to write convincingly on the subject of Christian Science if I had not put it to as thorough a test as I did? Could I descant on its Principle if I did not apply that Principle to my own particular case? Could I deny the testimony of thousands of persons in favor of Christian Science unless I was in a position to state that I knew their testimony was false? What does it prove that I merely think it false? I must know, and how can I know unless I prove? To be honest to others you must be honest to yourself. So when I realized that evil thoughts produce evil effects the questions naturally arose: What is good and what is evil? What is true and what is false? And these are precisely the questions that Christian Science answers, and answers fully and completely, to the man who asks the questions honestly and not merely out of idle curiosity or for the purpose of carping criticism.

Nine tenths of the evil of the world comes through ignorance or false beliefs. A study of Christian Science removes this ignorance and destroys these false beliefs. The trouble with the world is not that it has too little faith, but that it has too much faith in the wrong direction. The world believes too much in the power of evil and not enough in the power of good. It believes in the power of money, in physical force, in self-will, in self-love, in the survival of the strongest and the consequent destruction of the weak. It believes in the power of hate, of cunning, of subtlety, and in the futility of love as a force or energy. As a consequence, evil predominates. Christian Science teaches the power of good and good only, the power of Mind and Mind only. It does not ignore disease, but teaches us to lessen the power of disease, and not to be afraid of it. It teaches us the health-restoring quality of sound thought, the antitoxic quality of Love and Truth, the dynamic energy of pure, hopeful thought unadulterated by fear of the poisonous germs of sin, disease, and death. Christian Science gives us hope, and it gives us health. How, then, can he who has never been to Christian Science for hope or for health, judge of its power in this or any other direction? A clean, unprejudiced view of that Science should at least enable one to realize that its objects are noble and elevating and fraught with infinite good to the human race.

It is not my intention in this article to bring to bear every argument for, nor to consider any particular argument against, Christian Science; but I cannot refrain from calling to mind at this point the barriers that the world always erects to stay the march of truth. People instinctively rebel against the overthrow of established conditions, because the world as a whole is mentally lazy, and refuses to think in any direction different from the one in which it operates. From time immemorial leaders of truth have been crucified, stoned, imprisoned, or otherwise maltreated. The prophets and leaders of thought mentioned in the canonical writings were hated, stoned, and murdered. Pathfinders, like Columbus, Galileo, Dr. Harvey, Morse, were threatened, jeered at, and imprisoned. The greater the truth the greater the unbelief, for the world adopts the line of least mental resistance. It prefers to believe what it already knows rather than what it does not yet know, and so, from a popular point of view, the truth remains untrue until time and custom have developed it into accepted truth. But it too often happens that the mob spirit which controls the unthinking world seeks to sacrifice the original thinker. After the sacrifice they think it over and adopt the reform, solacing themselves with the comforting idea that it was always true. In one sense, the world is right; truth is never invented. It is discovered or rediscovered; and at this point I should like to speak of Mrs. Mary Baker Eddy, the Discoverer and Founder of Christian Science. I have seen Mrs. Eddy, and have heard her speak. In appearance she seems to be rather tall and dignified, almost stately. As a matter of fact, she is not very tall, but she has the most impressive manner of any person I have ever met. It is an innate, dominating, spiritual individuality that asserts itself almost without effort. Her voice is the voice of one who knows, and not of one who merely believes. There is no hysterical gush, no fanatic spirit of ecstasy, but a calm, self-possessed, well-poised mental equilibrium that is remarkable in a woman of her years.

Whatever may have been the mistaken attitude of some of her followers in times past, there is no gainsaying the fact that Mrs. Eddy is sincere and earnest in the effort to do mankind the greatest service any individual can do; that is, to relieve it from the oppression of its daily existence, to found a system of ethics and rules of conduct that shall not only be a religion for Sundays and holidays, but for every second of existence from the moment of birth to maturity and beyond the grave—for all time.

Mrs. Eddy is enjoying the best of health, and is in excellent spirits, while her mental strength and her reasoning faculties are clear and as sound as a bell. I know her handwriting very well, and was really surprised only a few days ago, on seeing a letter from her, to note that her handwriting showed that she had a fine grasp, not only of the subject-matter in the letter, but also of her pen. Remarkable indeed, when we think of the busy life she is leading and the tremendous amount of mental work she has done and is doing! That one endowed with such extraordinary executive ability in organization, the most resourceful writer of the day on metaphysical questions, should still retain her mental grasp on the world's affairs is in itself a tribute to the efficacy of the Science she has discovered.

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especially if we remember that some forty odd years ago Mrs. Eddy was given up by *materia medica* as incurable.

Mrs. Eddy seeks seclusion, and for a good reason. Like all thinkers, she must spend a great deal of time in meditation; that is, in mental work. There is nothing mystical or mysterious about her solitude. She is really no more inaccessible than the head of any big enterprise. It will readily be seen that she is held in such great esteem by Christian Scientists that were the line not drawn rigidly, she would simply be inundated with visitors. Her simple home at Concord, New Hampshire, would be overrun not only by Scientists and those interested in Science, but also by multitudes of sight-seers and curiosity-seekers. She would have no time to attend to the multifarious duties of leadership, much less to the task of working out her own salvation. Christian Science is growing so rapidly, so many thousands are being added to the already large body, that new problems arise daily, and it is the consideration of these problems that calls for seclusion.

It may be interesting to note that Mrs. Eddy has no income except the royalty that accrues from the sale of her books. She receives nothing from The Mother Church, The First Church of Christ, Scientist, or from any of the branch churches. Her leadership is spiritual in every sense of the word; it is by no means political, and under no circumstances does she assume personal control. Her book, Science and Health, has made its own history. Through the ideas conveyed in that work thousands have been healed of various diseases, both functional and organic. I know personally hundreds of people who have been healed of various diseases by realizing and observing the truths written in "Science and Health with Key to the Scriptures," and many of my own immediate family have been healed of various ailments, and have otherwise benefited thereby. Every form of disease known to *materia medica* has been either destroyed or removed by the application of the Principle of Christian Science, and there is no doubt in my mind that a knowledge of this truth will elevate one's mental perspective to such an extent that, no matter what his position in life may be, it will increase his business or professional capacities and stimulate him to higher endeavor. Be his position high or low, he will receive a mental impetus, an elevation that will enable him to scale obstacles that at first sight appear almost insurmountable.

It is a mistake to suppose that Christian Scientists have no organized forms of charity, simply because their methods do not follow the conventional ruts. Christian Science enables one to obtain and hold positions that prevent the necessity for charity. It is real, it is permanent charity to enable the poor to avoid the necessity of asking alms. To enable the poor to help themselves is the most practical form of charity. That the healing in Christian Science should appear miraculous is one of the mistakes of the age. The rising of the sun is a miracle, but as it happens every day it does not appear miraculous. Wireless telegraphy is a miracle, but as the operation is understood it does not appear miraculous. If the Principle of Christian Science were better understood, the healing of disease through the dynamic energy of Mind would not seem miraculous. Those who criticise the truth do so because they do not understand it. The world's ignorance of the truth has always created a resistance to progress, and will continue to do so until universal consciousness is prepared to receive it.

The world is slowly beginning to realize that a Science of right thinking and right acting, a Science of happiness and of divine Love, a Science of Life and Truth, is the fundamental of a universal religion that blesses, that will continue to bless, that cannot help blessing, all mankind. The world will some day realize that Christian Science applies with equal force to all beings, races, and nations; that it is hampered by no creeds, dogmas, or rituals: that it subscribes to no particular schools of medicine, isms, ologies, or osophies; that it is a universal truth that will bring mankind together in the bonds of brotherhood. But this can never be until men agree as to a standard of good, until men have one ideal, one God or good, one source of inspiration, one hope, one great Principle. This sounds like idealism, but it is practical idealism; it applies to the individual, to the nation. The uplifting of the unit is the uplifting of all, for what is eternally true for one must be eternally true for all. And this is what Christian Science is trying to teach and is teaching—good for all.

HOW CHRISTIAN SCIENCE AIDS IN BUSINESS.

JUDGE JOHN D. WORKS.

An intelligent, observant business man, and his equally intelligent and discerning wife, who knew practically nothing of Christian Science, visited one of our Wednesday evening meetings for the first time. The wife was in need of physical help which she could not get from medical practitioners. It had been suggested to her, and to her husband, that she could get relief through Christian Science. They went to the meeting for the purpose of learning something about it, but came away disappointed and took no further interest in the subject. It so happened that on that evening the testimonies ran mostly on the advantages resulting in business from the application of Christian Science, and from the visitors' point of view this seemed a very sordid and mercenary use to make of religion, hence their disappointment. Let it be understood that Christian Scientists look at this subject quite differently; nevertheless, the view taken by another intelligent and conscientious listener, not a Christian Scientist, may lead us to a more careful and Scientific consideration of the basis of our claim that the business man does find Christian Science a great benefit in his business, and at the same time teach us additional wisdom in the giving of testimonials of this kind, which are liable to be thus misconstrued.

To many, if not most people of the day, success in business results mainly from opportunity and ability to secure an advantage over the party with whom the business man is dealing, or over a competitor. From this standpoint the use of a religion, or any power it may give, to bring about greater success in business, would be to misuse and degrade the religion and subject the party guilty of the offense to the just charge of hypocrisy, meanness, and dishonesty. A profession of religion that could by any possibility be degraded to any such base purposes, would be entitled to no respect whatever; indeed the religionist, or pretended religionist, who parades his religion in his business and assumes the "holier than thou" atitude therein, is always subject to criticism and suspicion. But let us see if any such construction can justly be placed upon the uses made by Christian Scientists in the furtherance of their worldly interests and the successful conduct of their business affairs, or their attitude towards others in their business relations.

We cannot shut our eyes to the fact that in this day and age business is conducted largely on the theory of the survival of the fittest, involving necessarily the business right of the strong to oppress the weak, and often the assumed right to overreach and take every advantage, short of actual crime, in the effort to succeed. This reduces the rule of business to a merciless competition and bitter struggle, one with another, resulting in the success of one at the expense, often by the ruin, of another. It is a sad commentary on the business methods of a Christian people; and one cannot be surprised that any conscientious man should resent the attempt to bring religion into such a conflict. But Christian Scientists believe that business should not be conducted on any such basis. They believe that it should not be a conflict between men to gain advantage, the one over another. They believe that every attempt of a business man to gain an undue advantage, or to oppress or drive out of business his competitor, is unchristian and

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wholly unwarranted, under any rules of right and justice; therefore the aim and purpose of Christian Science is not to enter and participate in such a conflict as a party to it, but to avoid and overcome such methods, and to bring harmony and peace instead of discord and conflict into the business relations of men, as in all their other relations. It also tends to relieve business men of the cares and worries that beset them in a strenuous business life. It teaches that harmony and strict honesty and fairness in the conduct of a man's business superinduces freedom from care and worry, elevates the business itself, and commands success as a just reward for right living in the business world, just as right thoughts and conduct bring the just reward of peace, harmony, and health on the physical plane.

Our Leader says, "Honesty is spiritual power. Dishonesty is human weakness, which forfeits Divine help" (Science and Health, p. 453). If dishonesty forfeits Divine help, the spiritual power that comes from honesty of thought and purpose in business life just as certainly secures that help. It is a trite but wise saying that honesty is the best policy. This is one of the things that Christian Science is trying to teach the world. It is true as applied to every relation of life. Then what does it mean when a Christian Scientist says that his religion has helped him in his business? Certainly he does not mean that he is or has been divinely aided to succeed at the expense or to the detriment of his fellow-man, but that he has secured the Divine help by dealing justly and fairly with all men. One of two things has come about; namely, his knowledge of the teachings of Christian Science, rightly applied, has freed him from worry, fear, and discontent, enabled him to see with clearer vision, think more accurately, and act more wisely, thus meeting and overcoming the problems and difficulties that come to him, and assuring success; or, better still, it has elevated his moral standard of business duties and obligations to his customers, patrons, and competitors, thus bringing harmonious relations between him and them, elevating and improving his mental and moral condition, helping him to succeed as his just reward, involving increased confidence and trust in his honesty and justice, which is a sure road to success. Such business standards and practices must bring success, or we must confess that dishonesty and unfair dealing in business are at a premium.

More than all this, however, Christian Science emphasizes the fact that in the divine law there is no limitation, no lack of all that is justly and rightly due to mankind. God did not create man incapable of success. He did not create man to suffer want or privation. The sense of limitation which brings failure and want is of mortal man's making, and from this false sense comes ills of all kinds, including sickness and disease, which are certainly not of God's making. It must be conceded that if from the beginning of time the divine laws had been strictly obeyed, there never would have been any sickness or death, because these are beyond a doubt the result of ignorance of God's law and the violation of it. It is equally certain that if for all time business had been conducted in accordance with divine law, no such standards of business morals and success as that above mentioned would ever have obtained, and there would have been no conflicts, no oppression, no unjust competition, no dishonesty, and consequently no inharmony or discord, no worry, nor ruin of one to build up another; but all would have found success. It may be said that this is Utopian. Yes, it is, looking at it from the basis of the moral standards and business methods of the day, but not when viewed from the standard of true Christianity. It is Utopian in the sense that all things which stand for the absolute perfection of man and things are Utopian. But we do believe and understand that the true man is perfect, divinely created so, and that this perfection will ultimately be made manifest through Science.

There can be no reasonable doubt that wrong business methods have been one of the most potent causes of the poverty and want that should be looked upon as a disgrace to our civilization. Rightly distributed and used, nature has abundant supplies for all human needs. Therefore, Christian Scientists believe that poverty or failure is a disease which comes from wrong thought, and wrong conduct following the thought, just as sickness and other ills result from wrong thinking. If this be so, the remedy is simple. It is to restore the right thought; to teach mankind that God's children are not created to suffer from any cause whatever; that the one Father is the source of supply and that it is unlimited; that it is their divine right to have and possess all that is right and reasonable for them to have, if they live the true life and keep His commandments; and that no one else can deprive them of that right. This must be so, if the teachings of Jesus are to be believed. He says, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." In the beginning man was given dominion over all the earth; and that dominion may be exercised by every one who lives the right life and keeps the commandments.

Whenever the Christian Scientist can reach that mental and moral condition which knows no evil, no inharmony, no limitation in business, the problems of his business will be solved and his success be assured, and by the same Principle and means that his physical diseases and discords are removed, namely, the understanding of the allness of God, good, and the nothingness of evil. There is no discord, there are no failures in the divine method and economy. These are all the result of mortal man's ignorance and disregard of the divine methods and laws, and the errors resulting therefrom. These overcome, there will be no discords or failures in business any more than there will be sin, sickness, or death. Christian Scientists are working for this overcoming; and just to the extent that they succeed individually or collectively in the business affairs of men, just so far will business difficulties, worries, and failures be overcome. And to this end and purpose, and none other, can they expect or receive Divine help.

SELF OR SCIENCE.

GEORGE H. MOORE.

In response to an evangel so comprehensive as that of Christian Science, offering cure for every human ill whatever its kind, it is natural that men should ask relief first of all for their most insistent need; that the sick should seek health, the maimed to be made whole, the mentally discomfited for wisdom and comfort, and the sinner to find pardon. This is indeed the purpose and fruitage of true law, that our woes should turn us back from lawlessness and its calamities to invoke the control of law and its resultant harmony. To this extent our first steps in Christian Science are selfish. We seek its good for ourselves primarily, because we are weary of the husks of material life, and must have health and peace in order to work well, or to work at all, for ourselves or for others.

Our next step is greater than the first, if thereby we perceive that all healing in Christian Science is but incidental to a larger purpose: that the coming of the Christ to us, as at the first, is primarily to establish righteousness on the earth, and health as a result and reward of rightness. Learning this lesson, we for the first time approach the crisis of our faith, in that, having attained healing for ourselves, we must then rise above self through readjustment of our desires to the divine point of view, thus bringing them into accord with the larger purpose of God.

The crime of Constantine in the third century was that "having tired of fighting Christianity, he decided to use it," —to appropriate it as an instrument of state, to serve his own selfish end. The lesson of his mistake has tremendous import to-day. The world is tired of fighting against God,

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is sick of its desperate straits, is nauseated with its drugs and its dregs of life, and signs of capitulation are frequent. Unnumbered people eagerly crave the fruitage of Christian Science, though as yet unwilling to render due honor to her whose insight and effort have brought this fruitage to harvest, and though as yet they refuse to accept the message sent in the way of God's own sending. The Cause of Truth, when perceived as such, should command instant allegiance in an honest thought, and the question is therefore inevitable, What should be the next step, and what our part in it? Every such question propounded by Truth is urgent, in that it must be answered not only by us as individuals, but by every tribe and nation as well.

No stronger phrasing of to-day's issue or more dramatic setting and enforcement of its lesson can be drawn, than the one Mrs. Eddy has so effectively used in the story of Simon the Pharisee's dinner to Jesus the Prophet of Nazareth. (Science and Health, p. 362.) The self-sufficient Pharisee, willing to patronize but not to follow Jesus, and seeking him, as our Leader has said, "through material conservatism and for personal homage" (p. 364), unfolds a type of thought of singular interest to-day because of its current popularity. Self-seeking tolerance, feeding its insatiable curiosity as to the messenger of Truth, but ignoring or rejecting the message, deserves always the rebuke which the intruding Magdalene brought upon Simon. Meekness, humility, eager self-abnegation, and persistent searching for righteousness, brings to-day, as it did to Mary, the divine forgiveness. The simple dignity of Jesus, conscious of his spiritual integrity and of his right to honor as God's Messenger, commands our perpetual reverence and should incite our like regard for every divinely accredited witness to the same healing Truth.

The ensuing parable of the debtors, and Jesus' question, "Which of them will love him most?" brings the Pharisee's problem to us for our own solution. The sin of Simon the individual and of Constantine the emperor was the same, and this is the sin which sorely besets us to-day, if it tempt us ever to put self before Science; if it persuade us to restrict our application of humanity's best hope to service as a mere panacea for our personal ills or as subject-matter for our own mental delectation; if pride in our questionably rare discernment of Truth supplants what should be an eager longing to know and live more of Truth; if in a word it please us merely to conserve self rather than to serve God and His cause.

Material conservatism is the desire to conserve materiality, and its very warp and woof is fear. We have found it easy in our almost hopeless misery to trust God for our own uses. Are we also trusting Him to use us? Material conservatism is the very "tenacity of error" waging desperate defense of its own existence; it is holding to the old for fear of loss with the new, it is loving one's life but to lose it.

The desire for personal homage springs from pride, and all pride is the child of self-love. This misconceived sense of personal worth impairs our effort in service of the truth which has healed us, through fear lest we be misunderstood, underestimated, or rebuffed; for fear lest we lose our friends or position. It would cheat us of our full measure of gratitude and loyalty to our Leader, for fear lest we lose mental independence or our liking to drink at all founts, be they pure or defiled. At times, as perhaps with Simon, it puffs itself up in a shallow, patronizing tolerance for the sake of being thought modern, or feeds itself on intellectual curiosity which is not born of love of Truth and which leads one no farther than to the limits of personal advantage. Self-adulation no more befits the possessor of ten talents than it does him to whom was given but one; rather does the greater gift impose the greater debt of gratitude, of love, and of service.

We cannot read this material self into Science any more than we can make the kingdom of God a vassal state in the realm of our own selfish interests. The healing of Christian Science has attested to us the divinity of its service to mankind; this is its usual introduction and its inevitable fruitage, and will continue so to be and to increase mightily in power and in promptitude with those who worthily serve its behest; but it will not thus wax mighty with us as individuals unless we indorse in our lives its more significantly divine warrant, its impulsion to spiritual purity of life and thought, to fearless devotion to God and His cause, to the spirit of giving and of "loving much."

One quality possessed by Jesus and shared by the outcast Magdalene, but apparently lacking in Simon, was a deep and simple sincerity. Mrs. Eddy writes, "The purpose and motive to live aright can be gained to-day. These points won, you have started as you should. You have begun at the numeration-table of Christian Science, and nothing but wrong intention can hinder your advancement" (Science and Health, p. 326). Sincerity is a quality most admirable because it is expressed chiefly in deeds. It is a quality which dignifies and gives force to any intellectual equipment, be it otherwise rich or poor; a quality which takes us from where we first join hands with Truth and straightway leads us "into all truth." True sincerity is purity of thought and motive, which so leavens the life that it too becomes pure. It is honest devotion unmixed with selfish policy. It is the crucial test of a Christian Scientist.

If our consecration to Truth be directed by this straightforward sincerity, our every activity will echo the same spirit and power; we shall truly recognize God's place in His universe and no false sense of ownership, of authority, or of responsibility can harass or mislead us. Our times are in His hands and we shall realize our own place and work by making His thoughts our thoughts and His ways our ways. True sincerity, thus informed, leads us out of the narrow confines in which we contentedly aspire to enjoy but seldom or never to serve Science. It teaches us the vast difference between using God in our business and being used by God in His business. Even though for a time our daily routine of work may continue the same, the spirit in which we do it will be transformed, and it is the spirit rather than the external circumstance of our work that avails.

We can, if we wish, begin at once this more effective life by thinking more often of the influence of our words and deeds on the Cause to which we are debtors. We shall treat more lovingly the timid, doubting hesitancy of those uninformed of the realities of this Science. We shall never make display of our freedom from fear and disease, nor shall we inflame hostile mentality by what may seem to it to be cant phrase or presumptuous statement. In short, we shall make it no longer possible to include among the foes of our Cause the unwise and the selfseeking members of its own household; but shall live our lives and do our work in a quiet and confident helpfulness, trusting the Cause of Truth to God who guides and protects it.

On this plane of effort we shall learn that we have conserved our own welfare by serving the universal good which includes and secures our own; we shall individually grow as our great Cause is growing, and shall express in our lives the spiritual dignity and power which so characterized Jesus in all his work, and which is so wonderfully exemplified to-day in the steadfast and resolute fidelity of our great Leader. "The ways of Christianity have not changed. Meekness, selflessness, and love are the paths of His testimony and 'the footsteps of His flock'" (Rudimental Divine Science, p. 31).

Never mind whereabouts your work is. Never mind whether your name is associated with it. You may never see the issues of your toils. You are working for eternity. If you cannot see the results in the hot working day, the cool evening hours are drawing near, when you may rest from your labors. Do your duty, and trust God to give the seed you sow "a body as it hath pleased him."

MACLAREN.

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SELECTED ARTICLES.

[Editorial in the *Evening Express*, Portland, Me.]

CHRISTMAS.

Truth is eternal. It is inconceivable that the event which the Christian world celebrates, the anniversary of joy and gladness, was one which changed in any particular the facts of being. Truth was as real and as true before the birth of Jesus as it has been since. This must be so. With more or less clearness of vision the prophets and patriarchs of old were able to discern the truth. But through all the writings which we call the Old Testament, it is evident that the thinking men were looking forward to the coming of a day when Truth should be revealed more clearly to mankind. That day came when the son of Mary began his ministry. His coming changed no fact in the relation of God to men. The inspired writer says that in God "is no variableness, neither shadow of turning." If change was to be wrought by the mission of the Saviour, that change must be made in men. They must come to know Truth, a knowledge which it is promised shall make them free.

The world has been seeking after, groping for an answer to Pilate's question for all time. The Founder of the Christian religion made the answer plain, but the inconsistent minds of mortal men have sought to put interpretations upon his teachings to suit their own ideas, inclinations, and desires, until the religious world is mixed with isms and doctrines and creeds almost beyond disentanglement. Before men can get back to the plain, unvarished truth which Jesus taught, they must get rid of a lot of rubbish that has been gathering for centuries in their mental storehouses, and accept, in their simplicity and grandeur, the tenets of the Nazarene. They must learn to put into practice, in every-day life, the single sermon which he is known to have delivered, must learn to obey the First Commandment, to know that one true God and to follow none other, and to love their neighbors as themselves. Alas, that this should seem so difficult!

Through the long centuries that have elapsed, as men reckon time, since the revelation of Truth, it has passed through varying periods of obscurity in the consciousness of men. At times it seems to have been almost lost. But the dawn of better years is here. "Truth is unfolding." The spiritual idea is gaining ground. Men are learning that God is Spirit, and "they that worship him must worship him in spirit and in truth." The recent great religious awakening in this city is a helpful sign of the times.

[From the *Fairhaven* (Mass.) *Star*.]

LIBERTY.

At the Unitarian Memorial Church Sunday, Dec. 9, Rev. Frank L. Phalen, the pastor, preached a sermon on Christian Science, in which he sought to give the belief a "square deal." Mr. Phalen was for seven years located at Concord, N. H., as pastor of the Unitarian church there. He is personally acquainted with Mrs. Eddy, has held conversation with her, and holds letters he has received from her. . . . Mr. Phalen took his text from Luke, 4 : 18, 19. He said,—

There are many persons who forget that this is a land of liberty. There are many persons who know this is a land of liberty, but act and speak as if their thoughts, feelings, and conduct exhausted the entire scope of religious liberty. In short, we are constantly amused by the air and tone of the persons who appear to think that religious liberty in America was born to encourage their notions and to condemn the notions of everybody beyond their parish. Now I take great satisfaction in pricking that bubble of ignorance, and in calling attention to the fact that religious liberty in Massachusetts, in New England, in this republic, means liberty for every one,—liberty for the Hebrew, liberty for the Catholic, liberty for the agnostic, liberty for the free thinker, liberty for the orthodox, liberty for the heterodox, liberty for the aristocrat, liberty for the democrat, liberty to worship, liberty not to worship, liberty to be a Christian, liberty not to be a Christian. . . .

Now, I believe in liberty—and this morning I propose to defend very frankly the liberty of our Christian Science friends and neighbors. . . . I am glad they have these rights, supported by the courts, supported by the Bible, supported besides by every true American and every true Christian in this republic. I am not a disciple of Christian Science. There are times when I allow myself the liberty to criticise very freely both the doctrines and the conduct of my friends in that church. . . .

It is not necessary nor desirable for me to be a Christian Scientist; but it is necessary for me and for you and for every lover of liberty to stand for fair play, for equal rights, for Christian Science as for Unitarianism, or Episcopacy, or any other form of religion. In the act of denying liberty to our friends in the Christian Science church we deny liberty to everybody. . . .

I know Mrs. Eddy, and I do not know one single fact against her. I have read a lot of rumors, a bushel of lies, a ton of nonsense; but I will be just to her—I do not know one solitary thing against her womanhood, or her evidently serious and noble purpose to do good to humanity. I have never met, or seen, or heard of anybody who could prove in a court of law anything against her purity, her honesty, her spirituality.

I have observed with increasing admiration that though she is slandered and vilified in the Christian pulpit and in the public press, she has invariably maintained a gentle and a Christian spirit. Under the lash of tongue and pen she maintains a Christian womanliness. She practises what she preaches. This confirms my opinion that Mrs. Eddy, to speak very moderately and with a careful conservatism, is a remarkable woman. She is the most remarkable woman I know anything about in Europe or America at this moment. She is the best known woman. She has impressed her personality and teachings upon the world more than any other woman; and judged by the growth, the quality, and the influence of her disciples, her name will live longer in history than that of any other woman of this century. When her malicious slanderers are forgotten her name and fame will remain.

I say again, this is not the utterance of a disciple; but it is an attempt to be fair, to give a square deal, to show a Christian spirit; the same kind of spirit we would like our friends in other churches to show toward us. . . .

It is our business as honest, fair men, as Christians, as Unitarians, to see that our Christian Science friends have justice, have their rights, are upheld in the religion they prefer. In short, it is a part of our business to make clear that Christian Scientists shall be allowed to do as they please, —in spite of the minister, in spite of the creed,—just as long as they observe the law and a decent respect for the equal rights of others. Any Christian or citizen who takes any other attitude shows by his act that he ought to study both the Bible and the laws of these United States. I tell you the minister or the deacon, the pulpit or the newspaper, the street loafer or the shallow parlor butterfly who attempts to crush Mrs. Eddy or to stop the progress of Christian Science, might as well try to dam up Niagara with the five points of Calvin or the theology of Jonathan Edwards!

[Frederick Dixon in *The Times*, London, England.]

The letter of "F. E. H." contains an argument definitely advanced. I should be very pleased to answer him point by point, but as his objection traverses the field of Chris-

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tian Science and idealism in general, I am afraid my reply would demand more space than I could fairly expect. If, however, our critic will forgive me for putting it a little bluntly, the sections of his letter dealing with the influence of mind on matter are founded on a complete misunderstanding of the Christian Science teaching on this subject, a misunderstanding so complete indeed that a Christian Scientist might almost agree with his presentation of the facts. This comes out very clearly in the sentence in which he sums up this part of his argument, for no Christian Scientist ever spoke, or thought, or dreamed of charming away a tumor by a suggestion. It is just as much a misrepresentation of Christian Science to affirm this, as it would be a misrepresentation of Berkeleyism to insist that it taught that tumors could be charmed away by tar-water.

When he turns to the law of God in support of his arguments he opens up another enormous vista of thought. The Christian Scientist is every whit as insistent as is he, that a transgression of a law of God has its inevitable and natural sequence. Before, however, you can argue such a question you must first define law. "F. E. H." claims that God's law includes all physical law, but Jesus declared that any one with the faith of a grain of mustard seed could root up a sycamine tree, and replant it in the sea; and that any one who believed in him could do all his works—that is, walk upon the sea. If, then, the critic's definition is a sound one, Jesus taught that a man could break the physical law, which the critic assumes to be God's law, and the natural sequence would not inevitably follow.

Finally, it is not the purpose of Christian Science to persuade any one who has faith in medical science to eschew it. With that great race of men who have devoted their lives to the incessant struggle with disease on a material plane, they have no quarrel; but for themselves they conceive that they have found a higher and better way, —a way that leads not merely to the conquest of sickness, but to the conquest of sin; a way that binds up not only the maimed, but the broken-hearted; a way that leads out of the darkness of the valley of doubts and fears to the mountain-tops gilded with "the sun of righteousness."

[From the *Daily Times*, Stroudsburg, Pa.]

A most remarkable cure of rheumatism has come to light in this town, one which is unequaled perhaps in the history of non-remedy treatment, such as this appears to be. The subject in this case is Mrs. John Thomas, Jr., who with her husband has been visiting for several months at the residence of their son, Mr. John F. Thomas, the insurance man on Scott Street. Mrs. Thomas was almost a confirmed invalid when she came to Stroudsburg, was suffering intensely almost all the time, and unable to go about without crutches, indeed at times was bedfast.

A friend suggested that the Christian Scientists in this community would be glad to send a representative to visit with her, and after some time, more out of courtesy to a friend than anything else, a lady of this new faith was asked to call at the Thomas home. From that time on there were repeated visitations, and the Christian Scientist was closeted with her patient evening after evening, alone. They read the Bible together, and discussed many of the deeper things connected with their belief and theme. The tiny faith of the sick woman grew and grew, until finally she was able to move about, from chair to chair, without crutches. At last she could go out on the porch, and now walks all around without the aid of the crutches, which have been entirely discarded.

The cure has been widely discussed among the friends of the lady, and of course in the Christian Science Society, numbering many strong believers, the cure is clearly understood and is readily believed to have been the direct result of faith and an answer to prayer. Mr. and Mrs. Thomas and their son and his wife are happy, nevertheless, that the good mother has been relieved, and will willingly give credit where credit is due.

[Frank W. Gale in the *Santa Barbara* (Cal.) *Daily News*.]

It is a significant sign of the times that ministers of the great Episcopal Church are publicly acknowledging that Christian Scientists "manifest more faith in the power of the Christ than many who profess to be of the true Israel of God;" that they are now admitting what Christian Science has always taught, that the whole gospel of Christ includes healing the sick as well as the sinner; and that they are urging the revival of healing in the Church as a means of preventing their communicants from seeking for it and finding it in Christian Science.

It will not hurt Christian Science to have healing revived in the other churches, for it practically vindicates the teachings of Christian Science, which have always contended that the power of Christ is as able to heal now as it was when Jesus and his early disciples healed the sick and raised the dead. While other churches still cling to a material ceremony in their attempts to heal, Christian Science is proving daily that the power of God alone, without the aid of any material means, is sufficient through faith and spiritual understanding to heal and save humanity. Christian Scientists rejoice in any movement which will restore Christian healing in the churches, for they will then be fulfilling the great commission given them by Christ Jesus, "To preach the kingdom of God, and to heal the sick," even as Christian Scientists are doing to-day.

[George Shaw Cook in the *Kewanee* (Ill.) *Star-Courier*.]

It may be of interest to your readers to know that while Christian Science repudiates the belief that evil is the outcome of God or that He permits it to exist, or makes use of it in His plan of salvation of man, nevertheless evil does exist to material sense and must be overcome and destroyed by recognizing its true nature and thereby forsaking it. Christian Scientists understand evil to be an awful mistake, which will punish the individual so long as he entertains it, but which will become nothing when seen to be a worthless imposition and abandoned as such. What do you think would become of the human belief in sin if every one on earth could be induced to cease sinning?

[From *Vogue*.]

Although one may not be an adherent of the Christian Science Church, he must admit, as a matter of justice, that that institution has demonstrated in thousands of instances the helpfulness ethically to the individual of getting away from the total depravity ideal. And in this particular of minimizing the evil in life, the world at large cannot do better than to follow a wholesome system of encouraging latent good by expressing belief in it. How much happier the world would be if each one of us should take for his day's motto: Here's to the good that is in others, and the joy that I can bring them.

PICTURE OF THE MOTHER CHURCH.

The picture of The Mother Church which The Christian Science Publishing Society now has for sale is a half-tone reproduction, 12 x 15 inches in size, of a view giving the St. Paul Street frontage and Falmouth Street side.

The picture is mounted on a white mat, 21 x 25 inches, and will be sent to any address in a mailing-tube for fifty cents a copy. A dozen copies will be sent to one address for $4.50. Souvenir postals of the same design as the large picture are for sale at twenty-five cents per dozen.

Address all orders to The Christian Science Publishing Society, 250 Huntington Avenue, Boston, Mass.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book does not consult nor read letters on disease. Writing to Mrs. Eddy *is not* prohibited. Take no notice of startling reports about Mrs. Eddy. Our Committee on Publication will be reliable on this subject. *Beware of counterfeit letters.*

[From *The Evening Post*, Charleston, S. C.]

MAJOR GLOVER IN CHARLESTON.

[Our readers will recall that Mrs. Eddy spent a short period of her early life in Charleston, S. C., and they will be interested in the following item from a late issue of one of the newspapers of that city.—Editor *Sentinel.*]

The series of articles appearing in a leading magazine on the life of Mrs. Mary Baker G. Eddy, the head of Christian Science, has stirred the people of this sect to devote attention to the history of the Founder of the Church, and the Charleston Scientists have shown themselves no exception in the matter of study and research.

As a result of the efforts of a local committee the fact has been established that Mrs. Eddy's first husband, Mr. G. W. Glover, was a resident of Charleston for some years, his name appearing in the directories of that time, extending over a period from 1839 to 1842. The local committee has investigated the subject fully, and it developed that Mr. Glover came to Charleston from Boston in the later thirties, returned to Boston and married Miss Mary Baker, and with her came to Charleston, where Mr. Glover engaged in his profession as a building contractor.

Reports have been printed that Mr. Glover was a bricklayer by trade. He might have known how to lay bricks, and probably did, which should be a quality of every contractor, but Mr. Glover occupied a position of some prominence in the community at the time that he lived here, as evidenced by the records which the local committee discovered and reviewed, in their report of the life of Mr. Glover and their contribution to a much written of matter. During the time that the city directories showed Mr. Glover to have been a resident of Charleston, the records of the office of the register of mesne conveyance carry the name of Mr. Glover in two conveyances of real estate to him and thirteen from him to other parties. Mr. Glover owned a piece of property on Wentworth, near East Bay Street, among his holdings, and this was the place where he had his office during his residence in Charleston.

Mr. Glover was a Mason, being a member of the now defunct St. Andrew's Lodge, No. 10. He joined the lodge in 1840, and the records of the lodge, now in the archives of the Grand Lodge, show that Mr. Glover held an office in his lodge. This research among the records was made by a prominent Mason, interested in the subject, in company with Mr. John Harleston, who has the records in his keeping at the Masonic Temple. It was also shown that Mr. Glover was a Royal Arch Mason.

In the early forties Mr. Glover, who was known as "Major" Glover about this time, having probably been appointed on a gubernatorial staff, or otherwise given the title, left here to contract on some building work in Wilmington, N. C., and there he contracted yellow fever and died of the disease. He was buried at Wilmington, as the laws did not permit the transportation of the body of one who had died of this disease.

Much erroneous matter has been printed about Major Glover, and the research of the local committee is considered very interesting and pertinent at this time.

MR. KLEIN IN THE COSMOPOLITAN.

We are glad to publish on pages 371 to 373 of this issue, with permission of the *Cosmopolitan*, the splendid article by Mr. Charles Klein which appears in the February number of that magazine. The article is, as it purports to be, an impartial estimate of Christian Science, and Mr. Klein, by reason of his experience both before and after embracing this faith, is well qualified to write upon the subject. Christian Scientists should read this article, and we commend to them the advisability of giving a wide circulation among their friends to this number of the *Cosmopolitan*.

It is as necessary for the person who attempts to write about Christian Science to have a working knowledge of the subject as it is for the person who writes about wireless telegraphy, electric lighting, chemistry, or any other technical subject to have a working knowledge of his theme, and as Mr. Klein is possessed of this knowledge, his article is a valuable contribution to the current discussion of this much-discussed subject. The time when parties to a lawsuit were barred from testifying in their own behalf has long since gone by, and that such a rule ever existed is now a matter for wonderment. The chief trouble with the modern jury system is the exaggerated effort in many cases to find an impartial jury by selecting only those who know nothing of the case in hand, thus obtaining, in many instances, jurymen of less than average intelligence. It has been demonstrated to the satisfaction of most lawyers that the impartiality of witnesses and jurymen depends not upon their ignorance of the subject under consideration, but upon the mental and moral equipment of the individual. Mr. Klein has proved his competency not only as a witness, but also as a member of the great jury of public opinion.

Again, the person who assumes to impart information upon so important a subject as Christian Science should have at least one qualification for this task; viz., a demonstrable knowledge of its teachings sufficient to heal the sick and reform the sinful. This knowledge Mr. Klein possesses through several years of diligent and successful study of the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and his statement is worthy of the utmost consideration.

Mr. Klein's article is illustrated with a portrait of Mrs. Eddy, engraved from a photograph taken in 1887, and heretofore unpublished, which will be valued by Christian Scientists.

Archibald McLellan.

THE ONE THING NEEDFUL.

It is deeply interesting to read the many promises to the poor and needy which are to be found in the Old Testament, and when we come to the New, we have the assurance of the Master, "Your Father knoweth what things ye have need of, before ye ask him." To many, however, this implies that although the heavenly Father knows the need of His every child, He is not always ready to supply that need, a belief which is contrary to what is taught in Christian Science. According to Christ Jesus, our Father knows our need, but it is doubtful whether mortals themselves know what they really need. Jesus said to one who was "careful and troubled about many things," "But one thing is needful," and no earnest student of Christian Science would question for a moment the truth of this statement, or that the understanding of God was the "one thing" to which the Great Teacher referred. He knew beyond all doubt that the Father—"my Father and your Father"—was more ready to give than they were to receive, and his work was to open wide the channels through which the divine bounty might flow into the needy human sense. He knew that as God is Spirit the supply which comes from such a source must

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of necessity be spiritual, but he found the needy looking away from Spirit and spiritual things, and then as now, wondering why God did not hear their cries or answer their prayers.

Philip's confident assertion, "Show us the Father, and it sufficeth us," is often echoed at the present day, by those who, like this disciple, fail to see the Father in the very works to which Jesus pointed Philip. Had not the Master fed the hungry thousands by revealing Spirit, not matter, as the source of supply? Had he not met the even greater need of the sick, the sinful, the lame, the deaf, and the blind? Had not "women received their dead raised to life again"? All this Philip must have known, yet he prayed, "Show us the Father." Well might the Master say to all such as he, "But one thing is needful."

And this is the message of Christian Science to all mankind to-day—that our need is to know God, good, and to know Him for what He is, not as human belief has wrongly represented Him. There are many who ask, Why should God answer the prayer of a Christian Scientist when He has failed to answer mine,—has failed to supply my dire need of health or even hope? To this it may be answered that God waits to bless all without any exception, but this is a question of receptivity. Whatever be the human need, it can and will be met if we follow the wise counsel of our revered Leader, "Look away from the body, into Truth and Love, the Principle of all happiness, harmony, and immortality. Hold thought steadfastly to the enduring, the good, and the true, and you will bring these into your experience proportionately to their occupancy of your thoughts" (Science and Health, p. 261). No one can deny that this is strictly in line with the Master's teaching, for he said, "Take no thought for the body." Our supreme need is to know God, and to "hold thought steadfastly," as our Leader has said, to the Divine source of all good. Unnumbered thousands who have been lifted out of hopeless suffering through Christian Science, rejoice in knowing that "Divine Love always has met, and always will meet, every human need" (Science and Health, p. 494). Knowing this, we have but to turn to Divine Love, or as one has so beautifully expressed it:—

To Thee, then, with a bursting heart I turn,
And at Thy fountain stand, and hold my urn,
As aye I stood.

ANNIE M. KNOTT.

THE DEMAND FOR A SCIENTIFIC RELIGION.

IN an article appearing in the current *Homiletic Monthly*, a distinguished British scientist refers to a forthcoming "age of religion . . . when, divorced from superstition and allied with progressive knowledge, it will no longer remain for the solace of the few but will be recognized as a genuine power by the many, and become a vivifying influence among the masses of humanity."

Assuming that the phrase "progressive knowledge" stands for the outcome of the application of the scientific spirit to religious inquiry, we have in the above quotation a statement that but repeats that essential teaching of Christian Science which forty years ago was prefaced by Mrs. Eddy with the awakening words, "The time for thinkers has come. Truth, independent of doctrines and time-honored systems, knocks at the portal of humanity" (Science and Health, Pref. p. vii.).

Gradually, but surely, the world is coming to see that individual and organized religious progress is to be realized only as we escape from superstition and are loyal to the requirements of scientific demonstration as a test of truth, and when we remember to what extent considerations for tradition and for personality—the mesmeric influences of venerated beliefs and sectarian shibboleths—have shaped the course of religious history; when we recall what heresies and horrors have grown out of human pride and lust for power; when all the foolish and frightful apparitions of the Christian past array themselves before our thought, then we begin to understand what it would mean to have a church, a Christian life, and an individual conviction which is undistorted by superstition and which is established by scientific demonstration, and how great will be the revolution in thought which effects this end.

It is apparent that as Truth dispels error in human consciousness Science will supplant sophistry; and since Truth is one and its manifestations are orderly and demonstrable, it will ultimately be seen that this Science is universal and all-inclusive. To this stupendous and far-reaching conclusion the teaching of Christian Science inevitably leads its every sincere and faithful student. It is only as we seek this truth—not that we may buttress a creed or make good an argument, but for Truth's sake alone—that we prove ourselves worthy of the Christian name and in harmony with Christian ideals. Undemonstrated belief inevitably comes to be but a derelict upon the great seaway of spiritual progress,—a drifting menace to the innocent, the unthinking, and the illogical.

While, however, Christian Science is entirely in sympathy with the demand for a scientific Christianity, it is entirely at variance with the methods of those who are hoping to reach it through the channels of material investigation. The crucible and the test-tube have made invaluable contributions to humanity's advance, but the study of the physical sciences has not led men to righteous living and to God; on the contrary it has led many of its devotees into the agnosticism of irreligion. In bringing his students to an apprehension of spiritual things, the greatest of teachers guided them by an entirely different course. It was in the revelation of spiritual truth respecting God and His universe, including man, and in the demonstration of our possible spiritual sovereignty over sin, sickness, and death, that Jesus disclosed the philosophy of true living, the true way of mankind's advance. He thus established a religion which was to be saving because scientific: and this Christ-idea is identified to-day in Christian Science.

JOHN B. WILLIS.

LETTERS TO OUR LEADER.

Colorado State Prison, Canon City, Dec. 30, 1906.

Beloved Teacher and Leader:—I consider it a pleasure as well as a duty to give to the world my feeble testimony in addition to the many already given in behalf of Christian Science, remembering the words of Scripture, "With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." Let me say in the beginning that I took up the study of Christian Science not because I was subjected to any physical ailments, but rather because I felt the need of a spiritual help, having come to the conclusion that my former life had been utterly useless and wasted. Up to a year ago I was considered by the world at large not only a degenerate but a criminal as well, living in the illusion, now to me very foolish, that life was not worth living except in sin and pleasure. This illusion and the stress of circumstances placed me behind prison bars for a long term of years; but if I understand aright the teachings of Christian Science, the errors of mortal mind are necessarily subjected to punishment and even confinement.

The study of Science and Health has convinced me, or better said, I now fully understand, that "it is our ignorance of God, the divine Principle, which produces apparent discord, and the right understanding of Him restores harmony" (Science and Health, p. 390). I also understand now the true meaning of the last line on page 391: "You can master sin through divine Mind," because divine Mind knows nothing of sin. Whilst I candidly admit that there

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is as yet a great deal of materialism in me, I can, nevertheless, feel myself drawing nearer the chemicalization spoken of on page 168, line 31: "The process which mortal mind and body undergo in the change of belief from a material to a spiritual basis." Poor mortal mind can never realize what Science and Health has done for me and the world, and I shall always believe that you must have been inspired by divine Mind when you wrote the same. I can honestly say that many of the vices which heretofore have seemed to give me pleasure, are now positively repugnant; and surely the religion which can do that much for one who has been depraved and steeped in crime as I have been, must be a true religion, based on God, good. I say it not as a boast, but rather in shame, that I do not think it possible for any one to have been more corrupt than the writer of this testimony, but I thank God—Life, Truth, Love—that it is now impossible for me to fall into like errors again.

I shall never cease to thank the great divine Mind for the light which He has shed on poor humanity, and from the bottom of my poor heart I thank you for the great help which you have given to all who realize that they have been in need of spiritual help. Allow me to say in conclusion that in the future I shall always bear in mind the beautiful words of number 37 of our Hymnal:—

Be true and list the voice within,
Be true unto thy high ideal,
Thy perfect self, that knows no sin—
That self that is the only real.

Humbly and respectfully,
RUDOLPH KNUR, No. 6228.

New York, N. Y.

Beloved Teacher:—I am so glad you answered that article in *McClure's Magazine*. All sensible, peaceful people, who love truth and justice are delighted with your straightforward statement of facts. It is an awful thing that a prominent magazine like *McClure's* should publish what purports to be your history without first submitting the manuscript to you. It is past belief that they could give prominence in their columns to what is so plainly and unmistakably the work of your enemies. I should like to tell the world what I know of your disposition,—the sweetest, most loving, gentle, tender, and forgiving,—the most Christlike nature; always ready to succor the needy, raise the fallen, given hope to the oppressed, and bring comfort to the sorrowing. Oh, if I could only tell half what I know and feel concerning this matter, those who would misrepresent and traduce you would hang their heads in shame. Have you not forgiven more than "seventy times seven" those who would malign you! But God and those who love you know who and what you are, and will carry the light of that knowledge to all who love the truth and want it. Your loving and loyal student,

ANNE DODGE.

Leavenworth, Kan., Oct. 13, 1906.

Dear Mrs. Eddy:—In reading again your article, "Reformers" (Miscellaneous Writings, p. 237), I noted the words, "What has not unselfed love achieved for the race?" I thought, How true; there are people now, all over the world, testifying of benefits obtained through the unselfed love of Mrs. Eddy. We also know, dear Leader, it was you who labored for the establishment of the Cause which is filling our lives with infinite blessings,—health, virtue, and heaven. I am one of the many who are rejoicing in the truth that has been revealed to this age; knowing that it is the same truth which Jesus taught, and of which he said, "Ye shall know the truth, and the truth shall make you free." My heart goes out daily in thankfulness to our Father-Mother God, for giving us you, our beloved Leader, and I am earnestly striving for more of that Mind to be in me "which was also in Christ Jesus."

Lovingly your student's student,
LILLIE D. STORM.

Chicago, Ill., Nov. 26, 1906.

Mrs. Mary Baker G. Eddy,
Pleasant View, Concord, N. H.

Beloved Leader:—At this season when the thought turns to God, in gratitude for His manifold blessings during the year past, mine would turn reverently and lovingly to His greatest of all gifts to this generation,—Christian Science,—as given to us by you, His chosen Leader. As memory dwells on the years filled with blessings which have come to me through our loved text-book, "Science and Health with Key to the Scriptures," I can but bow my head and thank our "Father-Mother God" for the unspeakable gift. Your pure, patient, loving, dignified life-work stands high above that of all other leaders, pointing the true way to know our God by a living example.

Very gratefully your humble follower,
BONNIBEL REYNOLDS.

Gunston, Va., Nov. 5, 1906.

Mrs. Mary Baker G. Eddy.

Beloved Leader:—"How beautiful upon the mountains are the feet of him that bringeth good tidings, . . . that bringeth good tidings of good, that publisheth salvation." The love and gratitude for all you have done in your unselfish and devoted effort to bring us into the understanding of Truth can never be expressed in words. For eight years, though slow to apprehend the truth, Science and Health, "Miscellaneous Writings," and your hymns have been a never-failing source of encouragement and help,—mentally, morally, and spiritually,—and have enabled me many, many times to overcome sickness and sin.

I am most thankful.

Very faithfully,
JESSIE JENNINGS KESTER.

Baltimore, Md., Dec. 10, 1906.

Beloved Leader:—I turn to you to-day with loving gratitude for the unfoldment that has come to me during the last year through your treasured messages of Dec. 16, 1905, *Sentinel*,—"A Question," and "The Significance of Christmas." In the light of these, your heartfelt poem, "Christ and Christmas," has been illumined as never before; and a clear abiding sense is with me that Christ and Christmas cannot be separated. For all that has come to me I am grateful, and a deep sense of joy is with me, as I have seen you, under recent trials, bring out so perfectly the fruits spoken of in "The Significance of Christmas," also the meaning of the words from Revelation quoted in your "Christ and Christmas," "And I will give him the morning star."

Lovingly, gratefully yours,
ALINA PORTER.

San Francisco, Cal., Dec. 10, 1906.

Dear Mrs. Eddy:—In answer to my first appeal to God for help, in a desperate hour, Science and Health was handed to me by a lady who was practically a stranger to me. I had not known before that such a book existed. Through its study I am being delivered from my "destructions." I do not know how to express my feelings, but with eyes full of tears and heart struggling to be grateful, I thank you. God bless you. C. S. ROGERS.

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THE LECTURES.

NEW YORK, N. Y.

On Jan. 4 Hon. Clarence A. Buskirk delivered a lecture in First Church of Christ, Scientist. The attendance was unusually large. There were perhaps two hundred and fifty standing, in addition to the twenty-one hundred seated, and to an extent unusual the audience was composed of non-Scientists, probably eighty per cent. The introduction by Hayne Davis was in part as follows:—

Since men began to communicate thought to each other, the supreme question has been, What is Truth? Nineteen centuries ago the perfect embodiment of Truth, in the person of Jesus the Christ, appeared before the judgment-seat of the Roman empire to answer charges preferred by those who esteemed themselves as the chief personalities of their time. During the examination by Pilate, the prisoner said,—

"To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice." Pilate replied by asking, "What is truth?" But he did not wait to hear the answer from him who had come to make answer to precisely that question. He turned to hear and to effectuate the voices of envy and ignorance. And, though Pilate gave sentence that Jesus should be crucified, he was compelled to admit that he found no fault in him.

Among other things, this prisoner had said, "Heaven and earth shall pass away, but my words shall not pass away." He never recorded any of his words, and all the power of the world seemed then to be embodied in the Roman empire; but that empire has vanished away, while everything that he foretold has been, and still is, coming to pass, in due order and at the punctual time.

The heaven and earth, as seen by the people of that era, are passing away, but his words are not passing away. They defied the centuries; they stretch away to the past; they will control those who reach forward into the future. The hour has already struck when the Christ cannot be crucified; when the truth declared by the Christ cannot be ignored; when no one can safely teach, in the name of Christ, that which the Christ did not and cannot utter, because it is not true.—*Correspondence.*

KANSAS CITY, MO.

An audience of sixteen hundred people entirely filled the church edifice of First Church of Christ, Scientist, Friday evening, Dec. 14, to hear the address of Bicknell Young, the third lecture of the series given under the auspices of First, Second, and Third Churches of Kansas City, Mo., on the 11th, 13th, and 14th dates. The speaker was introduced by John H. Wheeler, who said in part,—

Jesus said, "Be ye therefore perfect, even as your Father which is in heaven is perfect." This perfection was our Saviour's key, and it is the only key that mentally unlocks the problem of life, making plain the simple rule of daily conduct. As a bugle call to thought and action, it is echoing down the ages, voicing that gentle love of Christ Jesus which is ever touching human hearts, healing the multitudes of their distresses, and binding up the broken-hearted with the balm of holy compassion.

The world has called these results miracles, but Jesus accomplished them by the mental exercise of a deep, holy faith. He was controlled in thought and action by Truth, the Christ, or "God with us." He said, "I can of mine own self do nothing. . . . The Father that dwelleth in me, he doeth the works;" and this he said in loving humility, because he was fully controlled by God's laws. His novel proof was the results this holy thought has upon blind eyes, deaf ears, and all the other ills of human life; and he referred to these results as an object-lesson, frequently declaring that all who imitated him in sincerity and truth could and should go and do likewise.

In the first chapter of St. John's Gospel we read: "He [our Saviour] came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God." The mission of Christian Science is to demonstrate to humanity how the fulfilling of this promise may be realized, and to educate them in the propaganda of its method. This transforming influence of the Holy Ghost upon the lives of mortals gives them a practical spiritual ideal, a simple rule of conduct that, if applied to the every-day life, would thereby enable all obedient ones to become the sons of God, in the sense that they become more spiritually minded each day, and satisfied only when they awake in God's likeness.—*Correspondence.*

LECTURES AT OTHER PLACES.

New Haven, Conn.—Edward A. Kimball, Oct. 22.
Keokuk, Ia.—Mrs. Sue Harper Mims, Nov. 6.
Dayton, O. (Second Church).—Edward A. Kimball, Dec. 2.
Cleveland, O. (Third Church).—Hon. Clarence A. Buskirk, Dec. 2.
Evansville, Ind.—Bicknell Young, Dec. 2.
Cambridge, Neb.—Judge Septimus J. Hanna, Dec. 2.
Rockford, Ill.—Clarence C. Eaton, Dec. 2.
St. Louis, Mo. (First Church).—Judge William G. Ewing, Dec. 2.
McGregor, Ia.—Miss Mary Brookins, Dec. 2.
Mt. Vernon, Ind.—Bicknell Young, Dec. 2.
Kingston, Ontario.—Francis J. Fluno, M.D., Dec. 2.
Yonkers, N. Y.—Rev. William P. McKenzie, Dec. 2.
Bridgeport, Conn.—Rev. William P. McKenzie, Dec. 3.
Woodstock, Ontario.—Francis J. Fluno, M.D., Dec. 4.
St. Joseph, Mo.—Clarence C. Eaton, Dec. 4.
Alma, Mich.—Hon. Clarence A. Buskirk, Dec. 4.
Lexington, Ky.—Bicknell Young, Dec. 6.
Alton, Ill.—Hon. Clarence A. Buskirk, Dec. 6.
St. Joseph, Mo.—Mrs. Sue Harper Mims, Dec. 6.
Chicago, Ill. (Fourth Church).—Edward A. Kimball, Dec. 6 and 7.
Milwaukee, Wis. (First Church).—Edward A. Kimball, Dec. 9.
Riverside, Cal. (First Church).—Clarence C. Eaton, Dec. 9.
Little Rock, Ark.—Mrs. Sue Harper Mims, Dec. 9.
Madison, Wis.—Hon. Clarence A. Buskirk, Dec. 9.
East St. Louis, Ill.—Bicknell Young, Dec. 9.
Springfield, Mo.—Bicknell Young, Dec. 10.
Erie, Pa.—Edward A. Kimball, Dec. 10.
Kingston, N. Y.—Rev. Arthur R. Vosburgh, Dec. 10.
Fairfield, Ia.—Mrs. Sue Harper Mims, Dec. 11.
Lockport, N. Y.—Edward A. Kimball, Dec. 13.
Petersburg, Ind.—Judge William G. Ewing, Dec. 13.

THE LESSON-SERMONS.

A correspondent writes as follows: "May I suggest that you call the attention of the Field to the help to be received through the study of the reprint, 'The Lesson-Sermons.' I find there are many who are not at all familiar with this leaflet, consequently are deprived of much intelligent study of our Sermons."

We are glad to comply with this request. Our Leader speaks of the Lesson-Sermon as "a lesson on which the prosperity of Christian Science largely depends" (Church Manual, Art. IV., Sect. 1); and this being true, it is important that the Lessons be most carefully studied and that the best method of study be employed. A great many students have found this reprint to be of particular value to them in this study.

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TESTIMONIES OF HEALING.

After doctoring about a year, I was obliged to give up school and was under medical care for two years; but grew worse instead of better. I was then taken to specialists, who pronounced my case incurable, saying I was in the last stages of kidney disease and could live only a short time. Shortly afterward my uncle gave me a copy of "Science and Health with Key to the Scriptures," and asked me to study it. After studying a short time I was able to walk a distance of several miles, which I had not been able to do for three years. I also laid aside glasses which I had worn seven years, having been told I would become blind if my eyes did not receive proper care. It is over a year since I received God's blessing, and I am now enjoying perfect health and happiness. Many trials and temptations have crossed my pathway, but knowing that "with God all things are possible," I have been able to overcome them all. I am teaching school, and have waded through water over my shoetops, and had to remain in the schoolroom all day with my wet clothing, but never felt any ill effects. I have never had my glasses on since I first began reading Science and Health, and I have not used any medicine.

LAURA RAABE, Spring Valley, Minn.

About eleven years ago this fall I was healed by Christian Science of what a doctor had called the worst case of kidney disease that ever had come under his observation. I had taken all the medicines which I thought would relieve my pain or cure the trouble, but without effect, and at length the doctor said he could hold out but little hope of a cure for me, though he kept on giving me medicine. He remarked that I might last a year, or I might go in a week, and that I had better put my house in order. I had taken so much medicine that I was suffering from its effects, and I really began to believe the doctor was right in his conclusions, when Christian Science found me. My wife—may God bless her—had been reading Christian Science literature unknown to me, and now spoke to me about the healing. I had never heard anything of the subject, and thought my wife had lost her reason; but she insisted, and finally brought out a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy. I looked the book over, and then told my wife I was ready to try the treatment. She went out, and soon came back with a practitioner. During her visit all pain left me, and after four or five days I went to my office to attend to business. In a few weeks I was perfectly well, and have had no return of the complaint. Besides the physical healing, the moral uplifting which followed the study of the Bible and Science and Health could never be paid for with money. My heart overflows with gratitude to our dear Leader for bringing us this wondrous truth in a form that it can easily be understood and applied. There is a great difference between Christian Science and *materia medica*, both as to expense and in moral and physical results. The doctor said I had to die; the Scientist said I should live. I am satisfied with Christian Science, and would not return to my former way of thinking and believing for all the wealth there is in this world.—MAX BAUMEISTER, Walla Walla, Wash.

I am glad to write of my healing by Christian Science, which occurred over six years ago. I had never been a really healthy girl and consequently had received the most tender care. Weakened conditions increased, and resulted in eight years of semi-invalidism; then I was confined to my bed for three months. This was in January, 1898. Besides being a nervous wreck, I was obliged to wear spectacles, and I had a serious bowel trouble. I had been under the care of one of our city's most excellent homeopathic physicians for three years, and as I came out of the three-months siege in the same old semi-invalid condition, and had heard of a new medical treatment, I tried this for nine months. Discouraged with this, I had magnetic massage and electrical treatment. During the last year of my illness, when I was again confined to my bed, another homeopathic physician was called; but at the end of a second three-months siege there was no improvement, though the physician had been most kind and conscientious. Just at this time the wife of a physician paid a friendly call at our home, and seeing the miserable condition I was in, she begged me to call in an allopathic physician, and if his diagnosis agreed with the homeopath's, she suggested that I then try Christian Science, citing a case of healing in her own family by Christian Science some years before.

The homeopathic physician was dismissed, and this friend's husband, who is one of Portland's foremost allopathic physicians, was called. After two hours' examination he refused to take the case, and ordered me to be taken to a well-known Philadelphia specialist. As it required a few days' preparation for one as ill as I to travel, and as the homeopathic medicines were exhausted and the allopath left none, my mother went to the Christian Science practitioner recommended by our friend. This Christian Scientist was a stranger to us all, and my mother told her frankly that she had no faith in Christian Science and intended to take me to Philadelphia at the end of the following week. A practitioner came to me Saturday morning, April 1, talked to me about the Christian Science concept of God and man's relationship to God, then gave me a treatment. That night I suggested to my mother that she give me an alcohol bath, a nightly service which she had done for me for the last eighteen months in the hope that I might secure sleep. My mother replied, "When we had *materia medica* we went according to the physician's orders; now let us go by this Christian Scientist's directions, and she said 'to rely entirely on the power of God to heal you.'" I answered, "I've had many a sleepless night, I fancy I can pull through another;" but instead of this I slept peacefully through the entire night, waking at seven in the morning. I had my breakfast served in bed, after which, with entire forgetfulness of body as to physical discomfort, I got up, dressed, and went to church that glorious Easter morning. I went to the practitioner's home the next day for treatment, and also on Tuesday, when she told me not to come again but to buy a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy. I bought a copy of the book, but went for Christian Science treatment every day of that week. On Saturday I realized that I was really well and had no fear of a relapse; so I discontinued the treatments, and here I am to-day in better health than I have ever been,—a well woman. Ever since this instantaneous healing in Christian Science, over six years ago, I have relied upon Truth in every emergency.

ELIZABETH M. CADWELL, Portland, Ore.

It was through my mother's healing, which took place about nine years ago, that we became interested in Christian Science. She was an invalid for years, suffering with severe nervous trouble, besides many other ailments. Her condition was so bad that for two years she never smiled and could only move her eyes with difficulty. At times she was unable to speak or to walk, and at night had to be carried to her room. Her body was very much distorted, and for five years she suffered constantly. Besides the regular doctors she had had magnetic rubbing, massage, and electric treatment, the last being tried more or less for years, even to spending months in an electrical institute; but she did not improve, her eyesight becoming even worse, with all the symptoms of blindness. In short, we tried all the remedies known to us at that time, but were unable to find anything that would bring about the

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desired healing until we investigated Christian Science and had treatment for her from a practitioner.

After a few treatments in Christian Science she was healed of the trouble in her face and was able to see, smile, and speak with perfect ease. This gave us great encouragement, and we then felt sure that the other troubles would also disappear. The rest of her healing came gradually, until she had completely recovered and could stand and walk perfectly erect. From this time she has been able to perform all the household and other necessary duties. My father, who had suffered with catarrhal trouble for many years, was healed simply by studying the Christian Science Lesson-Sermons, and my brother was cured of a severe nervous disease in a very few treatments. We have had a great many demonstrations, proving to us the efficacy of Christian Science to heal different forms of disease, and we feel that we never can express too much gratitude for the many benefits we have derived from our knowledge of this truth.—MURIEL GLENDENNING, Toronto, Ontario.

I was healed by Christian Science treatment after many years of sickness and suffering from which the earnest efforts of kindly physicians and dear friends could not deliver me. For five years previous to my healing I was constantly under the care of one of the best physicians of our city, who took the deepest interest in my case and did everything he could to help me. He finally told my sister that he could do no more, and even mentioned to her the possibility of my finding some relief through Christian Science. However, as we knew nothing of Christian Science and feared that its influence might not be good, we did not investigate the subject, but sought help from osteopathy and other material means for a year or more without gaining relief. My case was diagnosed by my physicians as nervous derangement and spinal trouble. I was almost constantly in pain and could neither walk nor ride without suffering. My eyes also were seriously affected, and for a period of two years I was not able to read, write, or sew. During this time I was obliged to wear glasses of deepest black, and my time was spent mostly in a darkened room. If I ventured out at all for a walk of a block or two, I was obliged to go after the sun had set and had even then to wear my black glasses. I had the best medical advice and care obtainable in this locality, but neither the physicians nor the oculists gave me encouragement as to a better physical condition, since, as they said, I had nothing to build upon.

As a last resort, and with little hope and less faith, I went to a Christian Science practitioner and asked for treatment, on the last day of May, 1898. My healing was not immediate, though I obtained relief from the first and continued to improve each day. Early in September I was able to lay aside the dark glasses and go out into the bright sunlight without pain, and since then I have laid off my other glasses. My complete healing came gradually, but within a year and a half I was able to pronounce myself a well woman, could walk without any of the old torture and as much as I pleased, and was also able to work, —to read, to write, and to sew. It is now six years since my healing was effected, and I have better health than ever before in my life. After so many years of invalidism and suffering I am deeply grateful to Christian Science for my deliverance, and glad of this opportunity to glorify God by giving my testimony. Since my healing I have steadily gained in physical health and strength, also slowly in the understanding of the great truth which set me free.

MRS. CLARA G. BOONE, Lents, Ore.

In April, 1882, immediately following the birth of one of my children, I was stricken with a severe illness, and in the years that followed there were weeks, and often months, in which I was utterly unable even to wait on myself, there being no time during almost twenty-two years in which I was free from pain for even a single day. About fifteen years ago, after consulting almost every physician in our city (I was then living at Anderson, Ind.), I was told that an operation for ovarian trouble was all that would save my life, but I refused to submit to this ordeal. At this time a growth made its appearance in my right side, and in a few months we were again consulting with physicians, who said there would necessarily have to be an operation. In 1901 I had another serious illness, being confined to my bed for several weeks, the physician telling my husband that he did not think there was much chance, if any, of my recovery. At that time I had about two weeks' treatment from a Christian Scientist. Later, when I had an attack of another trouble, the family physician was again called, and he kept the case for seven months. I got somewhat better, but he said that if I had a relapse it would be fatal, as I had been afflicted for years with heart trouble. During the last month of his treatment I did have a relapse, and kept getting worse until I asked for help of a Christian Scientist. I was then unable to sit up for more than a very few minutes at a time, but in three days after receiving the first treatment I walked about a mile,—something I had been unable to do for months,—and in about three months the entire disorder—heart trouble, growth in side, and all —had disappeared, and I am now perfectly well.

JULIA E. MOON, Frankfort, Ind.

I feel that I have already waited too long before expressing my gratitude for what Christian Science has done for me. For five years I was a constant sufferer from a complication of diseases,—in fact it seems to me I was afflicted with all that flesh is heir to. I often prayed to die; yet death was a great fear, a dread unspeakable. I was treated by some of the most prominent physicians of Meridian and Jackson, Miss. They did all that human power could do, and their kindness could not be exceeded. I also tried magnetism, and one prominent physician said I would have to undergo an operation, but could never stand it as I then was. I had undergone a serious one before, and this made my fear greater. Thus I drifted on from day to day, sometimes being confined to my bed four and five weeks. Finally I had about given up, as I had been taught it was God's will that we should suffer and be afflicted, and I thought I must bear it patiently. I tried to do this, but somehow there always lingered a hope that God would hear my prayers, as I prayed so fervently all the time. One day a gentleman came into my house, and when I spoke of my poor health he suggested Christian Science to me. I had read a few copies of the *Sentinel*, and decided to investigate the subject, but I neglected it and soon after was laid up with rheumatic trouble and for three weeks had a physician in attendance every day. One afternoon like a flash the thought struck me, Why not try Christian Science? I had my daughter telephone to a practitioner, who came to the house and gave me a treatment. When she left I walked to the door with her, and have never had the trouble since, but I took treatment for about two weeks. I procured a copy of Science and Health and fairly devoured its contents—drank in every word of its truth. I gave up glasses which I had worn for fourteen years, and have never needed them since, finding out that in God is my sight. On several occasions some former ailment has made itself manifest, but by reading Science and Health and with some help from the faithful practitioner the trouble has been overcome, and now I can do as hard a day's work as any one, and my friends think my cure marvelous.

I have had some seemingly hard trials to meet, but with the realization of an ever-present God,—one who supplies all need,—they have been met and overcome. I read the

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Lesson-Sermon with a friend and have gained much thereby. I have had the pleasure of attending one Christian Science service, and enjoyed it more than any other service I ever attended. Were I to tell all the blessings I have received it would take too much space, and I will close my feeble words of gratitude with a prayer for God's blessing upon dear Mrs. Eddy, through whom we have found this blessed truth. I trust my testimony may be of help to some poor mortal who is having an experience like mine. When temptations and trials come to me, I find comfort in the 91st Psalm, and know that its promises are for me; and after reading over the Lesson each day I feel uplifted and know that I have gained a little more understanding. I am learning to overcome error more and more, and while only a babe in Science I have made some good demonstrations. I was healed over three years ago, and have not been confined to the bed since. I wish to acknowledge the great help received from our periodicals. The remarkable life of our dear Leader fills me with gratitude as I daily study and try to live the truth she teaches.

MRS. C. R. EARLY, Gulfport, Miss.

I first heard of Christian Science in 1897. Having been a sufferer for years, I submitted to a medical examination in Canton, Miss., in the above year. The doctor who made the examination said that one of the abdominal organs was almost destroyed, and that no benefit would be derived from an operation. I was sad indeed when I was told I could never lead an active life again. I was also informed that the doctor did not think I would live six months, and surely could not live more than a year. Shortly after my return home, a Christian Scientist said to me, "Do not listen to what the doctor or any one else says; God can heal you. I want you to read Science and Health." She read to me from this book, and left, saying she would return that night. I read but very little, as it seemed Greek to me, and it was hard to see anything in it to suit my case. Every night the Scientist would come and read the Lesson-Sermon with me. Each time on leaving, she would say, "Have no fear, you are not going to die."

The morning after the first reading I felt better, and continued to improve so that I was soon able to look after my household affairs. I was so much better that I was able to make another visit to Canton, and the doctor there who had previously examined me, said to my daughter, "Your mother's case certainly is a puzzle to me." I enjoyed better health than I had for years, when suddenly I was attacked with what the doctor pronounced asthmatic trouble. I used material remedies for several weeks, but was getting no better, so I called in another doctor, who said there was no cure for the trouble. I continued to grow worse, and my friends insisted that I try still another doctor. This one certainly did all in his power for me, but no good seemed to come of it, and after several experiments with different remedies there came a seemingly fatal turn. The doctor sent telegrams to different parts of the State for my children to come at once, if they wished to see me alive, and he said to a friend that I could live but a short time. I, however, rallied, arose once more to be with my family still a little longer, as the doctor said it was only a matter of time.

I had found there was nothing in medicine for me, but I had some of the Christian Science literature, and I read several testimonies in the *Sentinel* that seemed to open my eyes to the fact that there was something in Christian Science. I then asked a Scientist if she could heal me. She said she could not, but that God could. She then asked if I was willing to give up all material remedies and let God do the work. I was, so she gave me one treatment. She said that I might eat anything I wished; that God did not make food to hurt me. She also said she expected me to awake in the morning and find myself well. I eagerly drank in these words, for even then a radiant hope of renewed health was springing up in my consciousness. I did as I was told, and awoke early with a glad song in my heart, telling me that God was Love, Life, and Truth, that He loved me, and that I was well. The Scientist had told me that I needed no more treatment, but having been sick for so long I thought it impossible to be perfectly healed of a very serious illness so quickly, so I insisted on having a week's treatment. Thousands of dollars had been spent for medicines and medical attendance, and after years of suffering I was healed of a supposedly incurable disease at a cost of only five dollars. At the time of my healing I was wearing two pairs of glasses, but I put them away, feeling that if God was my Life, and the source of my health and strength, He was also of my sight. I have not taken any medicine since the day that I was healed. I am now sixty-two years old, and feel as young as I did at thirty. I now know that it was Christian Science which healed me of the first terrible disease.

I want to thank the dear editors and contributors to our *Sentinel* and *Journal* for their faithful work. Every week the *Sentinel* brings us something that cheers and helps us onward in our journey from sense to Soul. I love Mrs. Eddy for her pure life, that enabled her to bring to the world this wondrous truth. My earnest desire is to be able to do the work our Master taught, to obey our dear Leader, and to be worthy to be called a Christian Scientist.

MRS. M. MALLIE THORNHILL, Hattiesburg, Miss.

I am pleased to be able to say that I have been healed by Christian Science of several ailments declared by doctors to be chronic. When quite young the veins in my leg became enlarged, and for over twenty years troubled me very much. As I had to be on my feet a great deal, this condition caused me much suffering, and when I consulted a doctor he said that the only thing to be done was to have an operation. This was over five years ago, and that fall I had Christian Science treatment. I am most thankful to say that I have never had the slightest return of the trouble. I also had treatment for bronchial trouble, which was becoming so bad that I could not go outside the house in wet weather without taking cold and losing my voice, besides suffering severely. I had no hope of ever being rid of it, for my father had passed away that fall from the same disease. I was, however, healed in Christian Science, and for the last three years have been perfectly free from the disease, and I owe my freedom to Truth as declared in Christian Science. I also have been healed of a very weak back and ever-recurring headaches. For all this healing I am very grateful to Christian Science, and am humbly trying to learn more of this great truth.

CATHERINE E. DEE, Toronto, Ontario.

For two years I was in poor health, suffering from kidney and stomach trouble, etc., until I became very much emaciated, and in this low state a throat trouble developed which was finally diagnosed by a specialist as of a very serious nature. A little later another physician told me that the same trouble had affected one of my lungs. Change of climate was recommended, and within a few weeks I went to Denver, Colorado, where I placed myself under a physician's care. In a short time I also employed a specialist, who advised me to arrange for spending the remainder of my days on a Colorado ranch. Soon after receiving this advice, a man told me something about Christian Science and invited me to attend a Wednesday night meeting. I accepted his invitation, and was so impressed by the testimonies given at the meeting that I continued to attend the services until I had faith enough to try Christian Science for myself. I began taking treatment, and within a few weeks I returned to my home in this city somewhat im-

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proved. I then began taking Christian Science treatment from a practitioner here, and continued until I was healed. The moral regeneration which Christian Science has brought about has made me in every sense "a new creature." This occurred in 1902, since which time I have had no return of these troubles, and have been strong and healthy.

W. P. HANDLY, Nashville, Tenn.

From childhood, until after gaining some understanding of Christian Science, I had suffered from frequent attacks of bronchial trouble in an aggravated form. For a few years, after coming to Colorado from the East through the advice of physicians, there seemed to be an improvement, but it did not last. After beginning the study of Christian Science, my healing was slow, owing to beliefs which were not outgrown, but after one long, hard struggle, in which discouragement seemed to play a prominent part, the disease vanished, and for ten years I have been a well woman, with no fear that the winter must be spent in sickness. I have also been relieved through Christian Science of an abnormal growth, regarded as hereditary. This experience has proved to me the truth of St. Paul's declaration in Romans, 8 : 2. In both cases of healing much time was spent in the overcoming of a sense of discouragement, but when the enslaving mental condition which bound me was uncovered, it vanished quickly and completely. To this saving truth brought to us by our dearly loved Leader, do I ascribe my healing.—CLARA FRANCK, Canon City, Col.

It is with pleasure and gratitude that I give my testimony to what Christian Science did for me. During the period from 1888 to 1892 I was proprietor of a hotel in New York City. In the late fall of 1890 I took a severe cold, which developed into acute lung trouble, and I called in a doctor who was well known to me and had been the hotel physician. He called twice daily to see me, as he was more than ordinarily interested in the case; but I gradually grew worse, and got so low that I did not wish to recover and only longed for the end to come. At the end of two weeks the doctor told my wife that he considered the case hopeless and wished she would call some one in consultation or to take the case. As she had as much confidence in him as in any physician, she decided to seek other help, and went to see a Christian Science practitioner. My wife called upon the Scientist in the forenoon, but she was so busy with regular patients that she could not get away to see me until about five in the afternoon. The practitioner treated me for an hour, and then told me I could lie down, which I had before been unable to do, but she and my wife assisted me to the lounge, and in a few minutes I was asleep and slept all night with scarcely an awakening. The practitioner came again in the morning, and continued the treatments, but my recovery was so rapid that in ten days she left me as not needing any further help. I have never had any trouble with my lungs since, and am a hearty, well man to-day.—W. M. HAIGHT, Monroe, N. Y.

Up to the time I turned to Christian Science for help, I had been for thirty years a sufferer from so-called stomach trouble and periodical headaches. I should be afraid to say how many physicians and prescriptions I had tried for help in that time. For four years before turning to Christian Science I had suffered from the veins in my left leg, so that I had to keep it bandaged and was in constant pain. The right leg was also becoming affected, and I had the depressing assurance from three physicians whom I consulted that it would soon be worse than the other. I was induced to turn to Christian Science for help because of the healing of my wife, and I was completely healed of all three troubles. The pain in my leg was overcome in the first treatment, and after six weeks' treatment I was free from the enlarged veins and from the stomach trouble. I purchased a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and about six months after beginning its study I went to a little meeting in the parlor of the lady who had been my practitioner, and I had, as it seemed, one of the worst headaches I had ever had. I had not up to this time risen above them. After the meeting was over I asked her for treatment, and much to my surprise, for she had always been so patient with and kind to me, she told me to help myself. I felt as if I had been thrown overboard into deep water; and asked her: "How?" She gave me some helpful thoughts, telling me to realize the allness of God. I went to my room on my return home and began to try to realize the allness of divine Love, as that was the way I liked to think of God. At first there seemed to be nothing but pain; but I persevered, and gradually there came into my consciousness a sense of Love, and the infinity of Love blotted out all else. I do not know how long I retained this consciousness, as for a while time was not, but when I came back to the ordinary sense of things there was no sense of headache and there has not been since, and that was ten years ago. Paul speaks of one who was "caught up to the third heaven." I have felt sometimes that I have had a similar experience. Since that time I have helped myself and many others, and the things which I have seen accomplished through this wonderful truth, if I should tell about them, would fill many books.

I wish to express my gratitude to Mrs. Eddy for the knowledge of Truth and Love that she has brought to us, which has made all this healing and regenerating work possible. Above all, I am thankful to the good God who has so wonderfully, as the time is ripe, opened the eyes of her understanding to make her a Mother-in-Israel and a Leader of men.—W. T. KILGROVE, San Francisco, Cal.

[Translated from the German.]

I have indeed great reason to be grateful and glad for my healing from physical diseases of many years' standing, including severe rectal and bowel trouble, besides a disease of the nerves; yet all this seems small in comparison to the feeling of heavenly joy, the abiding in the consciousness of constant safety, the understanding which has come to me through Christian Science. Much earnest study of the writings of our dear Leader, Mrs. Eddy, and patient instruction, was needed to lead me into the path of Truth. For years I battled with doubt, until the overwhelming assurance of man's oneness with God opened up to me. But now my life is a psalm of praise, and my only aim is the desire to become worthy of the blessings already received.

FRAU M. WALLIN, Berlin, Germany.

Seven years ago I was doomed by the medical profession to undergo an operation for an abdominal growth, but finding that my husband's sister had been healed of cataract in both eyes through Christian Science treatment, I canceled my engagement with the physician who was to take me to the hospital, and placed my case in the hands of a Christian Science practitioner. In a few months I was perfectly healed, and have been well ever since.

MRS. N. A. PLEASANTS, Petersburg, Va.

I was healed of throat and lung trouble by Christian Science fourteen years ago. A physician who cared for my mother during the illness from which she passed away, said that I had become affected by the disease from nursing my mother, and that I would follow her to an early grave. This, however, has been proven a mistake, as I now have strong and healthy lungs and not a trace of the old trouble, for which I am very grateful to God, and to Mrs. Eddy, who has revealed the truth about Him to this age.

MRS. ELIZABETH CONNELL, Toronto, Ontario.

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FROM OUR EXCHANGES.

[*The Outlook.*]

Religion is aspiration looking for a model of character, and reverence looking for an object of worship. Neither is to be found in nature. The wind, the earthquake, and the fire may awake our awe, but never our reverence nor our love. These look for ideals to follow and objects to worship in the statesman creating a nation, in the patriot giving his life to its preservation, in the martyr scattering the seeds of a new revealing of truth through the ashes of his martyrdom, in the mother laying down her life in unrecognized service to her child; and back of all such deeds of heroism, and the type of them all, reverence and love find an ideal to follow and an object to reverence in the life of Jesus of Nazareth, and in the after-life of Jesus the Christ, manifested in the Christly lives of thousands who call themselves by his name and of other thousands who follow him without knowing that they do so; and back even of him and of the humanity he has inspired, inspiring their common life and guiding them to a common end, reverence and love dimly perceive the Spirit of purity and goodness and truth, and find in this figure, dimly as they perceive it, undefined and even undefinable though it be, the object of their quest, the One, interpreted to them by the life of idealized humanity but greater than all humanity, interpreted to them by Jesus Christ, the supreme object they have sought. Reverence and love have found God.

[Rev. Walter Dole, D. D., in *The Universalist Leader.*]

Who was first to see and know the eternal type of divine manhood? All nations were eagerly looking for him, though they knew not what he would be like; the prophets foretold his glorious appearing, but they knew not when nor where. He who sees him must be born into a highly spiritualized condition; the whole age and nation must have been a preparation for him. He must also prepare himself. At last, when he has climbed the height of life where flesh becomes transparent and melts into Spirit, then for the first time, in the person of Jesus, there bursts upon human eyes the glory of manhood, in the beauty of the spiritual and only begotten Son of God. For the first time man knows what God is like, for the image of God is expressed in the image of man. So far as we know, Jesus of Nazareth is the first and only man who has climbed the sublime height of humanity where the body becomes so transparent as to permit a clear and undimmed vision of the Spirit of God in His eternal offspring, the perfect man.

[William Allen White in *Collier's.*]

It is a lamentable commentary upon organized religion in this country that the moral awakening of the nation apparently has been unaided by the churches. Lawyers, doctors, reporters, farmers, merchants, laborers, and brokers have become public leaders in the new cause; but although the cause is essentially moral, appealing to quickening consciences, no preacher has become a national leader in it. . . . So, in spite of the lack of encouragement from any church as a church, the people have moved on, impelled by the school and the press, and are making their fight for righteousness and for the establishment between men of that justice which must come before there may be an honorable peace on earth.

[*The New York Observer.*]

A church of Christ in a community is like a great central ganglion, or aggregation of spiritual nerve-cells, both receiving and sending forth helpful impulses, and stimulating moral action in the social organism about it. A church that realizes its high Biblical ideal has its ramifications in all the intellectual and social life of a neighborhood in which it is situated. Unless a church makes its influence felt by society in some way, it is no church at all.

[Bishop Doane in *The Church Standard.*]

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THE CHRISTIAN SCIENCE JOURNAL

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This monthly Magazine is the official organ of The First Church of Christ, Scientist, in Boston, Massachusetts, and correctly represents the Christian Science movement.

It contains interesting discussions of the teaching and the practice of Christian Science, and in addition to dissertations, lectures, and contributed articles, publishes always a number of reports from cases of spiritual and physical healing, which practically illustrate the redemptive work of Christian Science.

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"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

Vol. IX. No. 23.



A LADY WITH A LAMP SHALL STAND IN THE GREAT HISTORY OF THE LAND



A NOBLE TYPE OF GOOD HEROIC WOMANHOOD

BOSTON, FEBRUARY 2, 1907

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ITEMS OF INTEREST.

National.

The car pool voluntarily organized by Western roads, says the New York *Commercial*, and with which the Erie, Pennsylvania System and New York Central lines have since allied themselves, has been christened the American Railway Clearing House, in place of the original title, Car Efficiency Bureau. The purpose for which it has been formed is officially defined as follows: "To demonstrate the practicability of clearing-house and car-pooling agreements, in order that the car efficiency committee may be able to base its conclusions upon practical experience." The car efficiency committee referred to is that of the American Railway Association, appointed Oct. 24. The work to be undertaken by the clearing house comprises the selection of statistics, the keeping of clearing house records for freight cars, and the administration of freight car pools, of which three had been proposed; viz., box cars, gondola cars, and coal cars. Each of these pools will be formed by the voluntary association of certain roads, each of which will contribute a specified number of cars. The cars pooled will be considered at home when on the lines of any of the roads that are parties to the pool agreement.

More than $1,000,000 for the purchase of proper quarters for American consulates in China, Japan, and Korea is asked by Secretary Root in a communication sent to Congress. The request is in line with the policy of the Secretary of State to make American consuls more respected and to establish them so they will be able to render better service in extending American trade. The amounts asked are: Amoy, $8,350; Canton, $115,000; Chefoo, $40,000; Chungking, $11,500; Foochow, $6,312; Hankow, $60,000; Hong Kong, $155,000; Nanking, $44,000; New Chwang, $50,000; Shanghai, $241,000; Tien-Tsin, $65,000; Kobé, $120,000; Nagasaki, $55,000; Tamsui, $27,300; Yokohama, $104,493, and Seoul, $10,000.

The River and Harbor Bill reported to the House carried an appropriation of eighty million dollars. The committee recommended that enough be applied to complete a number of large projects already under construction, including $4,400,000 for the deep sea channel at Boston. The Naval Appropriation Bill as reported to the House carried between $95,000,000 and $96,000,000 and a recommendation that two new battleships of 21,000 tons each displacement be authorized. The Diplomatic and Consular Appropriation Bill carried a total of $3,138,000.

Sealed bids to the number of more than three hundred thousand were received for the sale of 375,000 acres of pasture lands of the Kiowa, Comanche, and Apache Indian Reservation in Southern Oklahoma. The average price received for the land is $12.19 an acre. The Indians will realize from the sale $4,574,000, or an average of about $12 for each Indian interested. A surplus of 130,000 acres yet remains to be disposed of.

Public Printer Stillings has issued a general order in which he says that the day of hand composition is fast coming to a close. The order was issued to call attention to the Government Printing Office's night school of instruction on typesetting machines. The instruction will be free, but no pay is given for the work accomplished. Should the force of printers be reduced the public printer says those who can operate machines will be given preference.

The work of rebuilding the frigate Constitution and replacing her as nearly as possible in the condition in which she was at the time of her battle with the Guerrière on Aug. 19, 1812, is going ahead without interruption at the Charlestown Navy Yard, and it is expected that the ship will be fully restored and ready to receive visitors by July 1.

The race to Bermuda this year for sail craft, for which Rear Commodore Frank Maier has offered a $1,000 cup, is expected to be a much more interesting event than last year's. The conditions this year allow boats of any rig up to ninety feet in length to start.

Boston proposes to appropriate $40,000 to change the lines of Copley Square. The design to be followed is one of many competitive designs. Surrounding the Square are the Public Library, Art Museum, Trinity Church, and the New Old South Church.

The battalion of three hundred and sixty engineers now at Fort Riley, Kan., will leave that post Feb. 28 and go to Cuba to make a survey of the coast line and a topographical map of the island.

The resignation of Theodore P. Shonts, chief of the Panama Canal Commission, has been accepted. He will become President of the Interborough Metropolitan Company of New York City.

Foreign.

The court in Hamburg in deciding that insurance companies must pay losses incurred in San Francisco held that the earthquake clause in the policy was too ambiguous to justify the company seeking to escape liability. The court also ordered the Transatlantic Fire Insurance Company to reimburse two English companies which had reinsured San Francisco risks with it for losses already settled. The case against the North German Fire Insurance Company was won by San Francisco lawyers, who came to Germany in the autumn for the purpose of pressing the claim. The company had risks of $4,500,000, but denied all liability on the ground of an earthquake clause in its policies and paid no claims. The suit in the German court was to test the validity of this particular clause.

In the presence of a great throng, among whom were most of the notables in the official and private life of the Republic, President Diaz of Mexico, on the 23d ult., inaugurated the Tehuantepec National Railroad. The chief executive, by touching a lever, set in motion a steam winch, which was used to carry the first load of cargo from the steamship Arizonian to a specially decorated freight car. One presidential train and three accompanying specials crossed the Isthmus, following the freight car in which the President placed the cargo. Arriving at Coatzacoalcos, the Atlantic terminus of the road, the President broke the seal on the car and placed the cargo in the steamer Louis Luckenbach, thus personally superintending the transfer of the first bit of freight.

Industrial and Commercial.

Professor Moissan, the eminent Paris chemist, has been explaining his method of making real diamonds in his laboratory. He takes absolutely pure iron, freed from sulphur, silicon, and phosphorus, and packs it in a carbon crucible with pure charcoal obtained from sugar. This is heated in an electric furnace, the invention of which alone makes possible the production of the pure gem. The furnace heats the crucible above seven thousand degrees Fahrenheit, at which temperature the iron melts like wax and saturates itself into the carbon. The crucible is then lifted out and plunged into cold water. The sudden cooling solidifies the outer skin, while the iron in the center is still liquid. The process of solidification exerts a tremendous pressure on this central mass and the result is that the carbon which was soaked up by the molten iron is squeezed out again like water from a sponge and crystallizes into diamonds.

The *Manufacturers' Record* says: "Prevailing activity in construction indicates that 1907 will be prolific of new electric railway trackage in the South. Ever since it was demonstrated that electric interurban railways could be operated with satisfaction to the public and with profit to the companies, the South has been active in promoting them, and the success of the lines between Augusta, Ga., and Aiken, S. C., and between Fort Worth and Dallas, Tex., constitutes tangible evidence that such enterprises will meet with success in this section when they are judiciously and properly built and efficiently managed. There are now about fifty electric interurban railway plans in various stages of progress in the South, and some of them are to be completed within the next few months."

It is estimated that more than seven million acres of timber land in Mexico passed into the hands of American investors during the year 1906. Some of the timber tracts are situated far remote from railroad transportation facilities, but they will be held for the coming of railroads. A New York company purchased a solid tract of three million acres of timber land in the heart of the Sierra Madres and a railroad has already been built and an outlet afforded for the lumber product now being turned out by the mills, which have an aggregate capacity of two hundred million feet per annum. Storage buildings are being erected which will have a total capacity of forty million feet of sawed lumber.

It is reported from Galveston, Tex., that the Gulf Coast oil fields have decreased their production over forty-five per cent within the last week, and the cause is attributed to the earthquake in Jamaica. The sudden drop was noticed the second day after the Jamaica earthquake, and seventeen wells in Texas and Louisiana went dry entirely. After the Valparaiso earthquake many wells ceased to flow, while an immense oil lake appeared out in the Gulf. The North Texas oil fields have increased one hundred per cent since the Jamaica shocks, and the product is much lighter in color.

The pottery "trust," into which were merged most of the pottery interests of the country, and which once promised to revolutionize the trade, has by recent action of stockholders been dissolved.

Meat and dairy products exported from the United States in 1906 exceeded $200,000,000 in value; and if to this is added the value of food animals exported, the total would aggregate $250,000,000.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

"THE BIRTH OF A NEW FAITH."

Chicago, Ill., Jan. 6, 1907.

Mrs. Mary Baker Eddy, Concord, N. H.

Beloved Leader:—Day by day the greatness of your work for mankind and the magnitude of the Christian Science movement are growing upon my consciousness. Not long since I listened to a lecture delivered by a distinguished professor of one of the large eastern universities. His subject was "The Birth of a New Faith." After reviewing the religious development of mankind, touching briefly on the world's great religions and schools of philosophy, and the influences which from prehistoric times had prepared their way, he said in substance that the world was on the eve of the greatest spiritual advancement it had yet known, and that all thinking men could feel the leaven of this coming religion already at work. He then went on to say what the characteristics of this religion would undoubtedly be. In the first place, he said, it must be universal and not fettered by ceremonials; that it must be natural, not supernatural; again, it would be reasonable, for reason and revelation must coincide, and science and art must be reconciled with it. In concluding he said that this religion would be the understanding of the infinite realities of things as here and now, not afar off, and the enthroning of Love in the hearts of mankind.

How I did long to say to him and to the audience, "Behold, this prophecy is fulfilled, even here in our midst today. Christian Science embodies all that you are looking for!" I think I realized as never before how your great self-sacrificing labor of love for mankind, in presenting Christian Science to the world, is placing its stamp on the world's thought, though the world does not always recognize it. I thank God for this great truth of Christian Science, and rejoice that I am seeing the light and trying to follow it.

Faithfully yours,

IRENE C. FRANCIS.

THE HEALING MOTIVE OF CHRISTIAN SCIENCE.

W. D. MC CRACKAN, M.A.

CHRISTIAN SCIENCE heals the sick and reforms the sinner. This is an incontestable fact. It has been rendering this service to mankind for over forty years; it is rendering it to-day on a greater scale than ever, both with an increased momentum and in an ever-widening circle of action. Many people owe their lives to its timely interposition; multitudes are better, healthier, and happier by reason of its ministrations, enjoying improved mental, moral, and physical conditions as a result of its advent into the world. For over forty years since its discovery by Mrs. Eddy in 1866, it has been making better Christians, better Bible students, better fathers and mothers, husbands, wives, and children, better friends and citizens, better employers and employes. It has thus made many friends; and for good and valid reasons, since it has not only filled lives with sunshine, taken burdens from weary shoulders, and destroyed bad habits, but has brought to many supposed to be incurably sick the healing which the Gospel records show formed a necessary part of primitive Christianity.

Christian Science has placed the world of thought under obligations. Current theology, medicine, philosophy, and science, and indeed the arts themselves, are indebted to it for the stimulating vigor of its unwavering stand in behalf of the supremacy of Spirit. Every thinker who keeps abreast of the times must recognize this. The practical success of Christian Science has meant the disproval of many harassing and haunting theories which have beset mankind from time to time and been accepted because of a popular lack of understanding of the fundamental laws of God as Mind. Christian Science has registered an effective protest against these enslaving theories. It has been the harbinger of freedom from ill-advised fears and bugbears conjured up by the general human consciousness for its own destruction, and it has pointed out the Christian and truly scientific way to health and reform. It has proved its capabilities by actual works, tests, and achievements, in demonstration that it is not a mere theory; and in return for the incomparable boon it is conferring upon mankind, it asks nothing but fair play.

The healing motive underlies every phase of Christian Science activity. It was present at the discovery of Christian Science itself, and has led to every step which has since been taken in the founding and organization of the Christian Science Church. It would be as futile to try to understand the teaching of Christian Science or the life of its Discoverer and Founder, without giving due consideration to the healing, as it would be to attempt to estimate the character of Jesus while deliberately excluding what are commonly called his miracles. Indeed, Jesus himself referred questioners to his works, evidently considering them the essential factor of his life-work. It must be patent to every one that but for this very healing Christian Science would not have attracted world-wide attention nor be at this time the cherished faith of earnest Christians in all quarters of the globe. The healing motive alone can explain Mrs. Eddy's career. It is inextricably interwoven with her trials, her successes, her patience with friend and foe, and her very manner of living. As the healing is part of the fabric of her discovery, so it is inseparable from the steps taken to make that discovery available for mankind at large. It is beside the mark even to essay an expression of opinion concerning Mrs. Eddy as a woman and Leader, while disregarding the mainspring of her character, the object of her constant prayer and her most sacred hope; namely, the regeneration of mankind by Christianly scientific means.

Even well-meant criticism of Mrs. Eddy's writings, if it seeks to brush aside their therapeutic effect, can have no value. The very essence of these works, that which colors the style and arrangement of sentences and paragraphs, which determines the choice of words and largely also their capitalization, is the simple fact that the thought they convey heals. An innumerable host of grateful men and women are on record as attesting that they have been healed and reformed by the perusal and study of Mrs. Eddy's writings. Hence these writings cannot be understood except from the standpoint of the good they have accomplished, nor

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their value estimated except in the light of their effect in destroying evil and in magnifying righteousness. The qualifications demanded of a critic of Mrs. Eddy's writings are not ordinary. He is confronted by a literature which is active and dynamic in character. It accomplishes results. In order to criticise even the literary style, he must feel sure that he understands the meaning; and how can he prove his understanding of the meaning except by practising what Mrs. Eddy teaches, and by healing the sick as she has done? It is obvious that the critic who does not understand the idea of the writer is not competent to criticise the words in which the idea is clothed. He cannot be certain of the proper literary expression unless he knows the idea which is to be expressed.

Thus it happens that every verdict rendered concerning Mrs. Eddy's writings, whether from a purely literary standpoint or from some wider aspect, must be hopelessly incorrect, or at least fall far short of the mark, if it neglects the healing motive which runs through these writings like a musical motif through one of Wagner's operas. As though to emphasize the healing motive of her writings, Mrs. Eddy has added a chapter entitled "Fruitage" to her principal work, the Christian Science text-book, "Science and Health with Key to the Scriptures." This chapter contains many letters from "people who have been reformed and healed through the perusal or study" of this book. A similar chapter is attached to Mrs. Eddy's "Miscellaneous Writings." Furthermore, every Wednesday evening in every Christian Science church or society spontaneous testimonies of reformation and healing through Christian Science are given, and every issue of the weekly and monthly publications of the Christian Science denomination likewise contains such testimonies.

Again, in the matter of the Christian Science Church organization, with its multifarious activities and its ways and means of making Christian Science accessible to the public,—all these branches of the work spring from the healing motive. The very originality of the methods chosen can be accounted for in no other manner. Every consideration is subordinated to the paramount aim and object; namely, to fight the common enemies of all mankind, —the sins, the miseries, sicknesses, disabilities, and limitations which hold humanity in bondage and hide from it the consciousness of heaven on earth. Christian Science is making possible a present realization of the promise in the Apocalypse: "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

The very form and structure of the Christian Science church edifices is influenced by the necessity for auditoriums wherein those who testify on Wednesday evenings to the healing may be conveniently heard from all sides. The free Reading Rooms to be found in most cities and towns have been instituted with the object of dispensing this healing gospel. The same may be said of the periodicals, the lectures, and the work of the Committee on Publication, all of which have resulted in bringing the good news to many who feel the need of it.

From whatever standpoint Christian Science may be viewed, there is nothing sensational about it, unless one choose to call the natural and normal fruits of the Spirit sensational. Its work is considered wonderful only because the general human consciousness has persistently denied the obvious teachings of the Bible. Christian Science takes the ordinary material available among us all and proves by its means that good is to be expected and is altogether likely, while evil in its various forms is a bald imposition upon mortals. Christian Science is equipped, strengthened, and fortified with healing, and marches to its inevitable benefactions by the road of healing; and no one who feels unable to account for those works among the early Christians which are generally styled miracles, is competent to controvert the teachings and practice of Christian Science in our day. Mrs. Eddy's labors have resulted in the accomplishment of a vast amount of actual good, and it is only by these fruits that her life and the movement she leads can be correctly understood. The public is well aware that a process of readjustment and rearrangement has overtaken modern institutions and beliefs. Christian Science provides a safe and solid rock of conviction in our day, because its teachings are based on experience and are capable of proof by any one who is willing to comply with its rules and requirements.

It is inconceivable that any one should wish to hinder those whose condition has been declared hopeless, according to material theories, from finding cure or comfort in Christian Science. It is part of the general stock of world experience that justice to ourselves presupposes justice to others. The very instinct of self-preservation demands fair play, and in the end it is found to be the soundest policy for all concerned.

MONOPOLISTIC TENDENCIES.

CLARENCE W. CHADWICK.

THE healing work of Christian Science has taken such a firm hold upon the thinking classes that the envy of opposing systems has been aroused to the utmost. Some of our medical friends in particular seem determined that certain laws restricting the practice of Christian Science shall be passed by the different State legislatures. Their efforts have in the main proven unavailing, and with the growing confidence of the people in the efficacy of Christian Science healing, it is not at all probable that any of the States will accede to the selfish demands of any one class of practitioners. In the first place, it is admitted that the people themselves are not asking for any such legislation. In fact, many broad-minded physicians are not in favor of it. They see and honestly acknowledge the good that is being accomplished by Christian Science, oftentimes in cases they themselves had failed to cure, and some go so far as to recommend patients they have not been able to relieve, to try Christian Science. Here is evidence of that true Christian spirit which characterizes the work of every genuine humanitarian. He who loves his fellow-man will try in every way possible to render him aid in time of need. If his own method fails, he will gladly recommend some other, and will rejoice if that one succeeds. If this charity and courtesy were extended by the medical profession generally, the mortuary record of our land would soon appreciably decrease.

Christian Science practice is founded upon no material belief, theory, or opinion, but upon the recognition of divine Mind as the sole power and healing influence in the universe. It is not the hypnotic or mesmeric influence of one erring mind over other minds. It is in no way related to nor associated with so-called "suggestive therapeutics." Neither is it the exercise of human will-power. Its ability to heal is not dependent upon knowledge of physical anatomy, physiology, or hygiene. It is not based upon any physical diagnosis of disease. What the patient is *thinking* is the important thing to be made acquainted with in the healing work of Christian Science, and when such thinking is thoroughly corrected through divine influence, which means the operation of God's law, the patient is healed mentally and physically.

The practitioner deals with mental causation from start to finish. He knows that the only method of dispensing with a shadow on the wall is to remove that which is casting the shadow. Disease is thought shadowed on the body, and when the discordant thought is corrected the disease disappears. It is not his knowledge of disease that enables him to heal, but instead his knowledge of health. It is not the watchmaker's knowledge of broken watches that enables him to repair a broken watch, but instead his

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knowledge of the perfect mechanism. It is not the bank-teller's knowledge of counterfeit bills that protects him against counterfeits, but instead his knowledge of the genuine bills. The Christian Science practitioner has a perfect model to work from; and, with all due respect for the medical fraternity, let it here be stated that those who have not honestly sought to know the truth of Christian Science so as to be able to prove in some degree its Principle true in the healing of disease, know practically nothing of this perfect working basis of the Scientist; and because this most important point is not understood, they insist that it is fraught with danger to the public health, and that laws must be enacted to compel the mental practitioner to adjust himself to the standard of material practice. Neither reason nor justice support this contention. Had the knowledge of various material studies been essential to success in their practice, Christian Scientists would have adopted them long ago, whereas the fact is that their marked success in healing has resulted from their having forsaken these various subjects, and learned in their place the truth about God and man. Too long have mortals held to that which is untrue and unreal concerning God and man, and by accepting the Christ-teaching Christian Scientists have not only been healed themselves but have been enabled to make others whole. It is a knowledge of right that corrects a wrong. A knowledge of disease is a knowledge of something that is positively and undeniably wrong, and only a right understanding of health can scientifically correct or heal the disease. The consciousness that heals and blesses is one that is filled with moral and spiritual knowledge or understanding, and not with thoughts of disease or sin.

Christian Science practice has long since passed the experimental stage. It is here by virtue of its divine right to be and to do, and it will continue to express the activity of right thoughts, which is prayer in the truest sense of the word. Knowing the truth of this claim, the Scientist makes no vain boast of monopolizing the truth, but earnestly, and for the sake of suffering humanity, asks that those who do not understand the Principle of Christian Science, carefully and impartially investigate its teaching before presuming to enact laws to regulate something which they do not and cannot comprehend until they are generous enough to look beyond and above their own material theories for an explanation of this Principle and practice.

The argument of the framers of recently proposed medical bills, whose principal object is to establish a monopoly of the healing art in the hands of the medical fraternity, might justly be stated in the following paraphrase: "Because we have faith in matter, we insist that you shall have, and unless you do, we shall enact a law to compel you to comply with our way of thinking, regardless of the fact that you claim to have been healed through Christian Science after our treatment had failed to cure you, and regardless of the fact that you are remarkably successful in healing others who voluntarily come to you for help, oftentimes after being given up by medical practitioners. We will, notwithstanding the great good that Christian Science is evidently accomplishing, and which we cannot help witnessing, enact a law that will compel you to be examined in various material subjects (no one of which has any direct bearing upon Christian healing), and unless you can pass a thorough examination in these subjects, and can present a certificate signed by the secretaries of a State Board of Health, who understand nothing of the Principle of Mind-healing, certifying that you have passed these various examinations satisfactorily to an examining board of medical practitioners, you shall have no right to pray to God for the deliverance of any sick people, whether you do or do not receive any pay for your services. Regardless of the fact that the Bible gives you ample authority to exercise your religious belief, and the Constitution both of the State and of the United States vouchsafes to every individual the right of perfect religious freedom and worship, we deem it necessary for the preservation of the public health and peace (although the people are not asking for any such laws) to legislate against any further attempt to heal by any other than material means.

"Notwithstanding the fact that there is a great conflict of opinion and practice among physicians themselves as to means and methods of treatment, we claim the right to dictate to the people what means they shall employ for the cure of disease. No matter how general may be the demand for Christian Science treatment,—and we are told that the treatment makes people better morally and spiritually,—we propose to make it unlawful and even impossible for them to have any such kind of help, by demanding that Christian Science practitioners do something which we well know their practice will not allow them to do, something which would not make them better practitioners.

"We therefore ask the members of the legislature to vote in favor of a bill that will effectually prevent them, their families, and their friends from ever receiving help from any Christian Science practitioner in the State without making that practitioner a criminal in the eyes of the law, because of his failure to pass an examination in subjects that do not appertain to the Science which he practises. We admit that in all probability the Christian Scientist loves his child and will do everything in his power to save him, but he must not be allowed to let his child get well without receiving medical aid. That would be 'irregular,' and although Christian Science has been successful in healing the diseases of children, the law should compel the Christian Scientist to show his love for his child by resorting to our methods. Christian Scientists may be good moral people, they may be honest and pay their bills promptly, and they certainly are good neighbors and citizens, but they all need regulating because they do not hold to the practice of medicine, and if Jesus himself were here in person he would need to procure a license, under our proposed law, from the State Board of Health before being allowed to pray for the sick. Christians in general pray for the recovery of the sick and then send for the doctor. We do not object to this, because it is customary and 'regular.'"

A prominent newspaper speaks editorially of certain proposed medical bills in the following language: "Each should be entitled, 'A bill for an act to put the practice of Christian Science into the hands of its enemies.'"

[Written for the *Sentinel*.]

DISCIPLESHIP.

KATHARINE J. SMITH.

If thou should'st look about thee in the sunlight
And see a shaft of white within thy door,—
One with a store
Of peace upon a brow transfigured, white;
Christ's footfall too would thrill thy wakened ear,
And by his omnipresence, and one dear,
Would thy bare room be graced and glorified.

If thou should'st look up from the embers' splendor
And see one drawing near thee thro' the gloom
Of thy drear room,
The Christ-host's voice would welcome, sweet and tender,
His hands would bless the loaf of love you share,
And heart and hearth would swept and garnished be,
All graced and glorified by Christ with thee.

If thou should'st look upon Golgotha's sorrow,
And see a fainting figure pass thy door,
In sin's black war,
Thy bless'd Redeemer needs thee on no morrow,
Lift thou thy fallen brother's grief to-day;
For now some dread ensanguined cross may be
Stainless and glorified by Christ with thee.

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SELECTED ARTICLES.

[From *The North American*, Philadelphia, Pa.]

A QUESTION OF DOCTORS.

The people of Pennsylvania may be expected to observe with no little interest the fate of the bill, introduced to the Legislature the other day, for the rigid limitation of their opportunities to enjoy the consolations and the renewing influences of medical practitioners. This remarkable measure, which is urged by a Representative from Cumberland county, proposes to give a complete monopoly of the business of "doctoring" to physicians of three schools, the allopathic, so called, the homeopathic, and the eclectic. All others are forbidden to engage in "the healing art" under penalty of punishment for misdemeanor.

It will be observed, of course, that under this arrangement the door is shut upon osteopathists and Christian Scientists, and even upon the persons who pledge themselves to the restoration of health through the medium of what are called patent medicines. These persons are thrust back into the ranks of quacks and impostors, and have imposed upon them the ignominy and discredit usually accorded to men who pow-wow and conjure, who claim natural gifts as healers because they are seventh sons of seventh sons, or have learned from Indians the medicinal virtues of certain mysterious herbs. It is an unkind fate.

One interesting fact is developed by the introduction of this bill. It is that the allopaths, homeopaths, and eclectics are apparently standing together in their purpose to assert an exclusive right to the fees. It was not always so. There was a time when the intolerant allopath claimed everything in sight. His arrogant notion was that his method of dealing with disease was the only enlightened and respectable method, and that all other practice than his own was arrant humbug. Particularly did the allopath look with derision, if not with malignant animosity, upon the homeopath; and both contemplated the eclectic with scorn as a man who was surely half wrong either way. When, however, the homeopath had contrived to get firmly upon his feet, so that he could be neither laughed down nor outlawed, when the eclectic had forced recognition for himself upon the ground that he used the truths of both schools and rejected the errors, then all hands began to fight the woman doctor. It has not been fifty years since a woman who wanted to study medicine had to encounter the certainty that society would regard her as a crank, and the assurance that no reputable male physician would take counsel with her. This seems really amusing in the light of the circumstance that women ought manifestly to have a better right than men to deal with women's maladies, and of the experience which has proved that a woman may reach the highest places in the profession.

However, the time has come when allopaths and homeopaths and eclectics, having failed to annihilate one another, are ready to bury the hatchet and to join hands against all newcomers. If we understand the matter, there are still formidable rules which forbid the allopath to hearken while the homeopath explains his notions about a particular case. The ancient Jew was not less resolute to avoid eating meat with a Gentile than is the allopath to escape meeting with, and appearing to give countenance to, a homeopath. Whether the woman doctor is still shut out from the high privilege of talking with a man who probably does not know as much as she does, we have not learned. Perhaps the woman doctor is really in a happier case if she is still compelled to go it alone. The patient's chances may be better, at any rate. To the impartial layman, whose life is necessarily sometimes placed in jeopardy by these warring disciples of the various schools, it seems really curious how intense is the belief of each doctor that his school has all the serviceable knowledge, while facts developed every day prove conclusively that the range of his information is narrowly limited. There must be terrible secrets locked in the breasts of doctors who pass for repositories of encyclopedic wisdom.

Many persons, to their sorrow, have learned that the commonest practice in the profession is to guess, and the frequent result is to guess wrong. The smallest inquiry would develop information of cases where the homeopath has corrected the mistakes of the allopath, and *vice versa*, and where the eclectic or osteopath has guessed correctly when both homeopath and allopath have gone wide of the facts. These are grounds for humility, not for arrogance. The physician who remembers how often he has diagnosed one disease and dosed for it, only to have a doctor of another school discover that he missed the truth and gave the wrong poison, might be expected at least to exercise a little charity in regarding his rival in the business. There are no available statistics, but no doubt the practitioners of each school can fairly prove that, man for man, the doctors of his faith hit the facts and make cures about as often as the doctors of other faiths. However, exclusive proofs in this business are not easy to get. Many of them, probably, are under ground.

This act now urged upon the Legislature undertakes to determine for a free American citizen in what particular manner his maladies may be treated. It might be a somewhat nice question, perhaps, just in what degree such a man is entitled to have control of such a matter. On the surface it looks as if an intelligent human being, living in a land of liberty, has an indisputable right to declare if his own interior department shall be drenched by a draught or assailed by a pilule, or whether he shall be cured from the outside by squeezing or by prayer. Suppose there should be a majority in a Legislature composed of perfectly untrained and uninformed persons who should make up their minds that homeopathy is pure quackery, and that nobody should be suffered to practise it; how many of us would patiently endure that, or, on the other hand, the outlawry of allopathy?

But, if these law-framing persons may reach such conclusions about osteopathy or the Christian Science practices, why may they not some day reach them about the allopathic, homeopathic, and eclectic practices? Everybody knows that they have no original equipment for dealing with such subjects at all. This bill must have been prepared for the Representative who introduced it, and, of course, by practitioners of one of the three favored schools of medicine. We hear no little clamor against trusts and combines, but here, indeed, is a proposition to legalize a combine, not to run railroads, or to manufacture pig iron, or to refine sugar, but to deal with the lives of men and women.

For all we know, osteopathy may be a humbug, and Christian Science a delusion and a snare; but there are multitudes of men of quite the intelligence of the ordinary legislator who believe in osteopathy, and millions to whom Christian Science has the flavor of religion. The legislator stretches his authority very far who undertakes to say that one man shall not be allowed to rub and squeeze and manipulate another man for the cure, say, of rheumatism, without peril of a prison cell. The legislator appears to us to trespass in a measure upon sacred rights who tries to make it unlawful for a patient, weary of conjecture and nauseous drugs, to summon a good man or woman to try what prayer will do.

It is to be admitted that to force one system or another upon a helpless and protesting invalid, or even upon an ignorant child, is an act which the law may properly forbid. We may go farther and admit that there are some maladies which osteopathy certainly cannot cure, and Christain Science certainly does not. But let us remember that both those accusations may with equal assurance be brought against allopaths, homeopaths, and eclectics. Under the circumstances, and in view of all the facts, there would

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seem to be sound reason why the bill alluded to should not pass. At any rate, it should not be permitted to pass until some of the people at whom it is aimed and whom it proposes to suppress shall have had a chance to make themselves heard.

[From *The Register*, Minneapolis, Minn.]

Thus far we must say in all candor the "life" [of Mrs. Eddy, as given in *McClure's*] is of little interest and no value. The next instalment, however, must deal with Mrs. Eddy as the most prominent woman of the age, and of course the writer will not be obliged to rely upon unreliable data as to her "life," but when she strikes out on her "history" she will be in a sea of mud. If, as is alleged by *McClure's*, "no information can be obtained from Scientists," the writer is dealing in pure fiction, for there is no other source of reliable information as to what Christian Science really is. The non-Scientist in reading the Christian Science text-book considers it nonsense, and so it really is when judged by the standards of non-Science. It is the dross of lead to the metallurgist of anti-Christian Science. It becomes pure gold, however, when the mind of the reader has been opened to the great truths upon which the doctrine is securely based. These truths are diametrically opposed to generally accepted alleged facts, and are therefore at first unbelievable. They can never be accepted by an unfriendly mind, and it is because of knowing this, that the Scientist regards it as worse than wasting time to attempt explanations to one who seeks them for the purpose of criticising them. If interested in the truth and disposed to study it for good, the doors of Christian Science are open wide, and no one is so rich nor so poor, so high nor so low, but therein he may learn his true status with God and his fellow-man. That the believers in Christian Science tenderly love Mrs. Eddy they could not deny if they would, but neither the personality of Mrs. Eddy nor the affection of her followers can affect the truth of what is contained in her works. Christian Science as promulgated by Mrs. Eddy has already made its impress upon the world. The worst that can be said of it is that it makes the desolate home a happy one, the drunken man sober, and the sick man well. It is not clamoring for recognition, but it instantly answers the call of distress. If there are means of remuneration, it is well. If the sufferer is destitute, the attention is no less earnest and unremitting. It blesses him who gives and him who receives. Is it too much to assume that so beneficent a thing must in time regenerate the world?

[From the *Pasadena* (Cal.) *Daily News*.]

The persistency with which the recognized Leader of Christian Science is followed into her home and into her private life, is thoroughly discreditable to those engaged in it, and up to this time has revealed nothing aside from the malignity which inspires it. The latest and most unworthy expression of it is the attack in *McClure's Magazine*, not on Mrs. Eddy alone, who is more than eighty years of age, and is entitled to the retirement she seeks, but an attack on her deceased father, which she in a spirited way declares to be utterly false.

The intelligence and sincerity and remarkable increase of the Christian Science denomination is evidence enough that this healing, purifying, and harmonizing form of religious truth has taken a firm hold upon the English-speaking race, and the American love of fair play protects this as well as every other form of belief from criticism based on falsehood or malice.

The only criticism directed against any religious faith capable of affecting its standing with intelligent people who love justice and respect sincerity, is that directed against its errors or weaknesses, and such criticism must eventually result in a benefit to its adherents and to society generally. But malignant effort to abuse the dead, who are unable to be heard in their own defense, in order to wound the living, is a method of warfare which can only recoil on its authors.

Christian Scientists have a perfect right to worship God according to the dictates of their own conscience, and they are not a people who endeavor to force their belief or practice on others. They claim to heal the sick through the agency of the same divine Truth which all religious people admit healed the sick centuries ago. Their Leader is the author of a book which they accept, not in any sense as a substitute for the Bible, but as a key to or a spiritual interpretation of Bible truth, which they claim will, if accepted, heal not alone sin and discord, but sickness also.

Most of the criticism directed against Christian Science emanates from those who claim to be followers of him who centuries ago did heal human infirmities by means of spiritual truth and who commanded his followers to do likewise. The testimonies heard in the mid-week meetings of these people, which are open to all who desire to understand their teachings, testify to the healing of disease and of habits of immorality. Inasmuch as all fair critics agree that this religion has no other purpose than the relief of suffering, and the moral and spiritual uplifting of humanity, the ungenerous treatment accorded it in certain quarters only serves to interest men and women in it. There is not a community in the United States in which there is not some one to testify to its uplifting service in relieving physical and mental suffering.

That an elderly lady of refinement more than eighty years of age should be persecuted even to the libeling of the reputation of her deceased father, and thus be forced to his defense in the public prints, is one of the most disgraceful things chargeable to sensational magazine enterprise. One feature of this thoroughly discreditable attack has been that it has provoked no intemperate, ungenerous, or bitter resentment from those toward whom it was directed, and this is the highest possible evidence of the quality of the truth they stand for.

[From the *Lockport* (N. Y.) *Journal*.]

The *Journal* believes that a great injustice has been done to Mrs. Mary Baker Eddy, the Founder of Christian Science, in an article in a recent magazine, and in deference to our sense of fair play we will publish Mrs. Eddy's reply in full in Tuesday's issue.

The *Journal* does not believe in Christian Science, but it does believe in giving Mrs. Eddy credit for having founded a cult or sect, the members of which are numbered by the thousands, who find great consolation and peace of mind in her teachings.

The Christian Scientists, at least those we have met, are cultured, talented, enterprising, and law-abiding citizens, and if in its teachings they can find that help and consolation which drives away despair and depression and makes darkness into light, as is evidently the case by their devotion to the Cause, then the *Journal* asks for them the same religious liberty of thought and freedom as is accorded other denominations.

[Editorial in *The Progress*, Minneapolis, Minn.]

The growth and prominence of the Christian Science movement and the consequent public importance of its Founder and Leader, Mrs. Mary Baker G. Eddy, has led to several recent sensational newspaper and magazine articles concerning Mrs. Eddy's life and character, even her present personal identity and existence being questioned. The falsity of these abusive articles has been made evident, and the fair-minded press of the country has been quick to protest against the unfairness of the attacks.

The dissection of Mrs. Eddy's personal character has but

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remote bearing upon the fundamentals of Christian Science, a belief which now numbers its adherents by the million or more. . . . Reliable information as to the movement or to its Leader would undoubtedly have wide public interest, but it is to be hoped that such subjects will in the future be avoided by the sensation mongers. The merits or demerits of Christian Science need not enter into the question.

[Royal D. Stearns, *Nebraska State Journal*, Lincoln, Neb.]

Only as Christian Scientists have a clear apprehension of the great spiritual law developed and taught by Jesus, can they hope to accomplish anything along the lines of remedial work for mankind. One has little comprehension of the teaching of the Christian Science text-book, Science and Health by Mrs. Eddy, who does not know that it is wholly founded upon the Bible and the teaching and work of Jesus.

A Christian Scientist knows that sickness to the false, frightened consciousness of the afflicted is a positive reality, but he does not believe it has entity as a part of God's creation. The Scientist does not believe that sickness is any part of that "good" which God created. It would seem to be foolishly inconsistent to hold that omnipotent power and infinite wisdom could create conflicting forces which would result in discord in God's kingdom throughout eternity. The Scientist knows when he fails to bring relief to the afflicted through the ministrations of Christian Science, that it is not the fault of the Principle that he is endeavoring to demonstrate, but rather his failure, at the time, to get a proper realization of its truth. Jesus said, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do;" thus by his teaching he clearly evidenced that this remedial power was to be perpetuated; and in fact it was continued in practice for about three hundred years after the time of Christ. Christian Science has now passed the experimental stage. It has become fully established as a remedial system of merit, and hundreds and thousands of people daily attest its beneficent results.

[Charles K. Skinner in *The Citizen Press*, Jackson, Mich.]

The teaching that "God is All" is Scriptural, and, when understood, does not mean that God is in the objects of His creation, but that they are reflections of His thought, care, and wisdom. Christian Science does not deny the personality of God, but declares it in the infinite sense, not, however, as including corporeality.

The belief in a personal devil with hoofs and horns is fast losing its hold on thinking humanity. Christian Science does deny such teaching. It does not, however, on that account, deny that evil thoughts have to be met and overcome by the understanding of God. In taking this stand, Christian Scientists are certainly following Christ's footsteps. The careful, conscientious reader of Science and Health needs no guardian, for it directs him to God, the one Mind, for his understanding; even as the prophet speaks, "They shall all know me, from the least of them unto the greatest of them, saith the Lord."

[John L. Rendall in *The Denison* (Ia.) *Review*.]

Christianity, briefly defined, is the daily living of the teachings of Jesus Christ. Any religious teaching which conforms to the essential and fundamental precepts of our Master might properly be termed Christian, and cannot therefore justly be stigmatized as "unchristian and shockingly infidel." Christian Science is Christian in predicate and postulate, in premise and conclusion, in theory and in practice, and it is scientific because demonstrable. . . . The repudiation of Christian healing includes the repudiation of the essential teachings of Scripture. In fact, it means the complete ignoring of an integral part of Jesus' mission.

THE LECTURES.

CINCINNATI, O.

Rev. George M. Hammell, formerly pastor of the Mt. Lookout M. E. Church, who divorced himself from the pulpit to devote his endeavors to Christian Science, introduced Bicknell Young of The Mother Church in Boston to an audience in Music Hall Tuesday night [Dec. 4]. Incidentally he paid a glowing tribute to Mrs. Eddy, referring to her as "by far the most powerful woman of the time." Speaking of his withdrawal from the Methodist Church, he said: "Hungering for self-consistent truth which should demonstrate itself in all the attributes of the Christ's own truth, seeking for a Principle of interpretation which would relieve the Bible of difficulties which contradict the theory of its verbal inspiration and which made it impossible for me longer to repeat the creeds extracted from it,—or, rather, imposed upon it,—until at last, scarcely knowing whither to go, I withdrew from the membership and ministry of a church which from my youth I had sincerely endeavored to serve. But my knowledge of church history, my knowledge of the history of Christian doctrine, prepared me to see that the New England woman, brooding so passionately over the problems of life, had found the solution, not only for herself, but for me."—*Times-Star*.

WAUKESHA, WIS.

Edward A. Kimball lectured on Christian Science in the Congregational church Dec. 8. He was introduced by the pastor, Rev. I. L. Cory, who said in part,—

Why should not I welcome you to this our Congregational church home in Waukesha to hear a teacher of your faith expound your understanding of a gospel of Christ and spiritual health? You have grown in the past quarter century to be one of the recognized Christian forces of our Christian land. Your faith, in its great essential features, is the same as ours. You have not retreated from faith in God, but have placed emphasis upon the spiritual and immanent, and we as Congregationalists are with you in that emphasis. We have been saying through our leaders, "Back to Christ," and you are placing emphasis upon the fact that Jesus came to suffering humanity with a message to its miseries. We may look back and see Jesus from somewhat different points of view, but the same "name above every name" is upon your banner and ours. We each alike go to the Bible with a profound reverence for the God it reveals. We may not get at the heart of it with exactly the same key, but nevertheless at the heart of it we have all found our common loving Father, our Saviour, our spiritual redemption.

Why, then, should we shut our church door when you as Christian Scientists come courteously to us and ask an entrance for a special service? We are of the same great household of faith and the same eternal Spirit fathers all our spirits and touches them into newness of life in loving fellowship. I am glad to welcome you here to-night and to wish for you God's blessing in your efforts to carry the glad tidings of the Christ to all in need.

Correspondence.

LOS ANGELES, CAL.

Before an audience of at least one thousand Clarence C. Eaton lectured on Christian Science, under the auspices of First Church of Christ, Scientist, at the new Auditorium, Dec. 11. In introducing the lecturer, S. B. Reynolds, First Reader, spoke in part as follows:—

The lecturer this evening represents a thought that is attracting the attention of many of the brightest and most intellectual people in the world to-day,—men and women

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who do not accept a doctrine because their ancestors believed it, but who are disposed to do their own thinking and to choose for themselves. There are thousands of good people in the churches who oppose Christian Science because all they know of it they have learned from some one who has never studied Christian Science. Is that the way you learned mathematics? Christian Science never made a truth, it only voices what always was true and what always will be true.

Christian Science does not change your Bible, nor your faith in the grand and glorious truths it teaches, but only makes them clearer and more easily understood. When your blinds are down on a bright day, your room is dark. Remove these and it is filled with light. This is no miracle. Christian Science gives such an insight into these truths that it becomes easy and natural to abide under the shadow of the Almighty. Christian Science comes to heal the world of all evil and all discord, and teaches the scientific relation of God to man. The message of Christian Science is simply God's message to man; Mrs. Eddy, the Discoverer and Founder of Christian Science, teaches and insists on the everlasting fact that God's love and care for man are available here and now, and are demonstrably true here and now.—*Correspondence.*

ROCK VALLEY, IA.

Bicknell Young lectured on Christian Science at the Opera House, Dec. 21. He was introduced by Dr. E. O. Plumbe, mayor of Rock Valley, who said in part,—

If there is anything in this broad land of ours for which we should be thankful it is that absolute neutrality that exists in regard to matters of individual opinion, that freedom of speech and of pen which next to the Christian religion is the palladium of our liberty and the guarantee of our free institutions. We are all, I trust, seekers after truth, no matter where it may be found, whether in the Bible, as the fountain-head of all religion, morality, and law; the utterances of the pulpit or the lecture platform; the literature of the past and present, or even, perhaps, the columns of the daily press. I know, indeed I am convinced, that we are all seekers after truth or we would not be here to-night, and I am satisfied, from my own personal research and observation, that we will not only hear truth, but a vast amount of truth from the lips of our speaker to-night.

Correspondence.

WAUSAU, WIS.

The Christian Science lecture delivered by Mr. Edward A. Kimball at the Opera House, last Friday evening [Dec. 21], was well attended. Mr. S. B. Toby, superintendent of the city schools, introduced the lecturer, saying in part,—

No one need fear the truth, no matter from what source it comes. The mission of truth is to heal, not to hurt; to lead men from the pathway of error and to plant their feet firmly in the right road. No one can destroy a single atom of truth. Truth is eternal in endurance. Once set a great truth free upon earth and it will work revolution. Confine it, chain it down, and it will burst its chains and will ultimately free itself and work its divine mission.

Every church has its fundamental basis in truth. No church can endure on a foundation of falsehood. The wasting fires of time will burn out that which is perishable. Every church deserves a respectful hearing. Its doctrines may run counter to my beliefs or yours. They may cut across our preconceived notions of the truth; but it is just (whether we believe them or not) to give them a fair hearing, a careful examination. If after thorough examination we come to believe a doctrine true, we should accept it with gladness and give to it our hearty and loyal support.

Wausau Pilot.

MORRIS, ILL.

A fair-sized audience assembled in Hull's Hall on Sunday afternoon [Dec. 23] to listen to Mr. Edward A. Kimball of Chicago, who lectured on Christian Science. Rev. T. S. Oadams, who had been invited to introduce the lecturer, said that the religious instinct was deep seated in every human heart; and at this significant period of our history, when the religious world seemed to be ready for another of those great upheavals resulting in the demolition of humanly imposed barriers, that God's purpose in universal man should be made manifest in larger blessing to the greatest number. It was but natural that so many should gather in the attitude of students to listen to one who was a recognized authority on this subject. He had pleasure in acceding to the invitation of the local friends of this movement, for he could bear testimony to courtesy received at their hands and many evidences of their consistency with their profession as regards the daily life of Christian Scientists, which was to speak ill of no man and to manifest Christ's law of love. The aim and purpose of Christian Science was to bless and uplift humanity. This alone should enlist our attention and ensure that all our criticisms be tempered with charity.—*Morris Herald.*

WILLMAR, MINN.

Judge William G. Ewing of Chicago lectured last Sunday afternoon [Jan. 6] on the subject of Christian Science before a large audience at the Opera House. The lecturer was introduced by Mr. C. W. Odell, who spoke in part as follows:—

People have at all times been slow to give up old, cherished beliefs, and great truths as they have been discovered and given to the world have always met with opposition. When Jesus came declaring that the kingdom of heaven was at hand, and was preaching his gospel of love, he met with opposition and ridicule and was put to death, because his teaching was contrary to the belief generally held at that time. After the command of the Master to heal the sick as well as to preach the gospel has for centuries been left out of the Church, God has again revealed to the world that the same Christ-truth heals the sick now as in Jesus' time, when rightly understood and applied. This has been revealed to this age through Mary Baker G. Eddy, who has given it to the world through her book "Science and Health with Key to the Scriptures."—*The Republican Gazette.*

LECTURES AT OTHER PLACES.

Rice Lake, Wis.—Hon. Clarence A. Buskirk, Dec. 13.
Pasadena, Cal.—Clarence C. Eaton, Dec. 14.
Glens Falls, N. Y.—Rev. William P. McKenzie, Dec. 16.
Hornell, N. Y.—Francis J. Fluno, M.D., Dec. 16.
La Grange, Ill.—Judge William G. Ewing, Jan. 3.
Evanston, Ill.—Edward A. Kimball, Dec. 17 and 18.
Havana, Ill.—Bicknell Young, Dec. 18.
Beloit, Kan.—Hon. Clarence A. Buskirk, Dec. 21.
Hyde Park, Mass.—Bliss Knapp, Jan. 6.

PICTURE OF THE MOTHER CHURCH.

The picture of The Mother Church which The Christian Science Publishing Society now has for sale is a half-tone reproduction, 12 x 15 inches in size, of a view giving the St. Paul Street frontage and Falmouth Street side.

The picture is mounted on a white mat, 21 x 25 inches, and will be sent to any address in a mailing-tube for fifty cents a copy. A dozen copies will be sent to one address for $4.50. Souvenir postals of the same design as the large picture are for sale at twenty-five cents per dozen.

Address all orders to The Christian Science Publishing Society, 250 Huntington Avenue, Boston, Mass.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book does not consult nor read letters on disease. Writing to Mrs. Eddy *is not* prohibited. Take no notice of startling reports about Mrs. Eddy. Our Committee on Publication will be reliable on this subject. ***Beware of counterfeit letters.***

"AN EXCELLENT EXAMPLE."

Pleasant View, Concord, N. H., Jan. 28, 1907.

Dear Mr. McLellan:—You will be interested to know that Mrs. Eddy was much pleased with your editorial recommendation that the Christian Scientists circulate freely the February number of the *Cosmopolitan* magazine, which contains Mr. Charles Klein's splendid defense of our Cause and its revered Leader.

Mrs. Eddy herself is an excellent example for the Scientists to follow in this respect, for by her direction and from a list of names prepared by her we are distributing from Pleasant View fifty copies of the *Cosmopolitan* containing Mr. Klein's article. These magazines are going to persons who are not Christian Scientists and who would not be likely to see the article as reprinted in the *Sentinel.*

Sincerely yours,

LEWIS C. STRANG.

A NEW EDITION OF SCIENCE AND HEALTH.

ATTENTION is called to the publisher's announcement on page 406 of this issue of a new edition of the Christian Science text-book which is now on sale. This edition is printed from new plates, and contains a number of important changes and additions, which have been made by Mrs. Eddy in keeping with her statement on page 361 of this book, viz., "I have revised Science and Health only to give a clearer and fuller expression of its original meaning. Spiritual ideas unfold as we advance. A human perception of divine Science, however limited, must be correct in order to be Science and subject to demonstration. A germ of infinite Truth, though least in the kingdom of heaven, is the higher hope on earth, but it will be rejected and reviled until God prepares the soil for the seed. That which when sown bears immortal fruit, enriches mankind only when it is understood,—hence the many readings given the Scriptures, and the requisite revisions of Science and Health with Key to the Scriptures."

The changes which have been made from time to time in Science and Health are evidences of Mrs. Eddy's desire to have this book flawless in its statement of the Science which she has discovered, and this without regard to the great amount of work involved. Rev. James Henry Wiggin, from his personal knowledge of her work on the early editions of Science and Health, has thrown light upon this desire, which has always inspired the author. We quote from Mr. Wiggin's book, "Christian Science and the Bible," as follows: "Whatever is to be Mrs. Eddy's future reputation, time will show. Little cares she, if only through her work Truth may be glorified. More than once, in her eagerness, she has reached her bottom dollar, but the interest of the world to hear her words has filled her coffers anew. Within a few months she has made sacrifices from which most authors would have shrunk, to ensure the moral rightness of her book. Day after day flew by, and weeks lengthened into months; from every quarter came importunate missives of inquiry and mercantile reproach; hundreds of dollars were sunk in a bottomless sea of corrections; yet not till the authoress was satisfied that her duty was wholly done, would she allow printer and binder to send forth her book to the world."

Christian Scientists appreciate Mrs. Eddy's labors in this direction and are grateful for them.

ARCHIBALD MCLELLAN.

"ALL THINGS NEW."

IN the vision of the Apocalypse St. John represents himself as having been caught up above the plane of material sense into the realm of reality, where he "heard a great voice out of heaven saying, Behold, the tabernacle of God is with men . . . And he that sat upon the throne said, Behold, I make all things new." This declaration conveys a suggestion of the tense of all creative acts, and the quality of all created things, which is of the most illuminating significance.

For the most part theological thought respecting creation has been both materialistic and self-contradictory, in that it has practically subjected the concept of God to the limitations of time and space, while asserting His infinity or non-subjection to these limitations. Its view of the relation of the divine activity to the universe involves a sense of separation between the Maker and the thing made which readily lends itself to the philosophy of a material substance. It removes the products of activity from the actor, and begets the habit of thinking of God's creations as no longer dependent upon Him for their being,—a habit which eventuates in all the ills of fundamental misconception.

In contrast with all this, Christian Science affirms that creation is a fact of the eternal now, that the universe is the continuous going forth of omnipresent Spirit, whose works are indeed "finished," in the sense of their completeness and perfection, but not in the sense that their continuance is no longer dependent upon the divine activity. This concept shapes thought in its every latitude and projection. It makes clear the fact that in the kingdom of Spirit there is nothing old. The irrepressible spontaneity of the divine Life, the nature and naturalness of revelation as the vitalizing, nourishing outflow of this Life, the relation of every human heart to Truth, and the present and eternal freshness of things,—all this begins to appear.

Strange as it may seem, the sense of antiquity, rather than of newness, has attached itself to revealed truth in Christian thought, and the value of its given statements has not infrequently been determined with respect to their age. To-day, however, as a philosopher has recently said, "there is a growing disinclination to regard mere antiquity as in itself a guarantee of value." Truth knows no age, and for the reason that it is ever and immediately "from above," in fulfilment of the word, "Every good gift and every perfect gift . . . cometh down from the Father of lights." It is bedewed with the freshness of Life's eternal morn. "Behold, I make all things new,"—life, selfhood, opportunity, supply, freedom, joy,—all are of God, and forever new. They are unstinted and untarnished as the light, hence in lamenting the past there is neither reason nor profit. It is ours, moment by moment, to enter into all the fulness of Life. The truth and good of the past abide, not because of their past, but because they have been untouched by the past.

Under the dominion of this thought none of us can fail to realize a keener, more stimulating, more gladdening sense of God's nearness, and of the safety and immortality of all that is thus linked to Him. It enables us to experience a sensible escape from that superstitious veneration for the old as such, which in many natures expresses itself in opposition to everything that does not bear the imprint of a particular authority, sect, caste, or party.

Our Leader has referred to this opposition as a serious hindrance to the advance of Christian Science. It is the

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mental attitude of the man who frankly says, "The religion of my fathers is good enough for me," and "I am no friend of new notions," the man who is ready to build the tombs of the dead prophets, and equally ready to stone the living. This habit of holding on to the past, at the dictum of sentiment or prejudice, receives a vigorous and illuminating rebuke from Christian Science. As men come to see that there is no archaic truth, that it springs an ever-living stream from beneath the throne of God, they become more and more free and receptive; and as this nobler concept permeates religious thought, and there is added that imperative test of truth, namely, demonstration, —which is so insistently demanded of us in the teaching of Christ Jesus,—both the individual and the race enter upon an era which can but prove no less blessed than new.

JOHN B. WILLIS.

"THE TRUE ORIGIN."

ONE of the questions often asked by those who are looking into Christian Science is this, How did evil originate? and in some cases the inquirer feels that until it is answered his progress is barred—a mistaken conclusion, by the way. Speaking strictly and scientifically, evil never did originate, for in the true sense there is no causation apart from Principle, with its perfect law and order. Every earnest student of Science and Health discovers almost at once that sin, disease, and death—all the manifestations of evil—have no Principle, hence no reality, for they do not express law and order. It is, therefore, impossible to discuss what is lawless, unreal, as we would consider or discuss that which expresses Principle, law, and order; to regard that which only seemeth to be as we regard that which really is.

In endeavoring to explain this to a beginner, a more advanced student of Christian Science employed the familiar illustration, that although a schoolboy may make mistakes, two plus two always equals four, and that any other statement of this fact must be untrue, hence unreal. This the beginner admitted, of course, but contended that the "mind" of the boy had made the mistake, and wished to know why. It was easy to show that this assumption was wrong; that intelligence, as reflected by the teacher of arithmetic, did not for a moment entertain the mistake, but knew the truth as to this mathematical fact; and not only so, but when the boy's sense of intelligence, or "mind," was appealed to, he too saw this truth, and it displaced the error, which never had been real, although temporarily believed by him. This helped the student of Christian Science to see that to the awakened sense of spiritual reality all truth is self-evident, and that Mind forever witnesses to the truth of being,—forever witnesses to the reality of that which expresses intelligence, God.

In Christian Science we learn the utter folly of seeking to find causation apart from God, good; therefore, if we are wise, we bend all our energies to the nobler task of knowing divine Principle, the only cause of all reality; and here, as in mathematics, we find that the greater knowledge one has of the truth, the more readily will he detect and correct any error which presents itself in the working out of his life-problems. We never find that the great Teacher attempted to explain the origin of evil; he was too busy in correcting it with truth, whether it was manifested as sin or sickness, and St. Paul's words about "forgetting the things that are behind," are really the best advice that can be given on this subject.

The very fact that the tendency of the so-called human mind is ever to attribute causation to error, and to seek after its supposititious origin, shows the need of cutting loose from this tendency and devoting our entire time and energy to the study and demonstration of the truth, —that which makes free,—especially since by so doing we can gain results which are impossible so long as we contend in any wise for the origin or reality of evil. Our Leader says, "Matter cannot connect mortals with the true origin and facts of being, in which all must end;" and she adds, "It is only by acknowledging the supremacy of Spirit . . . that mortals can lay off mortality" (Science and Health, p. 491). This acknowledgment leaves no place for any cause or effect separate from God; it admits Him to be "Alpha and Omega, the first and the last," and brings to us in a greater or less degree the results which all desire, namely, health and harmony.

ANNIE M. KNOTT.

"THE PROGRESS OF CHRISTIAN SCIENCE IN ENGLAND."

The Onlooker of London, England, prints in its issue of Jan. 19 the article by Lady Alice Houblon which appeared in the *Sentinel* of Aug. 4, 1906. Commenting editorially on this article, *The Onlooker* says,—

A CHRISTIAN SCIENCE CURE.—Lady Alice Houblon, who this week contributes an article on "The Progress of Christian Science in England," is the eldest sister of the Earl of Crawford. She is a very ardent follower of Mrs. Eddy, and it was after the restoration to health of one of her daughters, who had been unsuccessfully treated in the ordinary way for three years, that four members of her family became converts to Christian Science.

LETTERS TO OUR LEADER.

New York, N. Y., Jan. 15, 1907.

Mrs. Mary Baker Eddy,
Pleasant View, Concord, N. H.

Beloved and Revered Leader:—The world does not yet know you, but your steadfast, loyal, and watchful followers, the members of this church, together with your loving students and followers throughout the world, do know you. We are continually praising God for Christian Science, His great gift to us through you, its Discoverer and Founder.

At this annual meeting of First Church of Christ, Scientist, New York City, we beg to lay our treasures and our honors at your feet. We delight in striving to emulate your holy example and teaching, through "evil as well as good report;" ever trusting Truth and Love to enable us to follow you up the rugged heights of Christian Science, beyond the clouds and the thunderings of personal sense, into the calm, pure atmosphere of Mind, the sunlight of Love's presence. We have much reason to be humbly grateful for the prosperity in Truth which has attended our flock during the past year. Christian Science Mind-healing has been demonstrated over all manner of sin and sickness, and many new members, who at our last annual meeting knew nothing of Christian Science, are rising to call you blessed. Jesus fed the hungry multitude. He blessed and brake the bread, and gave to his disciples to give to the hungry, which they did. Dearly beloved Leader, have you not prepared and broken the bread of God, and given to your disciples, and have you not bidden them distribute to the multitude? We have been fed with the bread which you have broken with your own dear hands and given to us through your disciple.

You tell us that this is the harvest hour. Indeed, so it seems to us. Blessings innumerable have been bestowed upon us as a church. Not one of the promises of the Bible has failed us, when we have followed your teachings in "Science and Health with Key to the Scriptures," and your other writings. The beauty and affluence of the divine Mind is manifest in health, and in the unity of the

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good and the true. Love for God and our brother man must increase, as we near the white Christ. Who will be able to gather and care for the bountiful harvest which God has prepared for His anointed and her followers? "The harvest truly is plenteous, but the laborers are few."

We rejoice in the triumph of Truth over the late attacks made upon you. Our Master said, "If it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt." In this century the call to meet the enemy of Christ has been met by you, and throughout the world the cry has rung out, "Mary Baker Eddy lives, and loves, and conquers hate and the haters, with 'Father, forgive them; for they know not what they do.'"

We bow in humble acknowledgment of your Christian spirit and your divine power to reflect omnipotent Love, which shuts the lion's mouth, and is enabling you to pass through the furnace seven times heated, with no evidence of the experience, save a purer love, exalting you to Horeb heights of spiritual supremacy over the material world, the flesh, and all the claims of evil.

We are mute before such unparalleled meekness and might, and rejoicingly follow, with devoted obedience and love, one whom we delight to serve and honor as God's chosen Messenger to draw us to "Immanuel, or God with us:" to reveal to us the invisible Christ, who is "Lord of lords, and King of kings."

Lovingly and faithfully,
First Church of Christ, Scientist, New York City.
E. F. HATFIELD, *First Reader.*

Boston, Mass., Jan. 14, 1907.

Dear Mrs. Eddy:—I think it would gratify you to take a look at your old home here and see how spick-and-span it is with new paint and varnish. Under the charge of our good Directors, the plumbers and masons and carpenters have been overhauling and renovating the house from cellar to roof. They have left us feeling much cleaned up and brushed up. We have also recently secured the services of an out-door man, Charles, a Norwegian, who tells us that he worked for you when you were here. He is happy to speak of this, and his work is exceptionally faithful and exact. The front door-handle always gleams bright and polished under his daily rubbing. Mrs. McCrackan and I are enjoying our stay under your hospitable roof more and more, and are able to show some kindness in this house to your loyal workers here.

The reading becomes more wonderful to me as I learn how to repent and surrender more of self. Mrs. Conant said to me a few Sundays ago, as we stepped off from the platform, "What wonderful preachers we have!" I am profoundly grateful for your wisdom in instituting this means of bringing Spirit to the flesh. We frequently hear of cases of healing during the services and meetings.

We send love to our brave Leader.

Yours faithfully,
W. D. MCCRACKAN.

Orange, N. J., Jan. 10, 1907.

Dear Leader and Teacher:—At a quarterly meeting of our church held Tuesday evening, Jan. 8, the expressions of loyalty to and love for you were sincere, deep-toned, and beautiful. The spiritual power of these must have reached you with their warmth and glow to comfort and strengthen you, and to illumine your steep but glorious ascent Godward. This church—this "Christ's little one"—is blessing you and rewarding your patient watch and toil and prayers. The healing within its sacred walls is not as uniformly quick as you are longing to see, but the quality of its work is what your loving heart desires—the unveiling of the Christ in individual consciousness, and the awakening to be in accord with the Father; to know and do His will, and to go forth to heal the sick, to give bread to the hungry, and the inspiration of Love to the thirsty. On this foundation of your teaching the church is growing and prospering, glorifying God through His Christ, and loving and following you "unto the perfect day" of divine consciousness.

I know so well that this dear, holy branch church is the fruit of your wonderful understanding of Mind. You never before were so near, so dear to us as now. We are getting clearer views of God's spiritual idea, and we are being divinely driven to the zenith of demonstration with you. The Almighty enfolds you and yours.

With tender love,

Gratefully your student,
NEMI ROBERTSON.

New York, N. Y., Jan. 4, 1907.

Mrs. Mary Baker G. Eddy,
Pleasant View, Concord, N. H.

Dear Mrs. Eddy:—As a German I feel that I must give expression most reverently to the hearty gratitude I feel to you, loved Leader, the gratitude of those who long to see Christian Science, the Christ-truth, established all over the world. I thank you for giving us so many of your life-giving articles in the German language, through *Der Herold*, thus enabling so many who cannot read one word of English to get the benefit of your writings, which are healing and saving all nations. One reference in our Thanksgiving service (Luke, 18 : 43) said that all the people praised God when they saw the works which Jesus did; so I want to give thanks to God for all the good that Christian Science is doing all over the world, through you, our faithful, steadfast, and wise Leader, chosen of God.

With loving respect and gratitude,
M. M. MENK.

Minneapolis, Minn., Dec. 15, 1906.

Mrs. Mary Baker G. Eddy.

Revered Leader:—Third Church of Christ, Scientist, Minneapolis, Minnesota, at its annual meeting in December, appointed a committee to express to you, the Discoverer and Founder of Christian Science, sincere and heartfelt love and gratitude for the blessings that have come through your unselfed, continuous labors, your humility, universal love, and purity; to record the desire to be gladly and quickly obedient to the Church government as sent out in the Manual of The Mother Church, and to be doing that work which all those who have found the Science which you teach have the privilege of doing.

Lovingly,
MISS ANNA MAGARETHE KRUDOP,
MISS OLIVE I. MCBRIDE,
MRS. WINNIFRED J. MATTSON,
Committee.

Bangor, Me., Jan. 21, 1907.

Mrs. Mary Baker G. Eddy,
Pleasant View, Concord, N. H.

Pardon me if I try to express to you my thanks for the great revelation of Truth that has brightened my life. For years I have had the desire for an understanding of God that would solve the problems of theology and blot out human doubt, fear, and opinion. I worked aimlessly, trying to preach the gospel of an omnipotent, ever-present God and yet fearing to trust God's power. With gratefulness I can say that Science has supplied the need, therefore I can gladly give up my position as a clergyman and mingle my thanks with the many thousands who day by day look to you as Leader because you follow Christ.

Ever faithfully yours,
REV. T. M. PATTERSON.

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AMONG THE CHURCHES.

[From the *Aldershot* (England) *News*.]

THE MOVEMENT IN ALDERSHOT, ENGLAND.

A chance reference in the columns of the *Aldershot News* a few weeks ago, was my first intimation that the Christian Science movement had any active followers in Aldershot. Learning that services were held on Sundays in the Masonic Hall, I decided to ascertain how and by whom this new cult, which is gradually gaining ground in England, was being promulgated. The result was something of a surprise. I arrived some time before the service began, and was courteously invited to take a place in the large room set apart for the service. A portion of it was curtained off, and in the ante-room so formed, large cards were displayed requesting silence. Rows of chairs, on which were placed the special hymn-books used, faced a large reading-desk. This was beautifully decorated with boughs of autumn-tinted leaves and berries and gorgeous sunflowers, and elsewhere graceful sprays of foliage and trails of creepers were arranged with much artistic skill, giving an aspect of brightness and beauty to the sunlit room, with its rich crimson walls. For some considerable time there was absolute stillness, although several persons were in the room. They remained seated, as though in quiet meditation. It was interesting, meanwhile, to note what manner of men and women they were. The men were mostly officers, the women either wives of officers or belonging to the same class. They were well-dressed people, with nothing about them that distinguished them from ordinary church-goers, except, perhaps, an air of serenity and detachment that, with the harmonious surroundings, contributed to the atmosphere of peace and pleasantness that pervaded the place. Presently some children, who had been at the Sunday School class, which preceded the service, came in, and with other people took their places.

Mrs. Carter, the wife of Major Carter, Professor at the School of Instruction, Army Service Corps, took her place, as Reader, at one end of the reading-desk, and one of the officers present stood near, on the platform, to take part also in the service. They read alternately portions of Scripture, Mrs. Carter beginning. She read from Genesis in a clear and melodious voice, giving to the wondrous story told there of the creation much interest and beauty by her effective reading. Chapters from Corinthians and other books of the Bible, with excerpts from the writings of Mrs. Eddy, the Founder of the Christian Science movement, followed. At times, when the importance of truth and kindliness were laid stress on, one almost imagined that they were the words of Ruskin, and that it was his teaching that was being expounded, but then came a call to the deeper imagination. Soul, Spirit, or whatever it may be, that, it is claimed, can dominate and make seem as of no account the consciousness of all human pain, sorrow, and suffering. There was no sermon, the written word from the sources mentioned alone being used. Hymns were sung, these being of a special nature, all breathing the spirit of divine Love and the potency of prayer to cure all ills. As the sunshine played on the scene, burnishing the delicate leaves arranged on the reading-desk and mantelpieces to a coppery crimson, and making the berries glow like rubies, one realized the bounteousness of the gifts of the good giver, who made every herb of the field for the use and delight of man; and as the faces of the stalwart men and the gracious women were irradiated, one wondered if, perchance, they held the secret of the supreme gift, the power of healing human suffering and woe. In an hour or less the service had ended, and the little band of believers left the room. In the hall there was an interchange of friendly chat, literature was selected from the library, and the gathering dispersed. For about ten months these services have been going on quietly, but not secretly, and few outside those who actually profess Christian Science know of them. The followers in Aldershot and Farnborough are at present almost confined to a few officers and their friends. The chief work is that of healing, and of this they say, "That you do not need to take medicine in order to be healed; that there is a better way to heal one than by giving him medicine." They realize that the true way of healing the sick is the mental process. They are trying to prove to the invalid that this is the better way. Just so soon as he comes to see and depend on this method rather than on medicine, just so soon as he sees that it is something valuable, he will find that it is a better way; he will find that he is not only being healed, but he stays well longer—he does not get sick so often; he gets rid of sickness sooner when he is sick, and so on. "We are not here to quarrel with medicine," they say, "and especially with people who do not understand these things. People are all depending too much on medicine—a thing which most of them know so little about."

OGDEN, UTAH

At the close of the Sunday School on Dec. 23, a presentation of seven books, including a pocket edition of Science and Health, was made to this Society by our Sunday School. This was a surprise planned by the little ones, after being told by their teachers that there was an opportunity to do some good with the money which has accrued since the completion of The Mother Church edifice. Members and friends of the Society had commenced the purchase of the standard works on Christian Science for Reading Room purposes, and the little ones joyfully profited by the opportunity to help complete this undertaking.

Infinite blessings are ever ours as we endeavor to prove God's allness and nearness, as revealed to us through Christian Science, and we are thankful for the inspiring thought of our beloved Leader, the substance of which we hope to prove: "What a glorious inheritance is given to us through the understanding of omnipresent Love! More we cannot ask: more we do not want: more we cannot have. This sweet assurance is the 'Peace, be still' to all human fears, to suffering of every sort" (Miscellaneous Writings, p. 307).—*Correspondence.*

[Written for the *Sentinel*.]

SPIRITUAL SENSES.

JACOB ANDREW HENRY.

I SEE the God-thought in the tiny flower
That peeps thro' grassy bed its timid face;
And in th' emblazoned sun that hour by hour
Trails countless satellites thro' boundless space.

I hear the God-voiced harmonies, alike,
Of happy bird-song thrilling soft and low,
And of the wind-lashed ocean-waves which strike
The rock-ribbed shore with loud resounding blow.

I taste God's bounty in the simple crust
Made from the grain His Father-care bestows;
And in the richer fruitage of eternal trust
Fresh from the land where milk and honey flows.

I scent the dainty petals of a rose,
And apprehend its fragrance; yet no art,
Nor human understanding can disclose
The finger-prints where God has touched its heart.

I feel—ah, yes!—I feel the God-nursed growth,
Not with the finger-tips of mortal sense,
But with the vast intelligence of truth
Which reaches Love,—divine omnipotence!

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TESTIMONIES OF HEALING.

Twelve years ago I was suffering from a complication of diseases which neither medicine, hygienic treatment, baths, nor climate could cure or even relieve. This finally ended in a nervous condition, rendering sleep impossible, and as I feared insanity I contemplated suicide. All my husband's salary was used to procure material means of relief,—table delicacies, and expensive remedies, some brought from Europe at the suggestion of a physician then in charge of my case. Then a Christian Scientist on a visit here loaned me a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and when, at the end of less than two weeks, I had finished reading it I was well. When this book was loaned me I was a confirmed atheist, hating the very name of religion, and I had never heard that any one could be healed by its teaching. Had I been told that it gave the true definition of God, I should probably have refused it with scorn. The fact that it healed me under such an abnormal mental state as that mentioned, proves it to be divinely inspired. For twelve years I have not lost one day from sickness, and my husband has not lost three weeks from work during the same period. His income, instead of being needed for doctors' and druggists' bills, travel, etc., has been devoted to paying off a debt; buying a cozy home, and starting a bank account; besides which we have been able to help those in need when called upon to do so. This change from sickness, misery, and debt, to health and comfort, is literally due to my first copy of Science and Health, as my husband's income has not increased in point of salary. This case is but one out of the thousands that have proved the moral, mental, physical, and economic value of Mrs. Eddy's marvelous discovery. We are only two of the great army who call down blessings upon this saintly woman every day and hour.

MRS. CLARA DREYER, De Funiak Springs, Fla.

In the early part of the year 1895 my physician said I must undergo a surgical operation in order ever to be well. While in great fear, and dreading the operation, a kind neighbor called, and after telling me of Christian Science gave me a copy of Science and Health. She said I must put aside all medicine, and by reading faithfully she knew I could be healed. The book became my constant companion, and in a short time I was healed. Besides the relief from an operation, I was completely healed of severe headaches and stomach trouble. Physicians could give me no help for either of these ailments. For ten years I have not used medicine of any kind, and have not missed a Christian Science service on account of sickness during this period. I am perfectly well. To say that I am grateful to God for all this does not express my feelings. The physical healing was wonderful, but the understanding given me of God, and the ability to help others, outweigh all else. I also love our dear Leader.

MRS. VIOLA I. BOUTWELL, Concord, N. H.

My attention was directed to Christian Science when my pathway was neither paved with happiness nor bordered with flowers, when hope seemed a cheat and sorrow and unhappiness the reality. A very dear relative was receiving substantial aid from its teaching, and was well on the way to recovery from a disease which had been pronounced incurable by the very best physicians in this country. This healing challenged my attention and respect. Soon after this I was obliged to give up all thought of business, and visited Florida for a short period. I purchased a copy of Science and Health, and resolved to read it carefully. After locating on the peninsula opposite the little village of Ormond, on the Halifax River, far from the "busy haunts of men," I began the investigation. A minister who was filling the pulpit of the little union church in Ormond became interested, and together we read the book. Neither of us understood its teaching very well, but I caught enough of its sweet concord to effect a positive and absolute healing of a serious kidney trouble and an aggravated case of stomach trouble which had made existence a burden for nearly three years; and there has been no return of either. At this time, however, I was not ready to accept the theology of Christian Science; was not willing to give up the world and its so-called pleasures, and it seemed a great sacrifice to abandon the worldly ways I had followed all my life. As a natural consequence I soon drifted away from Christian Science and returned to *materia medica*.

This condition prevailed until 1900, when I was led to approach the subject in a different attitude. With humble heart I resolved to make every effort in my power to learn all I could of this great truth, and to gain all that earnest, patient, faithful, persistent endeavor could accomplish. I found, however, that it now demanded far more of me than it had in the beginning; lessons that seemed easy before, now were hard for me to comprehend; that which had formerly appealed to me as being a self-evident fact, now appeared very obscure. But my efforts have borne good fruit; and the light shines bright, clear, and effulgent, bringing within my range of vision this great fact that "God is all," and is Spirit; that being "All in all," there is no room for anything but good; the grand Cause being perfect, the effect, man, is, must be perfect; this is man's inheritance, his birthright. Since 1900 I have been healed of severe rheumatic trouble, and have discontinued, without experiencing any inconvenience whatever, the use of a support I had worn twenty-five years or more. I have also overcome many lesser evils, and am happy to say I have been of assistance to others in many ways. The spiritual understanding obtained has done more for me than words can express, and language seems to lose its significance when I approach this subject. I am very grateful for all Christian Science has done and is constantly doing for me, grateful to God, and to our dear Leader, Mrs. Eddy, through whom we have gained the understanding of this great truth.

FRANKLIN B. BORT, Omaha, Neb.

We sometimes hear it said, "Oh, I have tried Christian Science, but it did not help me." I would like to tell how I had to try Science four times, before I received the blessings and help that it always brings to an honest seeker. It was only by loving care that I grew to womanhood, and it was thought that I would always be delicate. I heard of Christian Science some seven or eight years ago, and at that time had some treatment for headaches. For several reasons I did not receive much if any benefit from the treatment, and was finally taken so ill with lung trouble that things were taken out of my hands and the doctor called, my family being opposed to Science at the time. My mother took the disease and died, and I was so ill that there seemed little chance of recovery. I shall always remember with gratitude the loving care given me then and after by doctors and nurses. After some months I recovered in a measure, only to have stomach and other troubles develop, the former supposed to be inherited. Then a long struggle commenced—rest, diet, and change were all tried, and finally more strenuous measures were resorted to. I would improve for a time, then go back again. In this way I existed for two or three years, when an operation was suggested; so in February I was taken to one of the large hospitals and was operated on. The operation was called successful, but the stomach trouble became very serious and the suffering and depression were great. After three weeks at home I was again taken ill, and there was doubt of my ever getting up again, but I was spared to know that we are free if we but learn to claim our rightful heritage. Before being ill my work had been art work, and the four years had drawn heavily on our means,

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for my sister spared no expense. I felt I wanted to take the work up again, for I loved it, but was told I would not be able to make it pay as I would never be able to do as others did. This was in the spring. After six months spent in the country, I decided to try my work again, and took a studio. At first I did not have much work, and when I did I was in fear that I would not be able to do it. This went on until March, when I had a severe attack of illness and went to the doctor; he gave me a prescription that I knew would never cure me, and I again turned to Science, this time, I am happy and grateful to say, not in vain. I received the address of a practitioner and called on her that evening. Treatment was commenced, and I can to-day testify that the truth does make us free.

Should there be any who read this testimony with whom the healing is slow, I would say, Do not be discouraged. It was so with me, but I am thankful for it, for with the healing came the spiritual awakening. I found I had to help do my own work, and it was in proportion as I was faithful that healing and freedom came.

I want to tell of two experiences that came to me. In 1 Thessalonians, 5th chapter, we read, "Prove all things; hold fast that which is good." Last summer, in planning for my vacation, I wished to go where I could have all the time I wanted for the study of the Bible and Science and Health by Mrs. Eddy, and I declined all invitations to join friends. I selected a place that I knew was quiet, but when I reached it I seemed to find everything that I did not want, and I had to prove that the truth was what I wanted more than anything else. The temptation to leave and go where I would find friends and pleasure was great, but I stayed. One of the difficulties was the food. The first few days the fear of suffering if I ate the food was great. One morning in studying the Lesson for the week I came to this verse from the Bible, "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind." When I commenced to understand the meaning, I knew I could not fear that food or any other, and I now eat what is set before me, "asking no question for conscience sake," as Paul says. The other experience was with poisoning. I had occasion to use a solution of hydrofluoric acid in my work. I took the common-sense precautions that I had always taken in using the acid, and had completed the work. In about half an hour I felt a pain in the right hand, and at once took up the thought that God's child has dominion, while I denied the error. After an hour the pain was still intense and the appearance alarming, so I telephoned for help. Later I called on a practitioner. After returning home I retired, but could not sleep as the pain was intense and extended up into the shoulder. Towards morning my sister was reading to me from Science and Health, when I saw a frightened expression on her face. I told her to go to the telephone and tell the practitioner, which she did, and I fell asleep. I was able to get up and go to the practitioner next morning. That day I read in Science and Health almost all day, and on Tuesday I was able to be at the studio and handle a brush. I went to see the practitioner once more on Thursday. The poison was neutralized by Truth, and the healing was complete; not even the nail came off.

I am very grateful to Mrs. Eddy for bringing us this saving apprehension of Truth. I can likewise say that I have proved Science to be the only help I need in business.

FRANCES MARQUARD, New York, N. Y.

With a heart overflowing with gratitude I wish to give my testimony to what Christian Science has done for me. My first introduction to it was in March, 1904, at which time I was a physical wreck. I had been under a doctor's care for nearly a year, and previous to that time had not been well for a number of years. We moved to Akron over five years ago, and every fall I had to call a doctor. The first one said I would very likely have to move away, as I could not get rid of the trouble there. Another doctor said I had a complication of diseases, and my heart was very bad; that it would be three months before I would be much better, and I must not do any hard work for at least two years. I was very faithful to his instructions, but was worse at the end of the three months. My eyes also failed me, and an oculist told me I must have glasses,—the sooner the better. The glasses relieved me but very little, and it seemed as if the more remedies I tried the worse I became.

Finally a friend asked me to try Christian Science, and I am very happy to say that I did. After the first treatment I laid off my glasses without difficulty, and in three weeks I was completely healed. Never before have I enjoyed such good health as I have since my healing in Christian Science, and there has been no return of any of the diseases which the doctors said I had. If money could buy what little knowledge I have of Christian Science, there is not enough in this whole world to do it. I know that "man's extremity is God's opportunity," and that when Jesus said, "Ye shall know the truth, and the truth shall make you free," he meant it for every one, and this has been proven to me and my family in a great many ways. Words cannot express our gratitude to God, and to our dear Leader for making so plain to humanity this truth which Jesus taught.—MRS. VENA ALGER, Akron, O.

Four and a half years ago I had an attack of illness which resulted in incapacitating me for business or pleasure. I am in the employ at Portland of one of the large transportation companies, whose interest in me was so kind and loving that I was enabled to receive the best of care. I put myself under the direction of a good physician, who gave me a tonic and recommended a change of climate. I went to the coast for several months, but returned very little better. My employer interested himself in my behalf, and went with me to two physicians to talk over my case, and said that everything that might hasten my return to employment should be done, but no assurance was given us that I might soon regain health. I continued always hopeful, however, and felt that I needed but a few months to put me on my feet again. Not improving, I had osteopathic treatment, which did not benefit me. I then tried the water cure and massage, with like result; I also practised physical culture exercises. I would add, too, that at the outset of my illness I had some experience in a sanitarium with electrical appliances, baths, etc., which convinced me of their inability to reach my own case. If what is known as ordinary faith would have cured me, any one of the above methods would have done so, for when I took up anything new I thought I had found the ideal curative agency. Then I went to the mountains for several months, but was no better at the end of that time. Thus for two years I battled for health, but without effect. It being our damp winter months, I then went to the seacoast of southern California, feeling that the change would help me, but soon after my arrival I had another attack of illness, which discouraged me somewhat, for my kind physicians had nothing in their profession to meet my need and were honest enough to tell me so.

I had been advised by friends to try Christian Science, but was cautious for fear there was something about it that was not good for me. A day or two before this last attack I had visited for the first time a Christian Science Reading Room, and was there told that if I found no help in *materia medica* that there was yet hope through Christian Science; but I still held back, and had a physician treat me through this illness. As I lay in bed, too sick to be up, the remembrance of the kindness shown me at the Christian

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Science Reading Room was such a cheer to me that I decided to investigate the subject as soon as I was able to leave my room. Accordingly I went to the Reading Room, and while there I read a publication containing some court testimony relative to Christian Science and the sworn statements of some local business men on its benefits and reliability, among which was one by an official of our company. This helped to reassure me, and I went to see him, with the result that I returned to where I was staying, consulted with a Christian Science practitioner and took a treatment the same day. My recovery was slow, but each day brought its added strength with the accompanying happiness and joy consequent upon returning health; and they were days of thankfulness to me, for in less than four months from the time I took my first treatment I returned to work. This was two years ago and I have since been working steadily, a well man, and continue to grow in strength, feeling thankful that there is in this day the means at hand for the destruction of every form of sickness and sin through the gospel of Christian Science.

W. F. D. MERCER, Portland, Ore.

I gladly give an account of my healing in Christian Science, hoping that it may help some poor sufferer who is a stranger to me, as it has helped many who have known personally what Christian Science did for me. When a young woman I fell downstairs, injuring my spine, and soon after had a severe attack of bowel trouble, which terminated in most serious and alarming conditions. The pain and soreness at times caused the greatest distress, and there was also much suffering from the spinal trouble. For more than twenty years I was unable to walk on the street. I tried all systems of medicine, employing more than a dozen physicians; I was taken to a sanitarium, to White Sulphur Springs, and to the mountains in North Carolina, all to no purpose. Beside all these physicians, I was examined by several eminent surgeons, who gave me no hope, one of world-wide reputation saying very emphatically that nothing could be done for me, that I "must carry the spinal trouble to the grave." Then I came to Florida, searching for health in this beautiful climate. While I loved the perpetual summer, yet I was still doomed to disappointment. Then came a disease of the eyes, and I was compelled to wear a dark shade for two years, while the suffering in my head at times was intense. Though physicians and oculists did not say that the eye trouble was incurable, yet they failed to bring me any relief.

In November, 1897, I went to New York to see a noted German oculist; but soon after seeing him, a friend told me of some wonderful experiences he had had in Christian Science, and urged me to try it. I decided at once to do so, and although my healing was slow,—I took treatment over a year,—yet to me and to all my friends it seems marvelous. I only accepted it for my eyes, supposing there could be no help for the two so-called incurable diseases, especially for the bowel trouble, as a similar disease had proved fatal with several of my family. When my eyes began to improve, I also gained in strength, and to my joy found that I was improving in every way. All these years I had been subject to sudden attacks of excruciating pain in the bowels, keeping me in bed for days, and sometimes weeks, but after commencing Christian Science treatment several months passed without one of these attacks, and the soreness began to grow less. Then one night I awoke with the dreadful pain, which rapidly grew worse, as it always had. I tried to help myself, but with my limited understanding of Christian Science I felt that I did not know how, and the practitioner who was treating me was in a distant city. For a minute I felt tempted to use the remedy I had kept by me for years, then I said firmly, "I have given this up to God, and I know He is able to heal me. I will not touch medicine, even if I die before morning." In an instant, before I could realize that the pain had ceased, I fell asleep. When I awoke there was nothing to remind me that the dreadful suffering had been with me only a few hours before, and I felt that the disease which had threatened my life for so many years had been healed that night. The spinal trouble gradually wore away, as did other ills which had afflicted me from infancy. I have never taken a drop of medicine, or been sick in bed a day since I took my first treatment in Christian Science, and I do whatever I wish to do, for duty or pleasure, and often walk two miles in a day. We have had many beautiful demonstrations in our family and among our friends.

While my old religion was a comfort to me during all those years of suffering, yet I so often wondered why my prayers were not answered, and why God afflicted me so. I thank God for Christian Science, which assures us that we may be healed of all our diseases, as well as of all our fear and worry; and that we can joyfully say, "Thy will be done in earth, as it is in heaven."

MRS. M. C. SAWTELLE, Miami, Fla.

It is with a deep sense of love to God, of gratitude to the Discoverer and Founder of Christian Science, and of responsibility to my fellow-men that I undertake to write this testimony of the healing presence and power of God, verifying the Scriptural promise, "Ye shall seek me, and find me, when ye shall search for me with all your heart." I was a great sufferer for many years from a severe internal trouble. I was treated for this difficulty by a very able, kind, and much respected physician of Decatur, Ill., where I was then making my home. When I was examined the trouble was pronounced an abnormal growth, but when I refused to be operated upon, a more careful examination proved it to be a rupture. A truss was fitted to it, but this brought no relief from the continuous, distressing pain, which was making life burdensome.

In the year 1887 a member of the family became interested in Christian Science, and urged me to try it. I did so, eventually, and did not readily respond to treatment; but on catching the thought of God's presence and power, a flood of light swept over me. I took off the truss, and was immediately healed. I have had no return of this trouble nor of its distressing accompaniments since, and am endeavoring to express my gratitude to God by striving to bring this truth to others; viz., that "God is a very present help in trouble," when understood as explained in Christian Science.

MRS. MIRA H. SMITH, Meadville, Pa.

It is now six years since I first came into Christian Science. I had suffered for ten years with neuralgic or rheumatic trouble, and grew worse all the time, though I was treated by three doctors. Our family physician, who treated me for about five years, said I had spinal trouble; that he had done all he could for me, and advised me to go to some springs. While there, and afterwards, I suffered more than ever, and finally became almost helpless, and had to use crutches for three years or more. I spent a great deal of money for doctors and medicine, but nothing did me any good. I am so thankful that at last I found the right and only way to health,—the way that leads to the Divine healer, God.

A Scientist has treated me several times, and through her kindness and by the help of God I have always been relieved. I am getting better all the time, and now can walk without crutches and am able to attend to my business. Christian Science has been of great benefit to my whole family. Our youngest child, who is three years old, has never taken any medicine, and it is nearly five years since we have had a doctor for any of our family. I am thankful that there are so many who are taking such a great interest in this healing, and that the truth is known in their

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lives. I am sure that if mothers only knew of the help they could render their little ones, they would seek to understand this blessed Science, and thank God for the faith of her through whom He has restored to us the knowledge of His healing gospel. I am now enjoying the best of health.

MARTIN LUTHER HENDRIX, Whistler, Ala.

I very gladly bear witness to the power of Truth to heal, as I owe a debt of gratitude for the wonderful healing that has come to me through Christian Science which never can be fully paid. From childhood I suffered more or less all the time, and was attended by physicians at frequent intervals during all these years. While there is no doubt that they worked to their highest understanding to try to heal me, they failed to do so, and after my diseases had become chronic and the physicians stated that they could not be healed, I turned as a last resort to Christian Science. I then found the truth of the testimony in the Holy Scriptures, that God is a present help in every hour of need. One of the diseases from which I suffered, and of which I was healed by Christian Science, was severe uterine trouble; another was a chronic sore in the lower part of my limb which caused me constant suffering, the pain at times being almost unbearable. Besides these was an affection of the heart, which the doctors claimed had existed from infancy; also liver and kidney trouble, one of the doctors stating that the latter was very serious. I had been subject to fainting-spells, but this too was entirely healed through Christian Science, nor has there been any return of the trouble.

It is now about fourteen years since I turned to Christian Science for healing and experienced the bliss of emancipation from the bondage in which I had been held. I have not only experienced this blessed freedom, but have witnessed many other cases of healing. It has been a joy to meet with others of my acquaintance and listen to their expressions of gratitude for the wonderful healing that has come to them, and for the moral and spiritual uplifting which they have experienced through this blessed truth that was demonstrated to the world nineteen hundred years ago by Christ Jesus, and which has been discovered in this age by Mrs. Eddy and given to the world in the text-book, "Science and Health with Key to the Scriptures." I am also grateful for the wisdom that directed her in opening a college and instructing students in it who have gone out into the world and have put into practice the truth that was taught them by our revered Leader; and for the sweet Christian lives that are being lived by these practitioners of Christian Science. I long for the day when the whole world will have become acquainted with the interpretation of God's law as given through Christian Science, for it will indeed bring a realization of God's kingdom come on earth as in heaven. Hoping that this simple testimony may be of benefit to some one who is groping in the darkness,—seeking rest and finding none, as I was,—I hereby submit it.—MRS. MARY HOULDEN, Hamilton, Ontario.

From my early schooldays it was a regular occurrence for me to have a bilious attack, a tendency supposedly inherited, followed by headaches which generally lasted from two to four days and sometimes a week. Along with this was a stomach trouble, which had lasted for several years. I tried doctors, medicines, and diet without any permanent relief, and always carried a drug in my pocket to be used in cases of emergency. This illness was a heavy drawback in my employment, as it was the cause of my having to remain at home quite often. It is now about fourteen years since I first took up the study of Christian Science, and it came to my notice without rousing very much prejudice on my part. I was ready to try it, and was completely healed of all the troubles previously mentioned. I have been able to attend to my duties without any ill effects following, and gladly recommend Christian Science to others, as it has been the means whereby I was healed. It is helping me in my daily life to know a God who is loving, and not one who punishes or destroys.

FRANK J. BROWN, Toronto, Ontario.

In September, 1903, I began to study Christian Science, and in six weeks' time, with the help of a practitioner, I was entirely cured of lung, throat, and stomach trouble. One of my sisters had died of tubercular disease, and I was supposed to have taken it, in another form, from her. One of the very best physicians in our city was employed, and he did all that any one could possibly do to relieve me. Whenever he examined my lungs he would say nothing, but would shake his head sadly, and walk away. My mother was a great sufferer from heart trouble, and we worried considerably about her, but our physician always said that my case troubled him much more than my mother's. I suffered severe pain from any exercise, and was cautioned constantly by my physician to be very careful as to what I ate. I took medicine regularly for a year and a half, at the same time putting myself under osteopathic treatment, and after all this was much worse. I became extremely thin, and this, together with my intense suffering, proved to me that *materia medica* could not cure me, nor could I live many months longer in that dreadful condition.

My mother was persuaded to try Christian Science, and when I saw her healed in a very short time, I consented to take treatment, and began to improve from the very first. I had been under medical treatment for a year and a half, without any good results, and at considerable expense, but I had Christian Science treatment for only a month and a half and was entirely healed of every one of my troubles. I was healed two years ago, and began studying vocal music, my throat being in perfect condition. To-day I weigh over one hundred and forty pounds, do not have to be careful of what I eat, and can run upstairs without any trouble. I am well, and best of all I now have an ever-present Physician who has surely healed all my diseases.

My case seems a very remarkable one to our family and to friends who have known me all my life. To me it is so natural now to be well, that I almost forget how I used to suffer. I have the deepest gratitude to God for Christian Science.—ETHEL MAY SYMMES, Hamilton, O.

In August, 1897, while living in Denver, after about ten years of great physical suffering from bowel trouble with its attendant train of ills, I turned in despair and as a last resort, without hope or faith, to Christian Science for relief. I suffered almost constantly and was unable to attend to business a great deal of the time. I had tried numerous remedies, dieting, etc., and also took a regular course of exercises at a gymnasium, besides undergoing two surgical operations, but all in vain. When I finally turned to Christian Science, my physician had told me he could do nothing more; and he fully realized that although he had treated me for fifteen months I was worse, not better, than when he began. He also declared mine to be the worst organic case that had come into his medical practice of twenty-six years. I had previously been treated by several well-known and reputable physicians, but they had diagnosed the case differently, and the only result of their treatment was increased suffering. From the day of my first treatment in Christian Science, Aug. 27, 1897, I have resorted to no other means of healing for physical ills. All material remedies were discontinued on that day, and have never been resumed. I am to-day a living witness of the healing power of Christian Science, and were it not for this life-giving truth, I sincerely believe I should not be here to give this testimony. To all of the above I can most solemnly testify.

O. B. BARROWS, St. Louis, Mo.

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FROM OUR EXCHANGES.

[Rev. R. J. Campbell in *The British Congregationalist.*]

Faith in Christ is faith in love, the love of man wedded to the love of God. Nothing in the long run can prevail against that love in this world or the next. I believe that the mere crossing of the mysterious gulf called physical death matters very little. It only means a change of lights. The wicked man finds that he has been living by false values, and the good man finds how much more has yet to be learned and how many richer depths of the divine nature are yet to be plumbed. One thing we shall all find, and that is that the truest life is the life that Jesus lived. That is the eternal life, whether here or beyond, this side or the further side of the tomb. Live it we must by the redeeming power of God. We shall make our bed in pain until we do; and the nearer a man approaches to the stature of a perfect man in Christ Jesus, the more he will yearn over the failure of the lost, the more he will long to lift up and heal and save. How can Christhood ever be content with anything else?

[Arthur Chamberlain in *The Christian Register.*]

Man is eternally the child of God,—God, who is eternal good. Because man is of God, man cannot be happy save in goodness; because God is Supreme good, good alone is real and eternal. All efforts to rest in something other than good are futile. It is an effort to rest in a mortal misapprehension of the real condition wherein alone is rest, and every such attempt starts in discord and ends in defeat. Is there a hell? Indeed, yes. Hell is in the consciousness of every one who strives against the law of his own being,—the immutable, inexorable, eternal law of good. This law of good is all the law there is. Man vainly attempts to formulate a law of evil and to adjust himself thereto; for man can but discover the law that God has made, and God has made no law for evil. Neither can man add aught to the works of the Infinite One. There are those who "imagine mischief as a law," and their imaginations are vain.

[From *The Presbyterian Banner.*]

We think it is not claiming too much to say that in our day we study our Scriptures in a less partisan and more scientific spirit. In our interpretation of a passage of Scripture we try to find the practical purpose its writer had in mind. Every book and passage of Scripture was written in view of a condition that confronted the writer, and he was aiming to meet that condition. This practical purpose of the inspired writer or speaker is often something very different from the abstract theological theory that the exegetical or systematic theologian of a later century imputes to him and injects into his Scripture.

[Rev. Willard H. Hinkley in the *New-Church Messenger.*]

It is a mistake to think of heaven as only a future state of happiness attainable after the cares and trials of this life are ended. It is a present state as well as a future one. "The kingdom of God is within you." The Lord is ever standing at the door of our hearts, knocking for admission, that he may come in unto us and sup with us and we with him. This idea of the actual presence of the Lord with man, at all times, and his willingness to give him the bread of life, or the good of his Divine love, is expressed in the invitation: "Come; for all things are now ready."

[*The Congregationalist.*]

Christ is best manifested when we are most ourselves: not our present marred and undeveloped selves, but the ideal selves which every hour of consecrated life must help to bring to light.

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"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

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BOSTON, FEBRUARY 9, 1907

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ITEMS OF INTEREST.

National.

The Interstate Commerce Commission, which has just transmitted to Congress its first report on its investigation on discriminations and monopolies, concludes with these recommendations for legislative action:

First—That every common carrier engaged in interstate transportation of coal be required to make public the system of car distribution in effect upon its railway and the several divisions thereof, showing how the equipment for coal service is divided between the several divisions of its road and how the same in times when the supply of equipment does not equal the demand is divided among the several mining operations along such road, and that the carrier further be required to publish at stated periods and at each divisional headquarters upon its line of road the system of car distribution in effect and the actual distribution made to each mining operation under such system.

Second—That where capacity of the mines is the basis for the distribution of equipment, a fair, just, and equitable rating of the mines be required, and that provision be made for the representations of owners of the mines at the rating thereof.

Third—That after reasonable time carriers engaged in interstate commerce be prohibited from using "individual" or "private cars" for the handling of coal traffic.

Fourth—That carriers engaged in interstate commerce be forbidden after reasonable time to own or have interest, directly or indirectly, in any operated coal properties, except such as are exclusively for their own fuel supply, and that ownership either directly or indirectly, by officers or employes of common carriers, of any coal properties or any of the stock of coal companies along the line of road by which they are employed, be forbidden.

The Interstate Commerce Commission, in its report of the investigations made by it concerning the relation of common carriers by rail to the production and distribution of oil, covering the distribution of petroleum and its products east of the Mississippi River, and, incidentally, the Kansas and Texas fields, says, "The ruin of its competitors has been a distinct part of the policy of the Standard Oil Company in the past, systematically and persistently pursued. . . .

"The Standard Oil Company largely monopolizes the handling of petroleum, from the mouth of the well until it is sold to the retailers, and sometimes to the consumer, and under ordinary circumstances its margin of profit is very large. Estimates made in the report show a profit on refined oil from the Sugar Creek refinery at Kansas City of from five to eight cents per gallon. A much higher profit is indicated for gasoline. . . .

"The evidence shows little basis for the contention that the enormous dividends of the Standard Oil Company are the legitimate result of its economies. Except for its pipe lines, the Standard has but little egitimate advantage over the independent refiner. . . .

"Possession of the pipe lines enables the Standard to absolutely control the price of crude petroleum and the price which its competitors in a given locality shall pay. It can raise the price in one locality and obtain its own oil from another, and reverse the process when it desires to do so. Whoever controls the avenues of transportation of the raw material or of the refined product can speedily drive his competitors out of existence, and the production and distribution of petroleum is no exception to the rule."

Government officials have had a conference with attorneys for the Central and South American Telegraph Company in regard to the laying of a cable from Sandy Hook, N. J., to Guantanamo and thence to Colon and across the Isthmus of Panama, connecting with the Pacific Cable line. The purpose of the Government is to secure a cable, the terminals of which shall be under the control of the United States. It is also understood that the conditions are substantially the same as those with the Pacific Cable Company.

Only seventeen towns in New Hampshire have no summer boarders, while two hundred and eighteen have. Over twenty-two millions of dollars are invested in hotels of one kind or another. Nearly eight millions of dollars were spent last year by the transient visitors, and nearly two millions were laid out in new hotels, residences, and improvements. These figures give weight to the feeling that the bill before Congress to preserve the White Mountain district as a park ought to pass.

The grand jury of Allegheny County, Pennsylvania, has returned six true bills against the Pullman Palace Car Company alleging the sale of impure milk and cream to its patrons. Over thirty dealers have been indicted for selling adulterated food.

As a result of the recent operations much of the flow of the Colorado River, which has been flowing into the Salton Sink, has been turned to the old channel.

The Senate has passed a bill to establish an immigration station in New Orleans.

Foreign.

British merchants are seeking indemnity from the Chinese Government for losses they will sustain under the operation of the new anti-opium law. They say that the export of opium from India amounts to seventy-five thousand chests annually, valued at $38,050,000, and that enormous stocks are on hand at Shanghai and Hong Kong.

The new Russian budget will contain continuing appropriations for two 21,000-ton battleships to have a speed of twenty-one knots per hour, and ten 12,000-ton battleships. They will all be built in Russia, but it has not yet been decided whether they will be fitted with turbine or with horizontal engines.

The Japanese camphor trade is a Government monopoly, under the strict control of Government officials, and whoever cuts a tree down to get the camphor by a process of steaming the chips, is required to plant a new one to replace it.

Industrial and Commercial.

E. A. Sterling, formerly assistant forester in the Department of Agriculture at Washington, has been appointed forester of the Pennsylvania Railroad. The action of the Pennsylvania Railroad in taking up forestry is for the purpose of planting trees systematically to furnish a cross-tie supply in future years and follows experiments which the company has been making in the last five years. During this time a million and a half trees have been planted on land owned by the company. A Government forestry expert was engaged last spring to assist the management in planning its forestry work, which is now to be undertaken officially by the company. Six hundred and eighty-one acres of land near Altoona, Pa., will, in the springs of 1907 and 1908, be planted with chestnut and red oak seedlings. The railroads of the country are using about 110,000,000 cross-ties every year, of which number the Pennsylvania uses about 5,500,000.

Exhaustive practical experiments have recently been conducted by a Kentucky railroad with a telephone device, the complete success of which is of much importance, says *Harper's Weekly*. By means of this system a moving train may communicate with any city having telephone connections, and, in the trials, under adverse weather conditions for the most part, conversation was held with parties in New York, while the Kentucky train was moving at a speed of from fifteen to thirty-five miles per hour. By means of the new system train despatchers can at any time give orders to a train crew, thus absolutely eliminating all danger of collisions, and passengers may call up any one with whom they wish to speak, just as over an ordinary long-distance wire. Trains traveling in the same or in opposite directions may also communicate with each other. By many prominent railroad officials the device is said to be second in importance as a safety appliance only to the air-brake.

A report issued by the Census Bureau says the total number of breadwinners ten to fifteen years of age employed in continental United States, according to the census of 1900, was 1,750,178. In popular discussion this number has sometimes been cited as representing the number of children working in factory and mine and sweat-shop. By far the most important occupation for children is that of agricultural laborers, the number so employed being 1,054,446.

Tabulations for 1906 show that the grand total expended in building during the year throughout the United States reaches $604,960,000.

General.

Professor John Milne, the English seismic authority, has advanced a theory, says the *Scientific American*, to account for recent disturbances of this character manifested in various parts of the world, which has been held tenable by Sir Norman Lockyer and Professor Archenbold. Professor Milne declares that the disturbances are due not to a merely normal adjustment of the earth's strata or to the shifting of the surface to meet a gradual contraction in the size of the globe, but are caused by displacement of the globe itself from its true axis and are really due to the jar incident to the subsequent swing back of the earth upon that true axis. It is conceivable that such a return movement to the axis as well as the original distortion would cause a tremendous strain upon the crust, and could easily account for the most terrific seismic convulsions imaginable. Sir Norman Lockyer declares further that the deviation from the true axis, a fact which, by the way, can be scientifically proven, is due to the great sunspots which recently sent more energy to the earth than at any other time during the thirty-five year sunspot period, and which, through the great differences in the corresponding temperatures, caused the formation of vast ice-masses at one or the other of the poles, of such weight that the distortion takes place, to be subsequently remedied by other variations.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

CHRISTIAN SCIENCE FAVORABLY REGARDED.

San Francisco, Cal., Jan. 18, 1907.

Mrs. Mary Baker Eddy, Concord, N. H.

Dear Leader:—Although you are aware of the rapid spread of Christian Science throughout the civilized world, I thought it might please you to hear of a trip recently made by me through Southern California. As chairman of the executive committee of an extensive association of merchants and manufacturers, I was appointed a delegate to attend a conference at San Diego to consider the subject of improving the harbors of California. I left on the evening train, together with our civil engineer. Shortly after the train started, the subject of Christian Science came up, and the gentleman accompanying me said that his wife had been healed by Christian Science, years before, of what was pronounced by the physicians incurable. Several people in our car participated in the conversation, and all were friendly and spoke in the highest praise of you and of what you are doing towards enlightening mankind. No one was antagonistic, even in the slightest degree. On our arrival the next day at the convention, we found gathered there as delegates some of the most prominent men from all parts of California. After the deliberations were at an end several excursions were planned, and on one of these (a steamer ride on the beautiful bay of San Diego) the subject of Christian Science was the general topic of conversation. Among those who participated was a former State Senator, now frequently mentioned for United States Senator, also a recent candidate for Congress, a school superintendent, two prominent lawyers, and several others representing large commercial and financial interests. The excursion almost took on the phase of a Christian Science testimony meeting, as every one had something good to say as to what he knew about Christian Science. The Senator made the statement that he knew so many level-headed, practical business men who were interested, that this alone indicated to him its great value. Every one had something similar to say, and many told of cases of healing, either in their own families or among their acquaintances. It must be borne in mind that these men, gathered together from different parts of our State, were mostly strangers to each other, and but few had ever attended a Christian Science service or meeting.

During my trip I had the pleasure of meeting in Southern California a Superior Court judge, and a former judge of the Supreme Court of our State, both enthusiastic adherents of Christian Science. On my way home I met at Los Angeles a number of leading Christian Scientists, and attended a Wednesday evening meeting at which upwards of twelve hundred people were present. I heard, as usual at such meetings, many additional strong proofs of the work of Christian Science in the healing of all manner of diseases. At this meeting several attorneys gave very strong testimonies to the benefits derived from the understanding and proper application of your teaching.

Surely the whole civilized world has reason to feel grateful to you for what you have done and are daily doing for the benefit of mankind. Personally I have received many, many benefits from Christian Science, particularly in the trying times here since last April.

With heartfelt gratitude and love,

I am yours in the truth,

ISIDOR JACOBS.

THE WORK OF THE DAY.

BLANCHE H. HOGUE.

Two human tendencies which beset the effort of the average individual in any line of study or endeavor, may be defined as follows: One is the common inclination to look so far into the future for achievement that the consequent visionary restlessness leads to neglect of the necessary work for to-day; and the other, a kindred temptation to grant evil the power sufficient to withhold, until some future season, the good which has really been earned for to-day. In either event to-day is left barren of blossom or fruition. For generations popular teaching has trained mortals into the expectation of a future salvation or a future punishment. It has said, "These things are not for us to understand," and thus encouraged the mental stagnation which waits upon future enlightenment and effort, or the pessimistic spirit which fails to appropriate the immediate good resulting from a present knowledge and activity. This habit of mortal mind has been so woven into individual and general experience that the Christian Scientist must give earnest attention to its removal if he would free himself and his work from its imposed limitations. Unless such currents of thought are recognized and handled intelligently, they measure and cramp, through undetected force of habit, many efforts toward accomplishing the triumph of good in the present hour, and for this reason every patient and every practitioner needs to watch that he is not thus hindered in his expectation of to-day's demonstration of Truth.

One phase of the error suggests, "You are sick, or sinful, to-day, but you may be better to-morrow, next week, or next year." The other whispers, "You are doing the very best you can, and yet continue to suffer or to fail." In both arguments we recognize the mistaken theology which says that salvation dwells in the future, and that saintliness is synonymous with martyrdom and can expect only suffering in the present. Concerning the former, it is better to discern a coming deliverance than to remain without hope; but the lingering belief that this good, although existent in the future, is not yet here, certainly hinders in a degree that instantaneous destruction of sin and pain which is the ideal of the Christian Scientist. In regard to the latter, while it is admitted that suffering has its place so long as sin endures, and that evil claims it can impose upon the right-doer, it should be understood that the sentimental or self-condemning perpetuation of suffering after its causative sin has been quenched, or the argument that evil has any power to torment him who actually and without reservation

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commits his way to God, are thrusts of the enemy which Christian Scientists are called upon to prove impotent.

These conditions of human thought cannot be ignored, but must be recognized and dealt with intelligently to insure progress. To know what work must be done to-day, to do it, and to understand what may be expected as the immediate result of to-day's work well done, demands a clear grasp of the possibilities of right thinking, and a broad outlook upon the problems of humanity. Science and Health, the text-book of Christian Science, by Mrs. Eddy, in its elucidation of Scriptural teaching unveils to the world of thought a perfect model for daily thinking and living, and uncovers to its students the myriad forms of ignorant and sinful thinking which would prevent that perfection from being manifested. Furthermore, it makes plain the way in which, day by day, hour by hour, the present situation may be transformed, and the law of God dominate here, there, and eventually everywhere in individual affairs.

While the individual worker should expect immediate results from faithful work, and while he must set his face resolutely against believing that discord can endure after all necessary steps have been taken to insure its destruction, yet on the other hand he must measure so broadly and intelligently the work necessary to the task in hand, that he asks not too much reward for the labor bestowed. A failure to perceive the amount of "prayer and fasting" necessary to obliterate a given evil, gives birth to an ignorant and over-large expectation, which fosters ingratitude and discouragement. As thought expands to grasp the situation of to-day, expectation gains a better balance. Little or nothing is looked for from a careless or theoretical desire for right thinking, but it is seen that showers of blessing may descend upon that industry and patience which persist in right thinking at any cost to self-ease. In a word, the standard before the Christian Scientist is a spiritual and perfect manhood, in the likeness and image of a perfect God, Spirit. To-day's work should be the best possible effort toward the demonstration of this ideal, and to-day's measure of reward can be no greater than is justly earned, nor will it be less than is rightly deserved. God's gracious law provides that man's inheritance shall be constantly and consciously with him, and Christian Science awakens thought to present possession of this inheritance as the modes of false thinking which have so long obscured the real are intelligently abandoned.

Unquestionably to-day's work well done is the only logical stepping-stone toward better work and richer reward to-morrow. To-day stands like a grim sentinel, forbidding progress until its full measure be accomplished, but yielding its severity and bending smilingly to support the upward tread of him who rightly fulfils its demand for work and growth. To accept no less than to-day's faithful work has earned, and to expect no more than justly crowns its labor, brings a mental adjustment to the whole question of salvation from sin and distress which establishes great peace of mind at every stage of the work. Contentment in work well done is not to be confounded with stagnation nor with undue complacency. Spiritual awakening surely brings a growing discontent with all evil, but a normal contentment in the good which may be accomplished to-day belongs to an intelligently adjusted vision and overrules the impatience which a more limited view might impose.

John Ruskin, in his first lecture on "Architecture and Painting," wrote a very valuable paragraph bearing upon the work of to-day, which it may be permissible to quote here, as it upholds the necessity for the right ideal, and the industry which will eventually establish it in experience. It reads as follows: "Quixotism, or Utopianism: that is another of the devil's pet words. I believe the quiet admission that because things have long been wrong it is impossible they should ever be right, is one of the most fatal sources of misery and crime from which this world suffers. Whenever you hear a man dissuading you from attempting to do well, on the ground that perfection is 'Utopian,' beware of that man. Cast the word out of your dictionary altogether. There is no need for it. Things are either possible or impossible—you can easily determine which in any given state of human science. If the thing is impossible, you need not trouble yourselves about it; if possible, try for it. It is very Utopian to hope for the entire doing away with drunkenness and misery out of the Canongate; but the Utopianism is not our business—the work is. It is Utopian to hope to give every child in the kingdom the knowledge of God from its youth; but the Utopianism is not our business—the work is."

The student of Christian Science who grasps somewhat of its teaching, has been well convinced that the power of God, good, is supreme, that this power must dominate all his affairs to bring about peace of mind, and that this peace comes to him in the degree that he forsakes evil and cleaves to all that is good. Because his faith in the availability of God has been quickened, he grows to expect a natural improvement in his condition, which will be in exact proportion to his individual appropriation, in thought and deed, of that Mind which is good, that Mind "which was also in Christ Jesus." He is learning to detect the mistaken human sense of good, which is often but thinly disguised selfishness, pride, or love of approbation, and reject it for that one good which knows no self, and which discriminates not as to person, position, or condition in its bestowals. In all this readjustment of thought and life the Christian Scientist is called upon to prove each moment the presence of that God to whom he strives to render constant obedience, and in the myriad phases of human experience which call for this hourly and momentary re-moulding, he finds his work for to-day.

The Christian Scientist, given the conviction that good is provably supreme, has before him each day the task of demonstrating this conviction to be true. He ceases to look upon experience as disaster, sorrow, or temptation, and begins to regard everything which confronts him as a demand that the government of good be consciously expressed, to the utter destruction of evil. He considers discord of any nature a misstatement of fact, and knows, therefore, that his immediate duty is to treat the matter as a problem to be solved, and to solve it. A calamity, a disease, or a disappointment, accepted as fact and bewailed, certainly means stagnation, or perhaps that which is worse, a cultivation of the selfish and self-pitying qualities which are so prone to wail over misfortune. But a supposedly unfortunate matter courageously faced, or an undesirable trait in one's own human nature resolutely detected, disciplined, and denied, means a righteous activity which has its place in to-day's work for the final and complete solution of the whole problem. How many invalids might find themselves suddenly recovered, did they turn thought from the contemplation of disease to the right adjustment of the larger questions which involve their daily relationships with mankind! And how many sinners, so called, might forget to sin, or fail to find time for it, would they but cease to think temptation and engage in a simple performance, to-day, of the good they already know! Manifestly each individual must work, and work faithfully, to escape the pangs of mortality; and undue speculation about to-morrow's work must give way to to-day's work contentedly done and justly rewarded, if actual deliverance is to be accomplished.

The work which this Science of Christianity requires of its student is as simple as it is effectual. To be a scientific Christian, the Christian must learn that the God he loves and strives to obey is an active, working God, governing His universe in absolute, unswerving law and order; and he must, by declaration and logical expectation, bear constant witness to the demonstrable presence of this God. To be a Christian Scientist, the Scientist must watch well

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that his knowledge of metaphysics be coupled with that sweet and unselfish spirit of self-surrender which Christianizes all his motives, impulses, and desires. Mrs. Eddy's book, Science and Health, has brought to the Christian the Science of Life, which gives him an exact rule by which his Christianity can be definitely applied to his needs, aiding him to set all his thoughts in orderly obedience to divine good as he proceeds to apply this rule; and it has brought to the scientist, the thinker, the experimenter, a provable righteousness without which his exploration of material phenomena is a lifeless, fruitless effort. Christian Science reveals the Spirit of Christ pervading all science, and the truth about God and His universe enlightening all Christianity. With such a foundation, the work of to-day must be both intelligent and pure, and cannot fail to bring forth good fruit in abundance. Contentment in each stage of work will prevail, industry will speed its activity, and a just expectation of righteous results will crown it with joy and peace.

The linking of Science with Christianity may be seen in the life of Mrs. Eddy,—in the conquest of matter and its laws already accomplished by her, and in her lifelong endeavor to bring righteousness actively into all the affairs of the world's to-day. Discerning something of her well-poised expectation that the dear Father will care for His own, and her rich content in the sum of human labor which complains not of toil and knows no surrender till work is done, thousands of earth's weary ones have caught a gleam from her brightening light, and under its inspiration are striving to unite with her each day in work for God and man successfully and contentedly accomplished.

Despite the misunderstanding of much of the world at large, despite the many mistakes of students which foster such misunderstanding, despite the trials besetting the pathway of many faithful workers, and the tedious lapses of time often consumed in righting wrongs and in setting aside obstacles to progress, this ideal achievement is what the Christian Science movement, guarded through its dauntless Leader, really stands for, and this ideal achievement is what the Christian Science movement day by day is in ever-enlarging degree accomplishing.

SINCERITY.

REV. GUSTAVE HAAS.

THE art of sculpture was at its height with the Greeks at the time of the Roman conquest. The victors were greatly impressed by the evidences of Grecian culture and refinement, more especially by the lofty ideals carved in marble. Some, perceiving the commercial value of this art, saw in it primarily an opportunity for material gain, many who were proficient in stone-cutting aspiring at once to become sculptors, but their copies of the Grecian models were, in the main, crude and unsatisfactory. Frequently, in handling the statues, a graceful finger, an ear, or the tip of the nose would be broken. In order to hide such a defect, the missing member would be replaced with white wax, which would stick and could not be detected easily on account of its close resemblance to the marble; but in very warm or severe weather the wax would either melt or break off, thus exposing the fraud. As a consequence, those who intended to beautify their palaces and gardens with statuary, stipulated in their contracts that no wax should be used on any of the work. The Latin words employed were *sine cera*—without wax. Such is the accepted derivation of our English word "sincerity."

This suggestive term is peculiarly applicable to our work in Christian Science, for in it no pretensions are admissible. Our Leader says in her "Message to The Mother Church, June, 1901" (p. 4), "To attempt to twist the fatal magnetic element of human will into harmony with Divine power, or to substitute good words for good deeds, a fair seeming for right being, may suit the weak or the worldly who find the standard of Christ's healing too high for them. Absolute certainty in the practice of Divine Metaphysics constitutes its utility, since it has a divine and demonstrable Principle and rule;—if some fall short of Truth, others will attain it, and these are they who will adhere to it." No human concept of anything, however close in appearance to the real, or however lofty, pure, and good, according to its own standard, can take or fill the place of the Divine concept, and any deceptive endeavor to pass it off as such will readily be exposed under the blaze of Truth. If deception in the material representation of grace, beauty, and purity was a matter of offence to the materialistic thought of pagan Rome, how much more offensive and unbearable ought it to be to the purified scientific thought.

In the spiritual idea there never was nor can be any defect, change, decay, or misrepresentation. In the realm of metaphysics (beyond physics) all remains eternally perfect. All work in Christian Science is the expression or true indicator of one's consciousness. The worker in God's vineyard must shut out from his thought the temptation to misrepresent or to assume in his work. We cannot safely lower the standard God has set. Any defection in our thought, and consequently in our work, is not due to Science, but to a lack of conformity to it. Paul strikes the keynote of spiritual work when he speaks of our warfare as "casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." Incomplete or defective work in Science can neither be completed nor patched up with the deceptive and pliable wax of hypocrisy or boastful assertion. There is no substitute for God's reflection, since "He is at once the center and circumference of being" (Science and Health, p. 204). Working for material results is the striving for appearances, which, however close the resemblance to the real, are deceptive and disappointing,—a mixture of truth and error, not Science,—and will be found wanting when weighed in the balances of Truth. Wax can never be marble, nor can matter ever be Spirit. Since a divine, demonstrable Principle is the basis of all being and action, the standard of work in truth necessarily includes sincerity, purity, genuineness.

Our Leader says in her "Message to The Mother Church, June, 1900" (p. 15), "Sincerity is more successful than genius or talent." What a true judgment; how crushing to vanity, but how sweet and full of hope and inspiration to honesty. Paul urges this same truth upon the followers of Christ, Truth, in his day, when he says, "Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth." Sincerity is innate with each and every idea of God, and is therefore an essential characteristic of all true Christian effort. The true image is fashioned by the Divine hand. Sincerity, without an attempt at show or affectation, is one of the unmistakable manifestations of the worker in truth, and may well serve as a watchword.

A SIMILE.

IDA DOWNS YATES.

ONE day, soon after following my husband to our new home in San Francisco, I journeyed to the top of Mt. Tamalpias, a lofty peak which rises very near the coast line and some few miles from the city, that I might be shown the glories of this wonderful country as viewed from this rocky pinnacle. It chanced, however, to be an extremely foggy day, so that, as we wound through the dark dampness of the canyon over the most serpentine railroad in the world and emerged into the blinding sunlight which bathed the summit in grateful warmth, we could see nothing beyond a few feet below us, where the

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vapory mist lay like an immense billowy sea, rolling, tumbling, and ever changing in space. As I stood peering into its impenetrable depths, I seemed to see weird forms, deep caverns, dark abysses, and frowning mountain peaks. It was wonderfully interesting, but unsatisfying; for we wished to see the beautiful panorama that lay at our feet, if only the misty mantle were removed.

We were told that if we would remain until the sun had absorbed the mist we would be richly rewarded; so we waited patiently, as the clouds sank lower and lower down the mountain-side, until they finally disappeared, and there at our feet lay the whole glorious picture in nature's incomparable coloring.—San Francisco, looking like a white city in the bright light; the beautiful bay, with its ships of every name and nation anchored safely on its quiet bosom; the Golden Gate, opening out to the broad Pacific, which bore in its caressing arms the Farallones Islands, dimly visible as silent sentinels on the everlasting rock in a dreary waste. There were the cities of Oakland, Alameda, and Berkeley, their countless windows reflecting the light like so many flashing jewels, with many other towns and villages nestling in their emerald glades, and in the distance Mt. Diablo and Mt. Hamilton with their snowy crowns.

As I stood in silent admiration, my thought went out in unspeakable gratitude to our beloved Leader; for once, not many years ago, I stood on the brink of a lonely precipice, gazing into a rolling, tumbling, seething sea of mortal beliefs. I saw an open grave, and in it lay my fairest earthly treasure. I saw buried hopes and broken hearts. I saw another loved one bound fast in the fetters of sin and disobedience; I saw human love crushed and flung aside; I saw a home shattered and possessions swept away; I saw grief and separation everywhere, and a dark yawning gulf, across whose blackness I could read only despair. And then a dear one whispered, "It is not true. Wait; the sunlight of Truth is risen again, and it will dispel these dark shadows; you will see the city of our God near at hand, and 'there is no night there,' no death, no sin, no pain, no loss, no separation, for you will see man in his rightful place in Mind,—sinless and immortal, the perfect child of God and heir to all the riches of his Father's kingdom, which is here, though hidden by the mists. Just beyond you is the land of Christian Science. Follow Truth, and you shall go down and possess the land which the Lord our God has given us."

Eagerly I followed, and as we journeyed on from sense to Soul this true friend gave me a little book to be my guide through the gate and out into this promised land, and as the shadows fled I, too, saw that there is no death, no grave for man, who is immortal, who dwells forever within the shelter of Love divine—and I was comforted. I saw that the fetters of sin and disobedience are but mortal illusions, and I found that other one free, happy, loving, and his way established. I found that love was not dead, but a living, palpitating reality. I found a home, loving friends, and increasing riches; these were all mine—the gift of Love. My weary eyes now beheld the spiritual creation as revealed in the first chapter of Genesis, where we are told that "God saw every thing that he had made, and, behold, it was very good."

In the second chapter of Genesis we read, "But there went up a mist from the earth," and our guide-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, says that from this mist or mystification arises all the false claims of the material sense of creation (see p. 523). When the whole world was befogged in a sense of sin and fear, there was one whose spiritual discernment was clear enough to pierce the darkness, to see the true creation as it lay in all its immortal glory at the feet of its perfect creator, and in loving service to mankind she lighted anew the torch of Truth and has unflinchingly borne it aloft, bidding all mankind to follow this light, which will guide them safely through the storms and over the dark places until the Sun of righteousness—of Life and Truth and Love—has dispelled all the mists of mortal sense, and we are safe in "the land of Christian Science, where fetters fall, and the rights of man are fully known and acknowledged" (Science and Health, p. 226). Do we love this brave Leader for her service? Are we grateful for the light? Love knows!

THE RIGHT WAY.

WILLET G. RANNEY.

SEVERAL years ago the writer and a friend started from a small town in western Colorado and traveled over seven hundred miles on horseback to the Yellowstone National Park. We crossed alkali deserts; toiled up mountain-sides; followed narrow trails along the shelving sides of canyons, and were tangled up in fallen timber, where our progress was very slow. Each day that we followed the right road was so much accomplished, and we did not have to do it over again; but sometimes we took the wrong trail, and then our efforts counted for nothing; we had to retrace our steps and find the right way again. The park seemed a long way off at first, and some people whom we met smiled rather incredulously when we told them our destination; but by keeping our objective point in thought and by moving in the right direction at least a little each day, we finally reached the wonderful place for which we had set out.

On our journey in Christian Science our faithful Leader and Guide, Mrs. Eddy, has gone before us every step of the way, and again made plain the right path, so that we have no excuse for not following steadily on. The right way is that of Christ Jesus.—God's way. Any divergent path is that of error. The paths of human opinion and philosophy, the belief in the reality and power of the mortal mind and its outgrowths,—material sense, animal magnetism, sin, sickness, and "whatsoever worketh abomination, or maketh a lie,"—all these are divergences from the way of Truth, but if we always remember that these are not of Truth they will have no power to mislead us.

On our mental journey from physical sense to the promised land, our daily effort should be to keep to the right way; to discern quickly the erroneous, divergent thoughts which cross our pathway, and to avoid them. This we can do with the aid of the Bible and Science and Health, and by seeking the guidance of the one Mind. Inasmuch as each step in the right direction is effective in advancing us on our way more than all our wanderings off the right track, so is the smallest realization of the truth more powerful than all error. "The path of the just is as the shining light, that shineth more and more unto the perfect day."

[Written for the *Sentinel*.]

THE VOICE OF TRUTH.

MARY J. ELMENDORF.

THY guiding Voice, O Truth, in thought I hear,
Rebuking error, stilling grief and fear!
My heart its healing benediction shrines:
And lo, like sun-surf purpling hillside vines,
A rush of radiance ripens power and cheer—
Thy guiding Voice.

Awakened faith brings to my waiting ear,
Soft as the murmur of some distant mere
Yet mighty as the wind that rends the pines,
Thy guiding Voice.

Thought, volant, free, transcends this finite sphere,
Knowing the unseen things of Spirit near,
And up the thistly way that peaceward twines,
The open gate of harmony divines,
When through its hush, O Truth, rings rich and clear
Thy guiding Voice.

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SELECTED ARTICLES.

[Editorial in the *Ashtabula* (O.) *Beacon-Record*.]

MISREPRESENTATIONS REFUTED.

Mrs. Mary Baker G. Eddy, the author of Science and Health, and Founder of the Christian Science movement, has departed from her usual custom about replying to criticisms, and has given out a statement in which she refutes the misrepresentations as to her family and herself which figured in a recent magazine article, purporting to deal with the facts of her early home and her life. It looks as though her enemies had been hard pressed for material with which to try to detract from the honor and influence of Mrs. Eddy when they resorted to these methods. Such attacks only serve to injure those who resort to them.

[Editorial in the *Portsmouth* (Ohio) *Times*.]

ONE STRONG POINT.

How much basic truth there is in Christian Science, the *Times* is not prepared either to assert or deny. Of a truth it is not deeply concerned either way, for its platform is to let people believe in peace what they choose, so long as they lead orderly lives and do not menace the public good or morals. There is one thing, however, it does greatly admire in the new faith, and that is its zeal in correcting misstatements about itself and the sweet and gentle spirit in which it proceeds to this work. No matter how obscure the paper that makes any animadversions upon this faith, it is certain to be asked the privilege of showing their falsity. The request is so politely put and the answer so surely one that turneth away wrath, that no editor half way fit to be one can refuse it. . . .

While we do not believe any of the preachments of this church or religion, we think we are able to account for its rather remarkable growth in its practice of liberality and consideration, it apparently being willing to let every other man work out his salvation according to his own light if he does not disturb it.

[Charles K. Skinner in *The Evening News*, Saginaw, Mich.]

A REPLY TO REV. MR. BRADLEY.

I read with interest the excerpt from the sermon of Rev. M. S. Bradley, which appeared in your Monday issue. While the speaker takes exceptions to some positions of Christian Science (and I am sure it is because he has a misapprehension of its real teaching), his courteous language throughout, as reported, is appreciated by all. Every one has a right to his individual opinion, but if expressed in public there will be some one to question it.

Our critic takes issue with the Christian Science position respecting the unreality of matter, in these words: "Modern Christianity also makes much of the seen; we all have to assume the reality of the external order." Do we? That depends on our understanding of what "reality" means. The definition of this word according to some of the best authorities is "immobility, permanency, fixity." Thus St. Paul said, "We look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." The Master's words along this line were, "It is the spirit that quickeneth; the flesh profiteth nothing."

Christian Science in no sense denies the reality of the universe and man as God's creation, but it takes issue with materialists as to what that creation is. It begins with the spiritual creation as revealed in Genesis, 1st chapter, wherein it is stated that God created man in His own image and likeness; "God saw every thing that he had made, and, behold, it was very good." The Scripture also teaches that all God's works are eternal. No mention is made of matter in this creation, hence the only position that can be accepted is that God as Spirit created a spiritual universe and this universe is real and eternal. Having created absolute perfection, He would not stultify His work with imperfection.

To gain the true sense of Christian Science it should be understood that it is not attempting to work along material lines. Christian Science grants that to the mortal man sickness is very real, and that he suffers in accordance with his belief in the laws of matter, but it shows by actual proofs that when the mental condition is changed from discord to harmony, the physical will manifest the same change. The appeal to Christian Scientists "not to deny the existence of evil and suffering," shows that the speaker did not understand the Principle through which Christian Science is daily destroying "evil and suffering." It is the unceasing work of the Christian Scientist to bring the light of Truth into the consciousness of mankind and thus help them to realize man's birthright of dominion" by which we may overcome by the power of God these same evils.

[From the *London* (England) *News*.]

A CHRISTIAN SCIENTIST VIEW.

The Committee on Publication of the Christian Science churches in London writes: "At this season of the year many engage in festivities, nominally to commemorate the birth of Jesus, the Christ, but in reality with little idea of the wonderful birth and career of the most spiritual thought that ever appeared to mankind. The birth of Jesus was the appearing of the spiritual idea seen humanly as a babe. Referring to human relationship, when the name mother is mentioned what a flood of memory it brings to those who have experienced the unselfish love and tender care of a devoted mother! . . .

"The thought of Jesus should bring to every one some understanding of what lies behind the name—a deeper, higher consciousness of the self-abnegation and wondrous love for mankind, coupled with the knowledge of God as perfect good, which qualified Jesus to do his mighty works. He stilled the tempest, walked the waves, healed the sick, and raised the dead, in defiance of material laws, and taught his disciples to do likewise. . . .

"What was it that enabled Jesus to accomplish such wonders? It was the understanding of God as Love that gave him the power to overcome sin, sickness, and death. It is the spiritual idea again born in consciousness that enables Christian Scientists to obey the command, 'Heal the sick,' as well as the accompanying one, 'Preach the gospel.' . . .

"Jesus by the power of the Spirit overcame 'the world, the flesh, and the devil,' and to-day Christian Scientists rejoice in understanding in some degree the Principle which actuated him. This is their festival of Spirit, their feast of good things. Christian Scientists are deeply grateful to God that in this age one pure in heart and life has been raised up to impart the Christ knowledge to the world."

[A. W. Mainland in the *Free Press News-Bulletin*, Winnipeg, Man.]

Christian Scientists do not assert that no results have been obtained in the past through prayer, as it is known that during the first few centuries of the Christian Church healing was recognized as a regular part of the Church work, and there has probably been no time since during which numbers of faithful adherents of Christianity have not obtained marvelous results from the prayer of faith. Instead of belittling prayer the Christian Scientists are emphasizing the need for the unceasing use of the prayer of faith and understanding.

It is true that Paul is represented as having a "thorn in the flesh" which was not at once removed through his prayers, but it is well to note that this thorn is described as a messenger of Satan, not of God, sent to him lest he should

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become too proud. This is a good illustration of the teaching of Christian Science on the subject of sickness and its removal by prayer. Christian Science teaches that all sickness is the result of a misapprehension of God and His laws, and that the true method of removing sickness is through gaining a right apprehension of God and His laws. If Paul had not risen to a point where he could enjoy the great good that came to him from his wonderful conversion without becoming too proud, the correct way of gaining his freedom from his "thorn in the flesh" would have been to have overcome the sense of pride through meekness. If sickness, as our critic declares, is, under certain circumstances, good, it is surely wrong for us to try to get rid of sickness through the use of drugs or surgery. The correct method would seem to be to try to overcome the sin or error of which the sickness is an outgrowth, and thus radically destroy the sickness.

Jesus in his work seems to have healed readily all who came to him for healing, but he frequently gave the parting injunction to those healed to "go, and sin no more," thus recognizing sin as the cause of sickness in these cases. The statement that Jesus is healing the sick to-day through the medical profession, is a rather astonishing one in the face of the fact that we have no record that he used any material means in his work when he was on earth. Paul speaks of Christ Jesus as "the same yesterday, and to-day, and forever." If this is true, he would not change his method of healing if he were with us to-day, and any system that he would not use cannot be rightly called a divine system of healing.

It is not claimed that to-day all those who come to Christian Science are healed. While we believe that Christian Science, or divine Truth, operating in the human consciousness, will destroy every form of sin or sickness, the followers of Christian Science do not claim to have grown to such a perfect understanding of it as to be able to heal every case of sickness or sin that comes to them. The true method of establishing the value of different systems of healing is only attained through a comparison of both the successes and failures of each system. It is not right to judge one system that may be old and long established solely by its successes, and another, which is new and has not yet gained popular approval, by its failures.

It is true that Christian Scientists sometimes figure in the law courts because of failure to heal some case of sickness, but if the same criterion were applied to the drugging system of healing, would there not be several inquests every day in a city of the size of Winnipeg? It seems to be such a remarkable thing that a patient should die under Christian Science treatment that it is necessary to have an inquest and order the friends and practitioner to be arrested, but this action is not carried out when patients die under medical treatment, even if the death results, as sometimes happens, from a mistake on the part of the physician in making the diagnosis or in prescribing the drug. As a very large percentage of the cases that come to Christian Science for treatment have already tried all other known systems of healing before applying to it, why should the Christian Scientists alone be held responsible for the failure to save the patient?

[A. G. Frisbie in the *Janesville* (O.) *Courier*.]

I am not aware that any of the articles of the church to which the reverend critic belongs teaches that the power of Jesus was hypnotic, nor that such an explanation of the wonderful works of the Master would be accepted by any Protestant church in Ohio, but I do know that the reverend gentleman errs most completely when he announces soberly, in addressing a class of religious seekers after truth, that "this is the way Christian Scientists perform their cures." In the Christian Science text-book, "Science and Health with Key to the Scriptures," written by the Discoverer and Founder of Christian Science, Mary Baker G. Eddy, is the very plain statement (p. 101): "The author's own observations of the workings of animal magnetism convince her that it is not a remedial agent, and that its effects upon those who practise it, and upon their subjects who do not resist it, lead to moral and to physical death. . . . In no instance is the effect of animal magnetism, recently called hypnotism, other than the effect of illusion. Any seeming benefit derived from it is proportional to one's faith in esoteric magic." On page 102 of the same book, Mrs. Eddy says: "In Science animal magnetism, mesmerism, or hypnotism is a mere negation, possessing neither intelligence, power, nor reality, and in sense it is an unreal concept of the so-called mortal mind." Is it at all likely that students of Christian Science would employ in their religious healing work an agency which is so thoroughly exposed in the teaching of their Leader? The reverend doctor had not far to go in Boston to have ascertained the truth about Christian Science, and his scholars have not far to go to ascertain that their teacher is inaccurate in his summary of the healing power of Jesus of Nazareth, Christ Jesus, who said of himself and of his works, "The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise." "I can of mine own self do nothing: . . . I seek not mine own will, but the will of the Father which hath sent me." That power to which Jesus referred so constantly as "the Father" was not hypnotic, but divine; Jesus healed by the power of Spirit, which he knew to be spiritual, even as he said to the woman at the well: "God is a Spirit: and they that worship him must worship him in spirit and in truth."

[James Phelps in *The Northwestern*, Oshkosh, Wis.]

I see by your good paper of the 4th, that the Emmanuel Episcopal Church of Boston is to teach a class in "faith healing," and that the pastor has stated in this connection that Christian Scientists work their cures through hypnotism, and even Christ Jesus is charged with being nothing more than a very successful hypnotist. To my mind this is simply a reiteration of the charge of the enemies of Jesus, that "he casteth out devils through the prince of the devils." Christian Scientists would gladly welcome the re-establishment of true Christian healing in any denomination of the church; but to go from drugs to hypnotism is no advance, and Christian Scientists most strenuously object to any attempt to impute the results of their treatment to hypnotism. Why are those who know practically nothing about Christian Science so ready to tell all about it? Surely no one is as capable of telling just what Christian Science is as the one who has studied it and shown his practical understanding of the subject by the application of its teachings in healing the sick, reforming the sinner, and reclaiming the infidel. Christian Science and hypnotism are in no way related, and it is my private opinion that the reverend doctor understands neither the one nor the other; for if he understood Christian Science he would be practising it as well as talking about it, and if he knew what hypnotism is he would not be teaching it or trying to introduce it into the Christian Church.

[From the *Manchester* (England) *Daily Dispatch*.]

A congregation, consisting of about one hundred Manchester adherents of Christian Science, assembled at the annual thanksgiving service at the Victoria Park Church, last night [Dec. 31]. Gratitude was fervently expressed for the benefits, moral and physical, which their faith had brought them during the past twelve months, and dignified rebukes were administered to the skeptics who have been exploiting the alleged collapse of Mrs Eddy, the Founder of the Church.

Some remarkable testimonies of cures effected by Chris-

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tian Science were also forthcoming. One gentleman, who declared he had never been strong and always broke down after any extra exertion, said that as the result of an internal injury four years ago he endured a long illness. Every sort of treatment was tried, but he grew steadily worse. When Christian Science was first suggested he scoffed at the idea, but ultimately in despair he tried it. After the first treatment he was able to run upstairs quite easily, and to-day his health is better than it ever was before.

A lady then got up to give expression to her gratitude to God, and to Mrs. Eddy, not only for healing her physically, but for healing her feelings of anxiety. Other testimonies followed. A lady expressed her gratitude for the fact that joy and peace and perfect health had been hers for the last eight years. Another lady testified that three years ago she had been cured of curvature of the spine by Christian Science. A lady who had suffered for five years from neuralgia, and never had twenty-four hours' ease during that period, declared that from the day she entered the church up to the present she has never suffered from the pain. A gentleman was full of gratitude for the effect of his faith on the success of his business. Christian Science, he declared, had helped him in every way in his business, and when he looked back on the result of the year's work he had reason to be thankful. Testimony was given by a lady of the effect of Mrs. Eddy's teaching in soothing and allaying the anxieties and irritations of a mother in dealing with her children.

Lady Victoria Murray contributed her share to the general testimony. She expressed her gratitude for the progress the Church has made in Manchester during the last six years, and was thankful for a number of Christmas boxes in the form of contributions to the building fund. Referring to Mrs. Eddy, she said they could not be too grateful to her for what she had done for them all. She had had the pleasure of receiving a letter from her father, [Lord Dunmore] after seeing Mrs. Eddy on Dec. 18, and he declared that she looked happier and younger than when he met her a few years ago.

[Editorial in the *Reading* (Pa.) *Herald*.]

The man who stood and thanked a kindly Providence for the raging of his enemies was a good deal of a philosopher. Christian Science has much to be thankful for, and most especially for the mad way in which it has been attacked of late. Not of very late, but of moderately late. That is to say, during the last fortnight or so the attacks have been wonderfully mute. Six weeks ago they were thunderous, but they have died away like the reverberating echoes of a thunderbolt. They are heard no longer, and they were as effectless as is most rumbling thunder. It is marvelous, by the way, what a mighty noise a thunder storm makes, and how very rarely the lightning strikes.

The *Herald* is no defender of Christian Science, except that it is a defender of free speech and free thought and original ideas of every sort. Nor is the *Herald* an apologist for Mrs. Eddy, save as it believes that everybody has a right to his or her own individuality, and that a maligned and abused individual, maligned and abused without apparent reason or justice, should arouse sympathy, while the maligner should arouse contempt.

There evidently has been little cause for the attacks made by the New York *World* upon Mrs. Eddy. If all that was said was true, it would have been well worth the saying and more. But, as future events go far to show that much that was said was absolutely false, we can see no reason whatsoever for its saying. Whether it was said for sensational effect or for whatsoever cause, the *World* has lost dignity and respect by its anti-Eddy warfare. Christian Science, so far as we can see, has lost naught, and Mrs. Eddy has come through it all unscathed.

If Mrs. Eddy were really deluding a multitude, as the World has alleged,—or, to put it more emphatically, if Mrs. Eddy has deluded a multitude,—it would be a worthy work to set that delusion forth, to unveil the deluder, to disabuse the deluded, to overturn a gigantic fraud, and nail a stupendous lie. But there must be a much better show of facts than the *World* has presented to bring all this to pass. And the attempt of the *World* to prove a mighty delusion has been a dismal failure.

["Live and Let Live," in the *Jamestown* (N. Y.) *Journal*.]

The people at large are just practical enough to want what is best. In the minds of the vast majority of men it is a question as to what is best. With all the tumbling about of medicine in each of its schools and in every decade, and its division into several warring schools, are the medical professions ready to say that they are right? If so, which school of medicine is right? Would it not be better for the schools of medicine to first agree among themselves before they arrange a campaign against religious sects that practise healing?

The writer personally knows of many cases of diseases that are regularly scheduled by physicians as incurable, that have been healed by Christian Science where the doctors have unqualifiedly given them up; and the writer knows that certain local physicians know all about the final healing of some of those cases, and that was why it was indicated in a former part of this article that some physicians would know that they would not be acting commendably if they endeavored to secure legislation to cut off healing by religious methods. What would the doctors have to say to a legislative committee when confronted by the facts of these religious successes after medical failures? . . . If the medical men think they can show that the "practices" of Christian Scientists are inconsistent with the peace and safety of the State, they may stand some chance of getting a "corner" on the treating business, but probably not before the time when the several schools of medicine get into one fold and heal cases such as the spiritual healers cannot cure.

Will not people be better pleased to hear no more of movements on the part of physicians to legislate on this subject of healing? Every person should be free—and he is free—to choose how he will treat, if he practise healing, and each person should be left free to choose—and he is left free to choose—which treatment he will have when he is ill or in anywise suffering.

[Editorial in the *Pasadena* (Cal.) *Evening Star*.]

It is difficult to make out what good purpose is served by the alleged "exposes" of Mrs. Mary Baker G. Eddy. These "disclosures" do not shake the confidence of Mrs. Eddy's followers in her and they are not needed by those who do not accept the teachings of Mrs. Eddy on Christian Science. Whether or not the mass of the people believe in Mrs. Eddy's teachings, all must admit that thousands of intelligent, conscientious, reputable people throughout the land do believe in Christian Science and its Founder, and that belief is entitled to respect. Mere chivalry would also dictate that Mrs. Eddy should be proof against the rude personal assaults made upon her by men who should be better employed.

All sins are mistaken ways; hence plain mistakes. God never makes mistakes; hence mortal mind makes its own mistakes, and God is not the author of sin or evil. Mistakes are not true, so not real, and therefore destructible. Knowledge of the truth removes mistakes. "Ye shall know the truth, and the truth shall make you free."

REV. G. A. KRATZER.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book does not consult nor read letters on disease. Writing to Mrs. Eddy *is not* prohibited. Take no notice of startling reports about Mrs. Eddy. Our Committee on Publication will be reliable on this subject. *Beware of counterfeit letters.*

[From the *Concord* (N. H.) *Daily Patriot.*]

THE PUBLIC WANTS THE TRUTH.

Pleasant View, Concord, N. H., Feb. 5, 1907.

To the Editor of the Patriot:—I am reliably informed that the February number of the *Cosmopolitan* magazine, containing an excellent article by Mr. Charles Klein, the prominent dramatist, in defense of Christian Science and Mrs. Eddy, has had the greatest sale ever recorded by this publication. Four hundred and fifty thousand copies of this magazine were sent out, and the business manager is reported as saying that he believed he could have disposed of seventy-five thousand additional copies if he had had them.

I am sure that your readers will be interested to learn of these figures, which show so conclusively that what the public wants is the truth about Christian Science.

Sincerely yours,

LEWIS C. STRANG,
Associate Secretary.

A TYPICAL EXPERIENCE.

ON reading Mrs. Burnham's article in *The World To-Day*, one is again reminded that the present believers in Christian Science are largely those who formerly were strongly opposed to its teachings, and in some cases it may be said that this opposition assumed such bitterness as to verge upon persecution. Mrs. Burnham says of her former and latter views on this subject, "I, too, was once among the critics of Christian Science, and that knowledge causes me to ruminate rather than to be indignant. I, too, covered valuable paper with exhortations to misguided relatives and friends who had been inexplicably caught in the meshes of what I hotly detested as a false transcendentalism. Yet I loved the Gospels then. Why could I not see that Christian Science meant only a living faith in them, a realization in the present of something I had until then hoped to attain in another and a better world? It was physical misery which faithful physicians could not relieve that forced me to turn to Christian Science. Despite the sense of condescension and patronage with which I at first permitted its ministrations, I was healed; and the help came so suddenly that it shocked me out of my intention to withdraw at the first possible moment from its influence. Under the permeating goodness, purity, and truth of the new teaching, one after another of the conditions which hampered my life slipped away, and I stood forth a free being."

Mrs. Burnham's experience in seeking health and happiness, and the final realization of both in Christian Science, is typical of the experience of many thousands, and it is because of this seeking and finding that they are now firm in their faith. The truth of Christian Science has been proved to them by demonstration, and they in turn are able to demonstrate it for others. They have received "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified." Upon such people neither misrepresentations nor buffoonery can have the slightest effect.

ARCHIBALD MCLELLAN.

THE FORCE OF DENIAL.

AMONG those who frankly recognize the dignity and value of the Christian Science movement, and the sanity and integrity of its representatives, one often meets with a reserve criticism of its teachings, to the effect that while strong and convincing in its affirmations it is weak in its denials,—that the assertion of the unreality of material phenomena, sin, sickness and death, and of the unreliability of the testimony of the physical senses, is the one vulnerable feaure of its teaching. Criticism of this kind indicates not only a surprising failure to understand the teaching of Christian Science, but a yet more surprising failure rightly to estimate the significance of the metaphysical distinction between reality and unreality, and to perceive that every positive declaration includes the denial of all its negatives. The merest tyro in mathematics, who understands the statements that the sum of equals is equal, and that the shortest distance between any two points is a straight line, knows that they deny all statements that are contradictory thereto. This is their necessary content and meaning. The realization of this fundamental point is essential to all clear thinking, and Mrs. Eddy has directed attention to it in her epigrammatic statement that "Life, God, omnipotent good, deny death, evil, sin, disease.—Disease, sin, evil, death, deny good, omnipotent God, Life" (Science and Health, p. 113). Whether thought be appealed to by the positive averment of truth, or be startled by the denial of its opposite, in either case the entire content of the statement must be understood and accepted. Christian believers as a whole have always admitted that God is infinite Spirit; that He is absolute in wisdom, holiness, and power, and that He is the creator and supporter of all being; hence, in denying those beliefs which are at war with these fundamental Christian teachings, Christian Science is evidencing its loyalty to them, and is logically consistent therewith.

An unnamed assumption enters into this reasoning, namely, that all which goes forth from the divine nature partakes of and is in harmony with that nature,—that like produces like; but it would seem that among Christian believers this could hardly be a debatable proposition, for if infinite Life can produce death, then light can produce darkness; if infinite good can beget evil, then Truth can beget error, and we are left without a solitary support for the reasonableness or consistency of God and the law of His manifestation. It is apparent, however, that the denial of a falsity amounts to nothing if the positive truth which renders the denial logically necessary is not understood and adhered to; and the danger of falling into the habit of such mere verbal denial needs to be guarded against by never separating the denial of error from the affirmation of the truth which dispels it. "There is but one way to heaven, harmony, and Christ in divine Science shows us this way. It is to know no other reality—to have no other consciousness of life—than good, God and His reflection." "Material beliefs must be denied and cast out to make place for truth" (Science and Health, pp. 242, 130). These statements express not only the need of discrimination between the real and the unreal, but also the nature of the denial which Christian Scientists are taught to make.

The scientific denial of the reality of sin, sickness, and death does not signify that they are not to be reckoned with as very real to human sense. The thought that evil is to be overcome by ignoring it is diametrically opposed to the teaching of Christian Science. The denial of the reality of evil has immediately and continually to do with the recognition of infinite being, and it can be effectively made only as we enter into the understanding of the eternal verities of Spirit. Jesus proved that sin, sickness, and death are not divinely sustained by annulling their asserted laws and overcoming their asserted power. He thus classified these human experiences as not of God, and therefore unreal, and this is the simple teaching of Christian Science.

JOHN B. WILLIS.

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MIND NOT IN MATTER.

FOR many years there has been a wide difference of opinion in the medical profession, as to the value to mankind of experiments on the lower animals, and many protests against these experiments have been made by thoughtful people on humanitarian grounds. At a meeting of the American Association for the Advancement of Science, recently held in New York City, a paper was read in which certain of these experiments were described. The doctor who read this paper stated that he had placed a small creature "in a covered box, from the center of which a maze led to escape and food." After the animal had learned how to make its escape through this winding path, the experimenter removed the creature's eyes, but it still found its way. The other physical senses were then treated in a similar manner, yet the maimed thing found its way out of its prison; and from this it was inferred that certain animals, if not all, are possessed of a sixth sense.

It is hardly necessary to ask whether mortals have the right to gain knowledge at the cost of suffering to any creature, however humble; the question which most concerns us being whether all necessary knowledge may not be gained in an altogether different way. To this Christian Science unequivocally answers in the affirmative; it declares that all knowledge relative to Life and its infinite manifestations may be gained with scientific accuracy by the understanding of that Life,—the creative Mind. The case cited points unmistakably to a Mind not subject to the limitations of matter or materiality,—the Mind that guides every creature in the degree to which that creature responds to such guidance. Jesus said that not even a sparrow was beneath the Father's notice. This case also verifies the correctness of Mrs. Eddy's conclusions that life does not "exist in the thing formed," and leads us to ponder deeply her statement respecting the "governing, infinite Principle outside of finite form, which forms only reflect" (Science and Health, pp. 70, 71).

Here it may be asked what lesson there is for us as individuals in this teaching. It may be answered that the discovery of this all-wise, all-loving, all-governing Principle, which is never affected by finite sense or its discords but is ever ready to correct them, is the crowning discovery of the ages. It is indeed Immanuel—God with us. This discovery reveals the sense by which mortals are led to find God,—led out of the maze of materiality with its bondage and fear, into spiritual freedom with its health and harmony.

Many times have students of Christian Science rejoiced when they saw some little creature lifted from mortal suffering to health and harmony by the declaration of the same divine law which had healed themselves, thus proving to them anew the universality of divine Principle and the availability of its law. Paul said, "We know that the whole creation groaneth and travaileth in pain together until now." He also said, "The earnest expectation of the creature waiteth for the manifestation of the sons of God." As the sons of God are manifested in Science they prove their dominion in the demonstration of the law of Life, of Mind,—the law which heals, not hurts, "the whole creation."

In Christian Science we learn to reason from the highest, —the divine governing Principle,—and from this we work on to demonstrate the perfectibility of all God's creation. The prophet who had a glimpse of this truth said that the lion and the lamb should lie down together, that a little child should lead them, and that nothing should "hurt nor destroy" when the earth should "be full of the knowledge of the Lord." Divine Science is speeding the world towards this glad day, in its declaration and demonstration of the one Mind governing all the phenomena of existence; and for this we, like St. Paul, thank God and take courage.

ANNIE M. KNOTT.

THE WORLD TO-DAY.

THE article by Clara Louise Burnham, "Mrs. Eddy from the Christian Science Point of View," in the February number of *The World To-day*, is one which will be of great interest to Christian Scientists and their friends, and this issue of the magazine should be given wide circulation. The office of publication is 67 Wabash Avenue, Chicago, Ill.

NOTICE.

THE current *Quarterly*, January, February, March, and the next *Quarterly*, April, May, June, were prepared from the 379th edition of SCIENCE AND HEALTH. In some cases the lines given may not correspond with the lines in the revised edition of 1907, therefore readers are advised to compare the references when reading from the revised edition.

Beginning with the July, August, September *Quarterly*, the Lessons will be prepared from the 1907 revised edition of SCIENCE AND HEALTH.

LETTERS TO OUR LEADER.

London, England, Jan. 11, 1907.

Dear Mrs. Eddy:—For some time past I have wished to write to you, to express my sense of the wonderful work which you are accomplishing in this age, and to thank you personally for the benefits which I have myself received. Your book, "Science and Health with Key to the Scriptures," came to me about three years ago, at a time when, as a clergyman of the Church of England and in a responsible position, I often felt that I did not know which way to turn, in my sense of what the teaching of the Bible really implied and as to the true meaning of a Christian denomination. Only a month before meeting with your book, I was privileged with an invitation to preach in Westminster Abbey, and made it the occasion for a special effort to express such light as I had dimly attained on the Scriptural teaching of religion as man's true life now and here, and especially of the contrast between this teaching and the popular and scholastic views of religion in all ages. It was not, however, till I read your book that the scales fell from my eyes, and I gained a fuller enlightenment as to the spiritual truth which the writers of the Bible describe, and realized for the first time that it was scientific and demonstrable. Your patient efforts to open our eyes to this great and increasingly obvious fact have touched me very deeply; they have awakened me to many deficiencies and set me working in the right path. I became a member of your church,—The Mother Church in Boston,—some time ago. I have also joined First Church of Christ, Scientist, in London; and shall endeavor to make my life more worthy in every direction of this new understanding of the changeless Truth. I am

Yours very sincerely,
G. WARRE CORNISH.

Bloomington, Ill., Jan. 10, 1907.

Mrs. Mary Baker G. Eddy,
Pleasant View, Concord, N. H.

Beloved Leader:—We, the assembled members of First Church of Christ, Scientist, Bloomington, Ill., wish to extend to you heartfelt greetings for what you have done for humanity, individually and collectively. We realize that words feebly express the high standard which Christian Science, as taught and lived by you, demands of each one of us, and we thank you for the emphasis every page of your

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writings puts on daily right thinking and living, since by our fruits are we to be known. The fruits, dear Leader, are shown by the increasing demand for healing and for your writings in this city, making a larger church edifice necessary to accommodate the attendance. We have long had a fund for this purpose and are now bending every effort to build in the near future.

The recent onslaughts on you and your life-work have only stimulated us to a higher appreciation of you and of the great Cause for which you are laboring so unselfishly, and strengthened our faith and deepened our love for this Cause and you, its Leader.

Lovingly and gratefully yours,

MRS. DELLA RIGBY, MISS M. DELTA MOORE,
MRS. B. M. PRINCE, MISS FLORA SCHNEIDER,
MRS. MABEL EDDY, *Directors.*

Philadelphia, Pa., Jan. 21, 1907.

Beloved Leader:—A little incident occurred recently which I thought might interest you if you could spare a moment. A relative, thinking the article announced by *McClure's* would prove interesting to me, placed a year's subscription in my name. The January number was duly received, and after reading the outrageous falsehoods it contained concerning Christian Science and its revered Leader, I wrote the editor as follows: "Kindly cancel my subscription to your magazine, and see that no more numbers be sent me. The statements published by you regarding Mrs. Eddy I cannot countenance in any way. I owe Mrs. Eddy a debt of life-long gratitude, for it was simply by reading her book Science and Health that I was healed of organic troubles which had baffled the skill of Philadelphia's best specialists, and for which I had undergone a serious surgical operation. That healing has stood the test of nine years, and no one is better able to judge of the purity and truth of her teachings than one who has received the blessing of health and happiness through a small comprehension of what she has tried and is trying to elucidate to sick and suffering humanity, and I could not be true to my convictions of justice and gratitude if I did not protest against this unnecessary, unkind, and altogether false publication." The publisher promptly returned the amount paid for the subscription.

Lovingly yours,

E. MABEL TOURNY.

Boston, Mass., Dec. 13, 1906.

Beloved Teacher and Leader:—I have been studying our wonderful text-book, Science and Health, for sixteen years, but I have never loved it so much, and its meaning has never unfolded more clearly to me than to-day. My heart goes out in gratitude to you, its author, well knowing that it must have been your absolute honesty of purpose, from a child, to understand the things of God that brought the revelation of Truth, the Science of which you have so clearly stated. The influx of deepening understanding of this book to-day, only shows me the feebleness of critics who, pondering only for an hour, find not the "pearl of great price," but turn and judge in their ignorance; but the "wrath of man" is praising God. We who have learned to love its sacred, purifying message, grow stronger as the years pass, in the certainty that it was conceived through the holy purpose that humanity might have the truth of being. No gratitude can be too large from the man who has let your book unfold to him the Scriptures and the real things of life.

A young business man recently remarked, while studying Science and Health and just getting interested in Science during two weeks' treatment: "I really long to be a perfect man." He was being "born again"—healed. It seems to me at this hour that the study of your words in our Church Manual about healing, Article 32, Section 7, is of paramount importance.

Above all else I am praying for that spiritual understanding which heals the sick "quickly and wholly."

Your student,

GEORGE WENDELL ADAMS.

Boston, Mass., Jan. 5, 1907.

Beloved Teacher and Leader:—This is only a word of greeting—wishing you a happy New Year. The days speed on so quickly, and they are surely, if silently, marking the stately and steady advance of Truth's great Cause; reminding us as they fly that "all things" are indeed working together "for good" to those who love God. You, dear Leader, see all this from your mount of vision, more clearly than can we,—your students,—but it may cheer you to know that we, too, are catching glimpses of "the glory which shall be revealed," and with which "the sufferings of this present time are not worthy to be compared."

With love and gratitude, your student.

ANNIE M. KNOTT.

Evanston, Ill., Dec. 5, 1906.

Dear Mrs. Eddy:—With a heart full of love and reverence for you, for the wonderful truth which has come to the world through your purity and unselfed love for mankind, I must give some expression to the gratitude that is mine for all that Christian Science has brought to me, and is bringing hourly. It is indeed the "Comforter" which taketh away all sorrow, sickness, and sin, and does "guide . . . into all truth." My daily prayer is so to live that I may be worthy to be called a Christian Scientist, and that I may be your loving and faithful follower in the Master's footsteps.

With sincerest gratitude,

ELEANOR L. MORGAN.

Chicago, Ill., Jan. 28, 1907.

My Dear Mrs. Eddy:—Will you accept my gratitude for the high privilege you gave me last year at Boston?

It shall always be my greatest satisfaction to have received in any degree your trust and confidence, and in addition, my close association with the splendid body of men composing the Board of Directors in the work of the new Mother Church building shall ever remain an inspiration to high endeavor. Faithfully yours,

S. S. BEMAN.

[Telegram.]

Toronto, Ontario, Jan. 15, 1907.

Mrs. Mary Baker G. Eddy,
Pleasant View, Concord, N. H.

We, the united members of First and Second Churches of Christ, Scientist, Toronto, rejoice to-night in added growth and increased spiritual activity, and in the demonstration of love made possible through your teachings.

J. K. LESLIE, *Chairman.*

Brookline, Mass., Jan. 16, 1907.

My Dear Mrs. Eddy:—"No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord."

Lovingly yours,

JEANNETTE R. MCLELLAN.

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THE LECTURES.

THE HAGUE, HOLLAND.

Rev. Arthur R. Vosburgh lectured at The Hague Nov. 17. He was introduced by attorney Æ. Baron Mackay, who said,—

Dear friends, in the name of the committee which organized this meeting, and at its request, I am glad to welcome you all, and to introduce to you the speaker of to-night. Though not a Christian Scientist myself, I do this with pleasure, because I am aware that I may render my fellowmen a service by so doing. Repeatedly when observing Christian Scientists—and I have had many an opportunity during the past two years—I had to think of that which is told to us in the Acts about the people of Berea, "who searched the Scriptures daily, whether those things were so," as Paul and Silas said. I believe I do no injustice to many in our believing Christian circles when I presume that they do not search the Scriptures with the same holy, earnest, and quiet fidelity as the Christian Scientists do.

At the beginning of this year we read in a periodical which is being very much read and whose editor is one of our most learned and gifted clergymen, "In our country Christian Science has attracted only little attention until now." This is quite so; it is only during the last year or so that Christian Science has become a topic of conversation, though here in The Hague there has existed a small number of Scientists for three or four years. But though small, I am sorry to say that in the criticisms which the movement has met in believing Christian circles it sometimes was hard to recognize the spirit of Christ, and more still is it to be regretted that those Christian critics were guilty of so much inaccuracy. For example, the author whom I mentioned above, in referring to the text-book, Science and Health, declares, "This is, so to say, the Bible of the Christian Scientists." And I have often observed that even when contradiction followed, this was not accepted. Others seemed to know better than Christian Scientists themselves.

To-night we shall have the advantage of hearing explained to us the doctrine of Christian Science by Mr. Vosburgh. His visit will prove not to have been in vain nor fruitless, and you will agree with me in thanking the committee to whom we owe this meeting.—*Correspondence.*

NEW HAVEN, CONN.

At the Hyperion Theatre yesterday afternoon [Jan. 20] there was given before a large audience an interesting lecture on "Christian Science: or Deliverance from Evil," by Rev. William P. McKenzie. In his introductory remarks, Rev. Severin E. Simonsen, Reader of Second Church of Christ, Scientist, said in part,—

I took up the study of Christian Science with only one purpose in view, and that was to know if it was the truth or not. I made up my mind that my lips should not be sealed any longer if I found it was the teaching of Christ. After taking class instruction in Christian Science, I found myself face to face with three serious questions. (1) Could I accept the teachings of Mrs. Eddy as the truth? (2) Could I face the ridicule that would naturally be heaped upon one who would step out of the Methodist ministry and join the ranks of the Christian Scientists? (3) Could I trust God to supply myself and family (we were nine in all) the necessaries of life? When I finally came to the point where I could answer the first question in the affirmative and without hesitancy or any reserve, I found it comparatively easy to answer the other two in the same way. At once I resigned from the ministry and membership in the M. E. church and took my stand for Christian Science. It was in the dead of winter; I was without money and in debt besides; but I did it, and God sustained me, and I have never regretted it for one single instant. And now, after years of active work in the Cause of Christian Science, I can truthfully say that its Principle is absolutely unerring. It has been my good fortune personally to meet and talk with Mrs. Eddy, and I have never met any one who to my mind reflected so much of the spirit of Christ as does she. Her humility and unceasing love for the salvation of mankind from sin and all the ills that flesh is heir to, is to me marvelous.—*The Palladium.*

BROOKINGS, S. DAK.

Tuesday evening, Dec. 18, Hon. Clarence A. Buskirk lectured on Christian Science. He was introduced by Mr. Wm. H. Rodder, ex-Secretary of State, who said in part,—

Of Christian Science I am free to confess I know very little. This to me, however, is in no sense an argument against it, but rather in favor of our endeavoring to become better informed, because many of our friends and neighbors for whom we have the highest regard firmly believe in and endeavor to practise its teachings, and surely a belief or religion which to them is sufficient as a rule of life, is entitled to careful and respectful consideration. Without touching upon the strictly spiritual side of the Science, I have often been impressed by the evidences which have come under my observation of the aid which this Science appears to render to those same friends who are guided by it, and it seems to me that whether we believe in it or not it must be admitted that the world is the gainer by reason of any belief which tends to enable its followers to be hopeful, helpful, and cheerful, in adversity as well as in prosperity, to the development of that which is best in themselves, and to make them an influence for good in the circle in which they move and wherever their influence extends.—*Correspondence.*

LECTURES AT OTHER PLACES.

Tacoma, Wash.—Rev. Irving C. Tomlinson, Oct. 26.
Atchison, Kan.—Bicknell Young, Dec. 16.
Chicago, Ill. (Sixth Church).—Edward A. Kimball, Dec. 16.
Milford, Utah.—Francis J. Fluno, M.D., Dec. 21.
Waterloo, Ia.—Bicknell Young, Dec. 23.
Rochelle, Ill.—Bicknell Young, Dec. 30.
Gloversville, N. Y.—Hon. Clarence A. Buskirk, Jan. 6.
Kalamazoo, Mich.—Hon. Clarence A. Buskirk, Jan. 8.
Kansas City, Kan.—Hon. Clarence A. Buskirk, Jan. 13.
Junction City, Kan.—Hon. Clarence A. Buskirk, Jan. 15.
Michigan City, Ind.—Rev. Arthur R. Vosburgh, Jan. 18.
Providence, R. I. (Second Church).—Bliss Knapp, Jan. 20.
Canyon City, Tex.—Hon. Clarence A. Buskirk, Jan. 20.

PICTURE OF THE MOTHER CHURCH.

The picture of The Mother Church which The Christian Science Publishing Society now has for sale is a half-tone reproduction, 12 x 15 inches in size, of a view giving the St. Paul Street frontage and Falmouth Street side.

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TESTIMONIES OF HEALING.

In the spring of 1885, while under the care of a noted physician, I received word that a former patient of this same physician had been completely restored to health through Christian Science treatment. I knew that this lady had spent years in a vain search for health, and I did not doubt that her cure had been effected by the Christian Science treatment, but in my blindness I thought it could not do the same for me—I still clung to the material help. During the next five months I passed through a very critical attack, in which my life was despaired of, and when sufficiently recovered the physician advised that I be taken to the seashore for the summer, saying that he could do nothing for me in my extremely weakened condition. I returned to his care in the fall slightly improved. He now told me that I must make up my mind to an invalid's life, that the most he could do for me was to afford temporary relief from suffering. Previous to this time four other physicians had been unsuccessful in their efforts to effect a cure, and as I had perfect confidence in this man's ability to diagnose and skill to treat, I accepted his verdict.

My extreme suffering and resignation to the supposed will of God were, however, preparing me to hear the voice of God. It came to me in November, 1886, through a dear friend—another former invalid restored to perfect health through Christian Science. She came to our home to show us what Christian Science had done for her, and to give us some idea of its teaching. She said to me, "You say that God is omnipotent, yet you admit a power which has made you sick." The words came as a shock. I felt as if convicted of dishonesty; then, as the truth forced itself upon me, chains seemed to be unloosed and to fall away, and a light seemed to envelop my entire person. One trouble, that had baffled the physician for a year, disappeared entirely at this time. Then began an earnest study of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and a constant effort was made to apply the knowledge thus gained in the affairs of every-day life. The healing began at once. There were many trials, some dark days, but the light always shone, if sometimes dimly. The close of 1887 found me a well woman, and I then realized that I had never known health before. I had expended three dollars for the text-book, to learn of the great Physician. In the four years previous I had spent about fifteen hundred dollars in my vain search after health.

To-day I stand in awe in the presence of the blessing revealed through Mrs. Eddy. Is it not meet that we should let the world know of the great benefits wrought by this new yet old Christianity?

HELEN C. SHERER, Janesville, Wis.

Through Christian Science I have been healed of stomach and liver complaints, the latter in an aggravated form. It is therefore with a profound sense of gratitude to God, and to Mrs. Eddy, that I hereby testify to the healing efficacy of this Science. In common with many persons engaged in daily newspaper work, I was a member of the great army of nervous sufferers. During a period of nearly fourteen years, within which time I occupied various important positions on prominent newspapers of Minneapolis, St. Paul, and San Francisco, I repeatedly found, as a result of my physical condition, that my duties and responsibilities were in excess of my capacity to discharge them to my satisfaction. I became greatly emaciated and weak, and my whole appearance indicated a serious condition. Many of my friends believed the outcome would be fatal, and several prominent physicians rendered the same verdict. With the exception of a serious surgical operation, I know of no means of help offered me that I did not gratefully accept. My physicians were my loving friends, in whom I had fullest confidence. I was held under an unusually strict diet for years; change of climate was ordered, and accepted by me several times; likewise travel, and at various times I covered several thousand miles of land and sea. Most of the well-known remedies, recommended in similar cases, were given a fair trial; osteopathy was experimented with for more than a year; I also tried physical culture, but the net result of my earnest endeavor to regain health was that I gradually grew worse, until finally there was little in life to interest me. To those who I hope will find a source of encouragement in my testimony, it will be needless to describe the years of suffering and the torture which I unwittingly caused myself to endure.

I came to Christian Science in May, 1903, but with no faith in its power to heal me. I was simply driven to it, not knowing where else to turn for help. Some of my acquaintances said they had been healed through it, and being in so much distress, I felt that I simply must have help if possible, so I grasped at it. Now I am well, and find it very pleasant indeed to eat the food that is placed before me. My healing was slow, for which I am thankful. Before recovering my health, I found it consistent to gain some understanding of the truth of being and its power to heal. In searching for health in this manner, I found at the same time that I was learning to love the Bible, to worship God, to hold Mrs. Eddy in loving esteem, to entertain a most kindly affection toward the Christian Science Church and its members. I had indulged in the use of liquor and patronized saloons most of my life; I had also smoked cigars since I was twelve years of age. I found it necessary, some fifteen years ago, to resort to the regular use of glasses. Without especial treatment therefor, but rather as the result of my reading and the growth of my understanding of the teachings of the Bible as explained by Mrs. Eddy in Science and Health, I have lost all desire for liquor and tobacco and have no further use for my glasses.

After trying to become interested successively in several different orthodox denominations, and finding in each conditions that did not appeal to me, my attendance at religious services became limited to Easter Sundays and similar occasions. The Bible was beyond my comprehension and to me was practically a closed book for over a quarter of a century. Now I attend regularly on Sunday morning and Wednesday evening the Christian Science services, to all of which I look forward with pleasure. To me they are inspiring, comforting, and satisfying. I also count it one of my privileges to study daily the Lesson-Sermons with their instructive and helpful citations from the Bible and Science and Health. I am also pleased to acknowledge a growing sense of humility; and my love for humanity in general, for which I am daily striving, is constantly broadening. Slowly but surely I am overcoming hate, envy, pride, and egotism. Through the understanding of the power of Truth which I have so far gained, I have myself quickly overcome many ailments.

FRANK L. THRESHER, Minneapolis, Minn.

Almost seven years ago, when material remedies had failed to cure me of an internal disease of long standing, —failed even to give relief,—I was pronounced incurable, and *materia medica* gave me up to die. One treatment in Christian Science then restored me, mentally and physically. At the extreme moment, while I lay unconscious, a lady asked my husband to try Christian Science, and he, taking her advice, went for a practitioner. The result was as I have stated, so that my first introduction to Christian Science was after it had helped me. I had never heard even the name previous to that time. What a transformation, —from unconsciousness to consciousness, from sickness to health, from weakness to strength. Best of all; I turned from belief in a false theology—that God is the author of

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sickness, sending it upon us for chastisement—into the glorious knowledge of Truth, the teaching that God is Love, and "a very present help in trouble;" the healer of "all" our diseases; "not willing that any should perish." I was a member of an orthodox church at that time, and after feeling the power of Truth through the effectual, fervent prayer of a Christian Scientist, the question arose, What shall I do? Go back to the doctrines of my fathers, as taught in the church to which I belonged, I could not, as they do not accept the healing now, believing and teaching that it was only for a special time and for the few; so that to me the question was not long unanswered. One week after receiving my first treatment I attended a Christian Science service in Winnipeg, Manitoba,—where I then resided,—and the beautiful, holy, uplifting truths, living truths, given out at that service brought to my eyes tears of gratitude to God for the freedom from bondage which I began to realize as my portion. Since then I have been a constant attendant, and within a short time became a member of the church in Winnipeg, uniting with The Mother Church a year later.

Three days after hearing of Christian Science and being so marvelously healed, I asked the practitioner to treat my boy, then six and a half years old, who according to *materia medica* had serious lung trouble, and no hope of cure was held out, although he had been treated by the best doctors in Montreal. One of the leading pulmonary specialists of that day gave no encouragement that he would live very long. Under such conditions Christian Science treatment was applied, and within a short time a marked improvement was the result. He has since developed into a healthy, strong boy, indulging in all the boyish sports of winter and summer with no fear of heat, cold, or dampness—cured of lung disease through the application of the truth as understood in Christian Science. For almost seven years the truth has been our only remedy in destroying every form of evil. The way has not been easy; but through steadfastly clinging to the truth and denying the seeming power of error, the result has been freedom from all physical ailments.

I am deeply grateful for the understanding of God and our relation to Him which comes to us through the teaching of Christian Science. My gratitude to Mrs. Eddy, our beloved Leader, who has indeed given to us the "Key to the Scriptures," cannot find expression in mere words; the only reasonable gratitude we can show is in daily service, striving to live the spiritual truths which she makes practical, through the study of her priceless gift to humanity, "Science and Health with Key to the Scriptures."

MRS. LIZZIE TUCKEY, Edmonton, Alberta, Canada.

My experience in this new-old truth has been that it is based on a self-proving Principle, ever-operative and available, and is not dependent upon human belief. Eight years of alternating hope and disappointment, and the final decision of physicians that my case was incurable, had brought me to utter despair. I did not myself believe there was any cure for me, and my husband was of the same opinion. At Cleveland, O., in the spring of 1898, a friend persuaded me to go with her "just to talk" with a Christian Science practitioner. I had no intention of taking treatment, as I had no belief in it whatever. I found the practitioner a picture of health. She kindly answered my questions, and talked with me I think about three hours. My impression was that her health was genuine, from the true source. The idea of Christian healing, and that God could sustain His creatures, was certainly good and had a ring of truth about it. I took one treatment, and was healed of indigestion of long standing, and was so much better of other troubles that I continued treatment until I was well. I could scarcely tell of all the ills that were overcome. One was a trouble which three physicians did their best to cure, and then showed me in their books that it was incurable by medicines but was temporarily relieved by remedies they had used. Then surgery was resorted to. Each operation—I underwent three—seemed to bring about worse conditions, until the surgeons said they could do no more. These operations caused a partial paralysis and a very distressing nervous derangement,—I do not think an organ of my body was performing its functions normally. However, a few months' treatment in Christian Science overcame all of this, and for about seven years I have enjoyed absolute health. Christian Science has not only healed me of my diseases, but is teaching me how the understanding of Truth heals and harmonizes, bringing out the true conditions here and now. I am very grateful that this truth has come to light again, and grateful to Mrs. Eddy for teaching, living, proving, and establishing it in this age.

MRS. LIZZIE M. CAMPBELL, Grand Rapids, Mich.

A little over five years ago Christian Science was first brought to my notice. I had been a sufferer for seven years with lung trouble, supposedly inherited. During this time I employed seven different physicians, all of whom gave the same verdict, and asked if the trouble was not inherited. Three of our family had already died with the dreaded disease. At this time I was in bed most of the time, and had at different times very serious attacks. The last physician told me that in less than a year's time I would be in my grave. All my money had been spent, with only temporary relief and no hope. Although I sought health in every direction, I was getting worse all the time.

A lady who was called a faith curist by my neighbors was watched very closely by me, as she always seemed happy. Meeting her on the street one day, I asked if she did not attend the "faith cure church." She replied, "It is not 'faith cure,' but Christian Science, which must be understood." She then referred me to the first chapter of Genesis, where we are told that God's creation is good and that His children are created in His image and likeness. I told her that I had three children who needed me, and that I did not want to die. She said I need not die if I followed the teachings of Christ Jesus, and she also referred me to the passage in Ezekiel, "I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye." My healing began then, and the alarming conditions ceased. I attended services at First Church of Christ, Scientist, and studied the text-book, "Science and Health with Key to the Scriptures." As before stated, all my means had been spent, so I have had to prove that in God is all supply, and this has been shown in many ways during my study of Christian Science. For all these blessings I am truly grateful, and especially thankful to God for sending some one who was pure enough to make the teachings of Jesus practical.

MARGARETE WALLACE, Indianapolis, Ind.

With a heart full of gratitude to God, and to Mrs. Eddy for the blessings of Christian Science, I gladly give a testimony of my healing. I had always been well until September, 1898, when my health began to fail. I went to a good physician, who told my mother, after a very thorough examination, that I showed unmistakable signs of serious lung trouble, and must take a vacation. He also advised a change of climate, which was impossible, but I followed his other instructions very carefully. I, however, grew thinner and weaker, until I could take but a few steps at a time. In March, 1899, I was taken very ill with stomach and bowel trouble, and as I did not improve under the care of our family physician, a specialist was called, who pronounced my case very critical. He found, upon careful examination, a serious heart complication. He called two other physicians for counsel, and they decided to operate.

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This was done, but was not successful, and in a few days a second operation was performed. I then seemed to improve slowly, until the following December, when I gradually grew worse until February. I was again confined to my bed, and the physician then said the disease had spread all through my system. Another consultation was held, and an operation was decided upon. Up to this time I had been examined by seven physicians and all pronounced the disease of a most serious nature. A surgical operation was performed in March, 1900, and in April another was performed with no better results than before. In three weeks I was in a most distressing condition.

We were truly in despair, as I was so weak that another operation would be impossible, and the physicians said I would probably live but a few days. In this extremity we began to think of Christian Science. We consulted the doctor, who said to try anything, as nothing more could be done for me by *materia medica*. On May 25, 1900, we called a Christian Science practitioner, and there was a marked improvement from the first treatment. On May 30 I attended the Memorial day exercises, and my friends all remarked how well I looked. I have never had any return of the disease, and am now in perfect health. We never need any material medicine, as Christian Science is our only remedy. It is now over five years since my healing, and we have since had many clear demonstrations of Truth's power.—Mrs. Pearl Densmore, Jackson, Mich.

In 1899, while visiting a relative in Buffalo, N. Y., who was a Christian Scientist, I was treated for a serious ailment and healed. This was my first knowledge of Christian Science. From early childhood I had suffered greatly with weak eyes, and as the years advanced the trouble grew worse, until finally, about 1897, I was told that I had no sight at all in one eye and very little in the other. I had been treated by the best oculists, but without any beneficial results, and had not a ray of encouragement. I was wearing two pairs of glasses and even then was unable to read or sew. This was my condition when I began to take Christian Science treatment, and in three weeks I had discarded the glasses and could easily read large print. When I returned home, having been absent about three months, I could read small print and was able to do any fine needlework. During the six years since, I have been relieved of many other physical troubles and now rely wholly upon Christian Science. My gratitude must be measured accordingly.—Mrs. M. B. Thompson, Birmingham, Ala.

For fifteen years I was considered an invalid. After receiving medical treatment without any benefit, dieting was recommended. This rule was followed until the diet was reduced almost to nothing; and even then it seemed distressing to eat. Not being satisfied with this state of affairs, another doctor was consulted, and once in two months I traveled two hundred miles to see this doctor and to take treatment of him. This continued for a year and a half, but to my disappointment I was no better. In the course of a few months I found myself in worse condition than ever before. The same doctor then advised an operation, and gave me the hope that after it was performed I would surely be well. I submitted, but after it was over I was no better. I was taken home, and was not able to go out of my room for months; indeed I was hardly able to see any one. Another doctor was then secured, who left me very near death's door. At this time Christian Science was recommended. I felt willing to try it, but had very little hope that I should ever be well again. In a week's time, however, I was looking at things very differently. I had thought I could not read, but found I could read Science and Health by Mrs. Eddy. My eyes improved; I began to eat anything and all I wanted, and have done so ever since. My healing was slow but sure. Every battle that I had in the overcoming of error with truth lifted me out of misery into harmony, whereas, when I was dealing with *materia medica*, I sank deeper all the time.

Since my healing I have had many proofs of God's loving care in healing sickness and sin, and have had occasion to rejoice every day that there was found one worthy to bear this message of Truth and Love to a sin-sick world. The Bible is no longer a closed book, but is full of precious promises for all who are willing to accept and live the truth.—Mrs. Lizzie B. Messer, Randolph, Vt.

About fifteen years ago I was taken down with serious rheumatic trouble, and doctored with a number of the prominent physicians of this city, used material remedies, etc., without getting any relief. Six years ago the trouble became so severe that I was confined to my bed. I continued treatment with the doctors for ten months, at which time I became so discouraged that I wanted to die. Medicine having utterly failed me, I now asked for treatment from my sister, a Christian Scientist, who was living in Chicago. She treated me absently for two months, when she wished me to come to Chicago. This I did, and received another month's treatment; when I considered myself well and returned home. Some weeks after this I was again taken sick, and went to the doctor, who told me I had a good start of a serious kidney disease, and was not long for this earth. I took some of his medicine for about two weeks, receiving no benefit. Getting worse right along, I gave up the doctor and again wrote my sister, telling her what the doctor had said; and in a very short time, under her treatment, I was well. The different physicians, with all of whom I have been acquainted some twenty years, were greatly surprised at my healing. They knew I had been troubled for years, and had seen me around on my crutches for months, and they occasionally remark to me, "So you got out of your rheumatism all right!" This healing occurred five years ago, since which time I have been entirely free, have never taken any medicine, and am not afraid to get my feet wet, nor of being in a draught. The expenses during the ten years of my illness were very great, for during the entire time I was never without medical attendance or medicines. To say that I am thankful for what Christian Science has done for me and what I have been lifted out of, is a very small thing to say. Now that I am a Christian Scientist myself, I am able, through the understanding of God, as taught in our text-book, "Science and Health with Key to the Scriptures," not only to keep myself and my family well, but it also helps me in my business and in every way.—Adolph Baeuerlen, Winona, Minn.

For the encouragement of another mother I will give facts, as we fully realized them at the birth of our last child. The day previous I did my usual amount of work, sewing on the machine, sweeping, and some extra washing, just as I have always been privileged to do. My practitioner was at our house on the 3rd of May, 1904, and at eleven o'clock I left the nursery, thinking it best to retire to my room. Soon there was fear, and mortal mind manifested in pain, but this was of very short duration in comparison to that at the time of our oldest child's birth under *materia medica*. At this time, with the canopy of Love over us, our little daughter, then nearly three years old, took her usual noon rest, and was sound asleep by my side when at half past one her new baby sister was first heard.

We had telephoned to the physician (who had been engaged, as State law requires, for the registration), but divine Love, the only power, had met all our need, for the demonstration was complete. When the physician did arrive, at three o'clock, he said, "All is right; and I have nothing to do." The next afternoon I sat up in a large chair for my dinner, and I was soon entirely normal and free. When baby was twelve days old I was privileged

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to attend our Christian Science church service. In sincerest gratitude did I thank God that Sabbath morn, for His loving care and protection as promised to us in the 91st Psalm. Let us continually praise our God for this Science of Christ, which gives us the understanding of Truth and Love.—IDELLA HAINES BUZBY, Philadelphia, Pa.

About twelve years ago I was given up to die, the doctors saying it was impossible for me to live. On their advice I went to a hospital in Montreal, but all they could offer me there was two operations, with a slight chance of saving my life. As I dreaded the thought of an operation, I decided to die at home. I then heard of Christian Science, which I tried as a last resort, and after being under its treatment for two weeks I was able to do all my own work without any help, something which I had not done before for two years, and in less than three months I was completely cured of all my diseases. I did not take treatment continually during that time, as after the first two weeks I had help only occasionally, sometimes going for two weeks without treatment. This was over ten years ago, and I have had good health ever since, and have not taken medicine of any kind. We had lost two children under medical treatment, but now have four children, all well and healthy, who have never taken any medicine. We had paid out a small fortune for medical treatment, and the amount paid for help in Christian Science has been very small in comparison. I have great reason to be thankful for Christian Science, and I know it is of God, for it is good.

MRS. E. J. WATERMAN, Peterboro, Ontario.

Those of us who have been released from the prison-house of suffering should consider it not only a duty, but an inestimable privilege to tell others of our deliverance. My heart is filled with thankfulness, too deep for words to express, for the benefits which have come into my experience through the study and application of Christian Science. From childhood I had never been considered strong, and finally invalidism claimed me for many years. I was under the care of physicians nearly all the time and almost lived on medicine. I was a patient in a sanitarium for months, where the examining physician said my trouble was a complication of diseases, and that I would never be well again. Lake trips, mineral baths, etc., also a trip to the Pacific coast, gave but little relief. Two physicians told me that an operation was necessary, but that I could not take chloroform because of a serious heart trouble. I suffered torment under the medical treatment, but the knife was not used. Financial reverses had made it necessary that I should seek employment, and when I told the doctor so, he said I would never do a day's work again. For a time, however, I was able to do a little work, but used medicine in some form constantly.

About six years ago one of the troubles became greatly aggravated, and then it was that I turned to Christian Science, as it seemed the only hope left me. I had heard of Science, but did not think it could help one who had a serious sickness. I did not mention my many ailments to the practitioner when I asked for help, thinking only to be relieved of the one which had been a source of pain so long. I was helped immediately, and was soon better than I had been for years. I accepted a position as nurse to a woman suffering with paralytic trouble, and stayed with her three months. A few months later I became a forewoman in a department store in the city where I had been ill so many years, and lost only one day from my work while employed in the store.

I speak with the greatest respect of my physicians, as each stood high in his profession, but it was not easy for me to forget the thousand and one remedies I had tried to no purpose, nor was it easy to leave my church and take a stand for Christian Science. Day after day I sought to learn what had freed me, and like some others who make a study of Science and Health, the unreality of evil—sin, sickness, and death—was my stumbling-block. Erelong the clouds began to roll away; the cobwebs of materiality were removed one by one, and the consciousness of God, as I had never before known Him, dawned upon me. By the realization of God as the Principle underlying all reality, and man as His idea (child), I have been able to give others the cup of cold water in His name. Accidents, with myself and others, have been met instantaneously. This shows how far-reaching is the power of Truth, as understood in Christian Science.

I wish to express my love and gratitude to our Leader, who has toiled so faithfully for such as sit in darkness. She has made it possible for each one who will study the text-book, "Science and Health with Key to the Scriptures," to demonstrate in some degree this healing truth. Had she hidden her light under a bushel, many of us would still be in bondage to suffering and sickness; still praying to a God who seemed so far away that our prayer never reached Him. To know how to pray makes free.

MRS. KATE KIMBALL FLORA, Philadelphia, Pa.

I wish to express some of the gratitude I feel to Christian Science for the wonderful benefits that have come to me through its teachings. In the latter part of December, 1905, after nearly four months of dangerous illness, my doctor told me that it would be necessary for me to go to a hospital for the removal of an abnormal growth, and that it would take me some three months to recover from the effects of the operation. At that time I was almost a physical wreck; could remain on my feet but a few moments at a time, and was in continual pain. Some good friends at once began to talk Christian Science to me. I knew some lovely people who were Scientists, and believed that they might cure people who had nervous or imaginary ailments, but two of our best doctors had told me of my condition, and I failed to see where any help could come in my case; however, after much persuasion on the part of my friends, I tried Christian Science treatment for one week, and without the knowledge of the practitioner took with it most faithfully all the medicine the doctor had left me. At the end of the week I was if possible in a worse condition than before. However, I had become interested in the reading of Science and Health, and some *Sentinels* and *Journals* which had been sent me, and when the doctor specified a time for me to go to the hospital, I made up my mind then and there, that if there was anything in Christian Science I proposed to have it, before going through the terrible ordeal which was facing me. I went to a practitioner, a lady whom I had known for a number of years, and I went with the belief that I could rely upon whatever she told me. When I left her, after that first treatment, I was confident that I would be healed. I went home and had my mother gather up all my medicine —a large basketful—and destroy it.

That was ten months ago, and to-day I am in perfect health. Since my healing, which took but a few weeks, I have had many other blessings, and should particularly like to mention the overcoming of my fear for those near and dear to me. Formerly I would pass hours of agony if they were away from me, thinking of all the dreadful things that might happen to them, thus making them and myself most unhappy. Now I realize that it is God's care and not mine which protects them. For these and many other blessings I am truly grateful to Christian Science.

MRS. FANNIE R. WANDS, Indianapolis, Ind.

CORRECTION.

In the testimony of Francis W. Fox, which appeared in the *Sentinel* of Jan. 19, the military rank of Mr. Fox should have been given as Asst. Adjt. Genl., U.S.V. (United States Volunteers).—EDITOR.

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FROM OUR EXCHANGES.

[*Zion's Herald.*]

We have come to an age when we do not talk very much about these deepest and holiest loves and longings, to be sure; but then, what *is* is not necessarily the measure of what *ought to be*. At the end of his brooding over the problem the pastor knew that there was only one way in which the gulf could be bridged, and Mrs. Culture and Mrs. Artisan find common ground. It would not be by obliterating present barriers; it would be by opening new avenues of fellowship. It would be simply by the revival in both hearts of the living experience of the apostolic age. Let both women once become sure of their Master, absorbed in his service, aware of their fellowship with him, and they would suddenly discover something to talk about. There would be no cant in it, no reserves. It would be the comradeship of the upper room long ago, repeated sweetly and naturally in modern life. When the primary Christian experience is revived, the Christian people of every rank and class will have something in common. Not until then. Social devices are in vain. The fellowship of the Church rests upon the common Christian experience of its living members.

[*The Universalist Leader.*]

Many think they can have life only after they are rich or wise or healthy. There has been as much life lost through these things as gained. Jesus found life on a very small income, and without the advantages of the university or even the kindergarten. Had he been rich and educated he would still have found life. It is the use we make of what we have and know and are which counts. Jesus was born in a stable; much of foolishness and wickedness is born in the palace. What a fortunate thing for the world that Jesus was not born in a modern "civilized" home. . . . Machine-made lives have little capacity for life. Making the most and the best of what we have, we shall have more of which to make the best and the most.

[Prof. John E. McFadyen in *The Congregationalist.*]

Whatever the historical facts that underlie the patriarchal stories may be, the story of Abraham would still illustrate the trials and the rewards of faith; the story of Jacob would still illustrate the power of sin to haunt and determine a man's career, and the power of God to humble, discipline, and purify a self-confident nature; the story of Joseph would still illustrate how fidelity amid temptation, wrong, and sorrow is crowned at last with glory and honor. The spiritual value of these and similar tales is not lost, even when their historical value is reduced to a minimum; for the truths which they illustrate are truths of universal experience.

[*The Churchman.*]

If the pulpit does not deliver a living message, God will have it delivered somewhere and somehow. If the social work of the Gospel is not done by the Church, it will be done, nevertheless. The pity of it is, that the Church should go on spelling out the old story in words of a past generation instead of in deeds of the present. Everywhere men's hearts have been touched by the fraternal flame. Must such men work outside of the Church?

The Churchman.

[*The Standard.*]

We need to become learners at the feet of Jesus Christ. We may not safely content ourselves with the assurance that we interpret the Scripture teaching regarding baptism more correctly than do others. That cannot save us. Unless we make room for his life in our lives, and so become his ministers to all who need, our theological beliefs, however correct, will avail little.

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"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

Vol. IX. No. 25.



A LADY WITH A LAMP SHALL STAND IN THE GREAT HISTORY OF THE LAND



A NOBLE TYPE OF GOOD HEROIC WOMANHOOD

BOSTON, FEBRUARY 16, 1907

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ITEMS OF INTEREST.

National.

Governor Woodruff, in a special message to the Connecticut Legislature, recommends that the powers of the Railroad Commissioners be increased so that they can have supervision over the telephone business of that State. He recommends that the Commissioners "should by statute have authority to prevent the issue of stock by any railroad company or telephone company until the par value thereof, of such amount in excess of the par value as the company shall require to be paid, has been paid to the company in cash," and that they should "be vested with the right to regulate and supervise the rates to be charged for service by any and all telephone companies." He says further, "We hear much, and justly, about 'water' in the stock of many public service corporations. It is probably impossible to undo the harm that has been done in this direction, but greedy practices, the effect of which is to exert a drain on the public's purse, by daily imposition of higher rates for services and fares than would be demanded to net a fair dividend were there less liquid and more substance in the stock of such corporations, makes action imperative."

Bryn Mawr's new library, begun in April, 1903, is now completed. It is built of gray-stone in the Jacobean Gothic style of architecture of the period of 1630, and forms three sides of a closed quadrangle. The east front is one hundred and seventy feet long and contains a three-story stack, with accommodations for eighty-eight thousand volumes. Above this there is a large reading room. On the north side is the Art Seminary. The main building contains offices for the librarians and cataloguers. The wings of the building, running symmetrically about two hundred feet in length from the north and south ends of the main building, contain twelve seminary rooms and twenty-five professors' offices. The total book capacity of the library is 168,449 volumes. The building is absolutely fireproof.

The deficit in the Post Office Department for the fiscal year 1906 was $10,516,006, and the House Committee on Post Offices and Post Roads in its report estimates that this would be entirely covered if it were possible to compute the amount of mail franked by Federal officials in all parts of the country, in addition to the amount of free mail going out of Washington. The proposed increase in salaries of employes will aggregate nearly $9,000,000 a year, and are believed to be necessary for the retention of high-class men. The cut in the pay of railroads for postal service will aggregate $10,000,000. Part of this saving will be used probably in the increase of salaries to postal employes. The total amount carried by the bill is $209,416,802.

The Western New England Hotel Men's Association has just held a meeting in Springfield, Mass., to devise ways of reducing expenses in hotels conducted on the American plan. In attempting to outdo one another in the variety of menus, profits, they say, have been greatly reduced. The simplification of menu cards by the use of English words only, and the abolition of French, German, and Italian names of dishes, frequently misspelled and sometimes meaningless, is also among the reforms included in the objects of the association.

An inspector of the Interior Department, co-operating with the State Mineralogist, has been investigating land locations in California and has unearthed frauds which will be made the basis of criminal prosecutions, involving men of wealth, influence, and social standing in that State. Relinquishments have been entered on thirty-six thousand acres fraudulently claimed, and the fraudulent character of from twenty to thirty thousand acres more has been established.

The American School Furniture Company, reorganized nearly a year ago as the American Seating Company, is to be investigated by the Grand Jury now in session in Chicago. Witnesses have been summoned from all parts of the United States, and it is understood the campaign will be waged along the lines followed by the Government in the Standard Oil and Beef Trust cases. The Department of Justice has been gathering the evidence for several weeks.

The Army General Staff has under consideration the question of adopting olive green as the color for the army uniform in place of the olive drab khaki suits now worn. German and British military authorities have practically decided to adopt olive green for their uniforms in place of the khaki color, as this color of uniform not only shields the wearer from attack, but enables troops to be moved with the attraction of the least attention.

The monthly statement of the Government receipts and expenditures shows that for January, 1907, the total receipts were $55,237,499, and the expenditures $47,827,241. The surplus for the seven months of the present fiscal year is $32,461,167. The public debt at the close of business Jan. 31, 1907, less cash in the treasury, amounted to $927,442,206.

The Rivers and Harbors Bill, in which is contained an item of $3,894,000 for a deep sea channel in Boston Harbor and numerous appropriations for work in Massachusetts and New England, has passed the House. The bill carries approximately $83,000,000, and an attempt will be made in the Senate to increase this to $100,000,000.

The beet sugar industry, which is but in its infancy in the United States, is being centralized in Colorado, because the soil and climate are particularly well adapted to the cultivation of sugar beets. Fifteen of the thirty-two sugar factories in the United States are located in that State.

Foreign.

The day for the coronation of the new Shah of Persia was fixed by the court astrologers on Feb. 2 as the most auspicious date. There was no opposition to his accession in Teheran. He is supposed to be somewhat reactionary in his political views, and during the weeks that he was awaiting his father's death he was in conflict with the newly elected National Assembly over the conditions of the constitution they had prepared. The Crown Prince wished to have the Senate composed largely of his own appointees, but the members of the Assembly would not consent to this. Finally a compromise was effected, and a constitution providing for a Senate of sixty members, half elected and half appointed, was signed on Jan. 2 by the late Shah. On the following day Persia's first National Assembly was duly organized. The constitution gives the Assembly control of all financial matters, including local and foreign loans and commercial treaties, and of the formation of domestic and foreign companies for the construction of railroads and other public works, but in matters relating to the administration of the provinces the Assembly has only the right of discussion. The Assembly can only be dissolved with the consent of the Ministers and two-thirds of the Senate.

The Schlusselburg Fortress, famous as the Russian Bastile, has been restored to its former use as a prison for persons sentenced to imprisonment for political crimes. It was announced from St. Petersburg on Feb. 15, last year, that the fortress had been emptied, that the keepers had been disbanded, and that the walls would be left standing for use as a show place.

The municipal authorities of Rome are making preparations to complete the excavations of all ancient monuments and ruins in the large parks which form what is called the archeological promenade. The project has been entrusted to Professor Boni, who is director of the excavations at the Forum.

Consular advices state that the King of Siam is to visit the United States in May. His Majesty will leave Bangkok in March and will proceed from Yokohama to Europe *via* America.

Industrial and Commercial.

The earthquake clause upon which many of the insurance companies based their refusal to pay the full amount of policies on losses arising from the San Francisco disaster, was considered not sufficient for exemption by the local jury which heard the evidence in the case of Thomas Bergan against the Commercial Union Assurance Company of London. The case was regarded as a test of the earthquake clause and of the right of the companies to exemption.

Five Pittsburg concerns have been awarded contracts which will total more than $2,000,000 by the Hudson Companies, the subsidiary concern which is building the Pennsylvania Railroad tunnel under the North River and the New York terminal.

The exports from the United States to Panama during the year just ended will aggregate a little more than $14,000,000, against nearly $8,000,000 in 1905, and a little more than $2,500,000 in 1904.

It is expected that the steel rail mills of the country, before the close of the current year, will be in a position to turn out 4,500,000 tons of all classes of rails.

The beet sugar production of Bay City, Mich., this year will reach over fifty-two million pounds.

General.

With the increase of the summer tourist business in Maine there has come about a marked increase in the construction of State roads. This year three hundred and forty towns have built State roads, the total expenditure for which amounts to $510,000, the State paying half. Last year two hundred and seventy towns built State roads, the cost being $105,000.

The buffalo herd in the Yellowstone Park now numbers fifty-seven. The herd was started four years ago with twenty animals.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

MRS. EDDY FROM THE CHRISTIAN SCIENCE POINT OF VIEW.

CLARA LOUISE BURNHAM.

[THE following article is copied from the February issue of *The World To-Day*, and is published here with permission of the editor of that magazine. Mrs. Burnham is well known to the reading public as the author of "The Right Princess," "Jewel," "Dr. Latimer," and a number of other successful books.—EDITOR *Sentinel*.]

IN this eminently practical age, when proof of utility is demanded and mere words amount to little, why do people speculate and write so much about Mrs. Eddy rather than study the effect of her teachings among the people to whom she has shown again the light Christ Jesus brought into the world? Sometimes it seems as though it were because there is little to criticise in the well organized churches and the earnest integrity of their members. Scientists are accused of worshiping Mrs. Eddy! If only their traducers and critics would trouble themselves as little with that lady's personality—past and present—as do the Scientists, and would direct the same amount of effort toward learning what it is that she really teaches, the world would be the gainer.

The excitement which prevails when a patient dies under Christian Science treatment might be calmed by the consideration that forty million die annually under *materia medica*. The exasperation caused by the statement that matter is not substantial might give way to sincere inquiry, since now the natural scientists announce that matter has been found to consist not of atoms, as has previously been believed, but of force.

The revered and beloved Leader of the Christian Science movement was long an invalid. After having been given up by doctors and her family, she was healed by divine power, and her attention thus being forcibly called to the cures recorded in the Scriptures, she set at work to discover whether the Principle which was operative in the time of Jesus might not be operative now. She was thus raised from a bed of illness to perform a mighty mission. After her recovery, for three years she was engaged in study which resulted in "Science and Health with Key to the Scriptures." This might be called the first period of her public life. She was then a woman of about fifty.

The second period commenced when she undertook to test the Principle of Christian Science by helping others. Her success led so many people in the vicinity of Boston to come to her for healing and instruction that she became the teacher of a number of classes. The work grew to such an extent that she was no longer able to attend to it all personally, and she devoted herself to the instruction of teachers. She founded in 1881 the Massachusetts Metaphysical College. The applications for instruction in this college were so numerous while Mrs. Eddy was still a teacher that she was actually compelled to close the college temporarily. The Mother Church was built in Boston in 1894 as a loving tribute to Mrs. Eddy. The building still stands, and it is now supplemented by the magnificent addition dedicated in June, 1906.

A third period may be said to have begun when in her seventieth year Mrs. Eddy removed from Boston to Concord, New Hampshire, to gain freedom from the interruptions in her work, due to the great demand upon her for personal interviews relative to healing and teaching. Since then she has published a number of books, the most important being her "Miscellaneous Writings," which appeared in 1896. She has also revised Science and Health. Her last public address was delivered in 1903, when she spoke to between seven and eight thousand Scientists, who made the pilgrimage from the annual meeting of The Mother Church in Boston to Concord.

In heart-breaking isolation, humanly speaking, she began her faithful ministry. In those former days that isolation was forced; misunderstanding and persecution were her lot; but without pause for self-pity she pressed on, and now that her Church is established, her isolation is voluntary and is as strongly resented by her critics as an attempt to mingle with them would once have been. For her there is no relaxation of work or care, even in the beauty of her advanced years. Like the general who in his camp directs the movements of near and remote armies, so she at her desk in her quiet home oversees the onward march of her Christian soldiers.

All that she receives from them in return for an absolute consecration to their needs, is love and gratitude; and even this compensation, which not being monsters they could not withhold if they would, is begrudged to her by those who prefer that she should be ignored by those whom she has blessed. Instead of making a financial tax upon the members of the Churches of Christ, Scientist, she gives freely wherever help is needed. Although Pastor Emeritus, she receives no salary either in that or in any other capacity. Her property is the result of her teaching in the past, and the sale of her own writings; and whatever accumulation exists has resulted from her savings and investments. This substance she dispenses with the wisdom, charity, and lack of ostentation which mark every step of her life. Her humanity, tenderness, and consideration for all is well known by those who come in contact with her in the daily business of their lives, and she is as much beloved as a charming woman as she is extolled from an intellectual point of view because of the marvelous amount of work she can accomplish in a given time, and for her acute perception and her unerring memory.

In the mythological tale of Baucis and Philemon, the gods stopped at the door of a lowly hut, and asked for a drink. It was an earthen jug like countless others from which the humble hosts hastened to serve their guests, but the water they poured turned to nectar; and never afterward did that jar, precisely like its fellows without, run dry, but it was always filled to overflowing with a wondrous, sustaining draught. Thus, despite its simplicity of appearance,

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the earthen jug became a priceless treasure. In some such fashion this human woman, having been the channel for an enlightened and sustaining knowledge to flow out among mankind, has drawn to herself so much gratitude from those who owe to her the renewing of their life and mind, that she sees in this clinging the danger of a narrowing thought, and wisely withdraws from publicity, while ever exhorting those who seek her to acquaint themselves with their God and hers and be at peace.

As has been said before, Christian Science is known by its fruits, not by its words; and one need only to look upon its churches and the extensive field of its activity to be convinced of the acumen, the administrative and executive ability of that Leader, whose watchfulness is unceasing, and whose wisdom is constantly vindicated. For what does she work? How can even the most prejudiced believe it is for personal glory, when her life breathes personal effacement. She says to those who trust her judgment, "Follow me only so far as I follow Christ." Her labor is now as it always has been, one of love. Her household, so often termed "jealousy guarded," is systematically ordered, the flood of letters pouring into Pleasant View every day requiring the presence of two secretaries. Were Mrs. Eddy to read more than one in ten of these letters, she would have no time for anything else. She alone could give the details of her industrious, selfless hours, planning here, and working there for the good of the Christian cause, showing love for her enemies not only by her failure to retaliate under the surprising attacks made upon her, but, with her thought resting upon the two great commandments, working on toward that day when all men shall *know* that they are brothers.

In my Bible lesson this morning I find these verses: "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God." Therein lies the truest joy of the Christian Scientist. After himself receiving the comfort of healing, and gaining glimpses into the vistas of eternal life, to be able to lead others into that state of relief and courage which comes when one ceases to battle for old beliefs and becomes willing that all things shall be made new.

There is an erroneous impression abroad that Christian Science is something secret, a power which those who have acquired it are not willing to impart. It is frequently declared that Scientists are not willing to answer questions about their faith. It is not taken into consideration that all sciences need to be patiently studied. There is no high road to the science of mathematics; there is no high road to Christian Science. For the casual inquirer to be exasperated by the failure of a Christian Scientist to explain in a few words how the healing work is accomplished is as unreasonable as for the person unlearned in mathematics to be incensed because the expert in that line declines to attempt to show him in a few minutes how to work out a problem in Euclid. Mathematics is a science open to all; Christian Science is open to all. There is nothing secret about it. On the contrary, there is always loving help ready to be extended to any one who wishes to study the Bible with the help of the commentary Mrs. Eddy has given us, "Science and Health with Key to the Scriptures." In those two books are revealed all the "secrets" which Christian Scientists have learned.

I am filled with puzzled rather than indignant amazement that even temporary antagonism or bitterness could have existed toward the Christian Science denomination. Were a magazine editor to desire an article on the faith of Episcopalianism, he would be likely to engage an Episcopalian to write it. In like manner, if the beliefs of the Baptists or Methodists were to be described, application to adherents of those churches would be made. In the case of Christian Science alone, it seems to have been hitherto considered that those outside its pale are best qualified to enlighten the public concerning it. Many valuable pages of journals and periodicals have been covered by industrious writers who remind one of Josh Billings' declaration that he "would rather know less than to know so many things that ain't so."

It inspires one with astonishment that a denomination of such size and average quality of individuals does not command sufficient respect in a free country to be let alone, no matter how severely. Christian Scientists would be truly grateful for severity in that line. The insults to their Leader recently appearing in print have so far overshot the mark as to rouse the sense of chivalry and fair play innate in most Americans, being directed unprovoked against a gentle woman of advanced years, living a pure and helpful life. These attacks moreover rouse the ire of her townspeople who are not sharers of her faith, but who object to having doubt cast on the testimony of their own eyes and ears.

It has been well said that Christian Science is the one subject able to make even the well bred forget their breeding. Suppose two men to be accidentally sharing a hotel table. One hears the other give his dinner order. The choice of number two offends the taste of his neighbor. What could induce the first man to ejaculate, "Pah! how can you eat such stuff?" Yet similar gross ill breeding on the part of those outside the pale of Christian Science is frequently being manifested toward the followers of this faith, both in public and in private. The first gentleman at the hotel table would allow the second to eat his meal in peace, whatever it was, provided he did so quietly. The Scientists are willing to eat their spiritual food quietly and not to force it upon any one. I, too, was once among the critics of Christian Science, and that knowledge causes me to ruminate rather than to be indignant. I, too, covered valuable paper with exhortations to misguided relatives and friends who had been inexplicably caught in the meshes of what I hotly detested as a false transcendentalism. Yet I loved the Gospels then. Why could I not see that Christian Science meant only a living faith in them, a realization in the present of something I had until then hoped to attain in another and a better world?

It was physical misery which faithful physicians could not relieve that forced me to turn to Christian Science. Despite the sense of condescension and patronage with which I at first permitted its ministrations, I was healed; and the help came so suddenly that it shocked me out of my intention to withdraw at the first possible moment from its influence. Under the permeating goodness, purity, and truth of the new teaching, one after another of the conditions which hampered my life slipped away, and I stood forth a free being. My experience is paralleled by that of thousands upon thousands of individuals.

It is no especial form of ill which Christian Science rectifies. Every phase which evil assumes goes down before it. All dishonesty, all impurity, all forms of selfishness as well as all forms of physical ill are met and conquered by the understanding and application of its rules. "But," some one says, "all ills are not met." True. All problems in mathematics are not at once solved by the student; but he has succeeded often enough to be convinced that the principle is correct, and that the cause of failure lies only in his own imperfect understanding; so that he works on in quiet confidence, humbly, patiently. Christian Science has but one mission. It goes forth to conquer evil, no matter how subtle; to annihilate it and put in its place the opposite, good. Christian Scientists succeed in this work in the vast majority of cases. An army of rejoicing persons, reformed and healed, bear heartfelt witness to the beneficent power of its truth. Will it not some day be considered a thing incredible that in a world rife with forces pulling downward, there were found many persons of character and reputation willing to decry, ridicule, and work against this wonderful, purifying, and uplifting influence?

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"AND SATAN CAME ALSO."

CLARENCE W. CHADWICK.

Again there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them to present himself before the Lord.—Job.

THE above Scripture outlines a mental process that is familiar to every one who has entered the straight and narrow way of overcoming evil with good. The advent of Truth in the human consciousness naturally arouses everything within that is unlike God, since God's law is supreme and demands implicit obedience in the affections of men. To these opposing elements—mortal thoughts and beliefs—Jesus said that he came not to bring peace but a sword. From this the student in Christian Science learns the lesson of separating the tares from the wheat; and until these tares have been bound into bundles and burned in the consuming fire of divine Love, he must needs protect himself against their inherent disposition to obstruct and prevent the natural and orderly unfolding of Truth by various subtle arguments which are calculated to deceive the very elect. Wherever the Word of God has been made manifest in demonstration, we know that some argument of error has been refuted, and the higher the demonstration of Truth the more deceptive must be the opposing argument in order to attract even momentary attention.

According to Jesus' parable of the sower, only those who fail to make practical application of the truth that is given them are liable to be misled by the subtleties of error. Those inspired with singleness of purpose to live a nobler and purer life, because dissatisfied with the world's standard of righteousness, are they who are not easily deceived by erroneous arguments. They are usually intelligently awake to what Truth requires of them, and this alertness to duty fortifies them to protect their mental dwellings from the inroads of the enemy. It is sometimes asked why this protection is necessary, if God is good and All in all. Simply because the argument of evil seems to indicate another actual power and presence opposed to God, until its mythical nature is uncovered and its suppositional masks of power and reality are proven to be erroneous; because error would be thought of as something worthy of our consideration and respect.

It is related in the fourth chapter of Matthew that the devil [evil] had the audacity even to quote Scripture to Jesus. After promising to give Jesus "all the kingdoms of the world," if he would only bow down and acknowledge that evil is something endowed with power, presence, and reality, it is more than evident that Jesus understood this temptation as simply an argument of the so-called carnal mind, of material sense, and he replied, "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." In this experience it is noteworthy that Jesus did not ignore the arguments of error, but patiently and persistently met each and every one of them with a declaration of Holy Writ, until the seeming voice of error was silenced "and, behold, angels came and ministered unto him." His great work for humanity was to uncover and destroy, through scientific teaching and healing, the unchristian belief that God endows evil with power to defeat His own wise purposes.

At every point of Jesus' experience he encountered both the ignorant and the educated belief which clamors for the validity of sense testimony; in other words, for the reality of matter and evil. Some went so far as to claim that evil had power to perform the wonderful works of healing, notwithstanding Jesus' assurance to the contrary. So persistently were the false claims of evil presented after the resurrection and ascension, that Christian healing was, after the first few centuries, lost sight of by the professed followers of Christ Jesus; and now that it is being reinstated in human consciousness through the teaching and demonstration of Christian Science, is it not strange that any should listen to the statement that they do not need to look to Christian Science for healing; that it is being accomplished through various human systems, not based upon Biblical teaching, and requiring little or no self-abnegation on the part of the patient? We may well think it strange to hear the cunningly devised argument that one should not presume to read any book that claims to throw light upon the subject of Christian healing as recorded in the Bible. It is asserted by some that hypnotism, mental suggestion, etc., are performing the works of healing accredited to Christian Science. This is a marked instance of the attempted diversion of attention from the true healing, to various human counterfeits which do not even pretend to believe, much less to understand, that evil is only an impotent illusion of the mortal or carnal mind. It also well illustrates the erroneous and oftentimes dangerous conclusions which can be reached where one is content to judge according to appearances. Such unrighteous judgment fails to sound the depths of moral and spiritual regeneration, and consequently does not understand the fundamental Principle of Christian healing.

The constant effort of mortal thought is to delude people into thinking that the counterfeit forces of the human mind can repeat the works of the Almighty, and that it is "unchristian and unscientific" to trust Him in every hour of need without resorting to material means. Strange reasoning this! And yet many there be who enter this broad way "that leadeth to destruction."

This whole subject is tersely expressed in the following quotation from our text-book: "Because God is Spirit, evil becomes more apparent and obnoxious proportionately as we advance spiritually, until it disappears from our lives" (Science and Health, p. 207). When professing Christians of other denominations learn what the student of Christian Science has learned,—that so long as he is conscious of the argument of evil; in other words, is conscious of Satan's coming also "to present himself before the Lord," just so long must he meet this false argument with a declaration of the truth based upon his understanding of the one Mind,—they will joyfully accept Christian Science and lend the whole weight of their thought to the practical demonstration of the omnipotence of good. This will heal the sick in Jesus' way, and so reveal the kingdom of heaven at hand.

THE BIBLE ILLUMINED.

EDWARD KENNEDY.

THE Bible has never meant so much to me before as it has during the past year, and especially during the past few months. A larger sense of self-reliance seems to be growing up within me, to which each passing month and experience adds something, and this growth seems to come with a larger and better understanding and appreciation of Science and Health, and also of the wonderful characters of Bible history. I have recently thought that it must have been a condition approaching to holiness which caused Noah to discern so clearly the workings of mortal mind, foresee its legitimate consequences, and know definitely the time when these would appear. There is no record that he spent any time in disputing with his neighbors, but that he continued in diligent obedience to the divine command until the ark of safety was complete. The same lesson appears in the beautiful story of Joseph, who never let go of his hold upon God, good. So clearly did he discern the thought of his time, that he not only foretold the nature of the punishment which error was bringing upon itself, and the time of its occurrence, but he also discerned the length of the chastening experience needed to bring human thought again into touch with abundance.

I have also gathered some wonderful things from a study of Jacob's life and experience. The time was when I pre-

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sumed to criticise Jacob, and to look upon him as a sort of opportunist, one who was ready to take advantage of any circumstance which would be to his own advancement, even at the expense of a helpless brother; but I have learned to consider him one of the sterling characters in Bible history, divinely led and protected throughout all his experience, and the only one of his particular period who was fitted to receive the blessing and become a father in Israel.

His brother Esau was a wild huntsman, a man of the forest; skilled in the craft of trailing his prey, and no doubt delighting in an opportunity to measure his animal strength with theirs. Jacob, on the contrary, was a quiet man, a man of domestic habits and home pursuits, taking pleasure in the work of the field, all the while dwelling in thought upon the problems of being, and as the years went by getting closer and closer to God. Jacob's mother knew of his coming greatness, because, having inquired of Mind, she became conscious of the Divine presence, and in that exalted condition of thought was told that "the elder shall serve the younger."

Poor Esau, rejoicing in animal courage and strength, knew not how to be wisely governed, and first brought grief upon his parents by marrying one of alien thought, and then, thinking to make amends for his mistake, went into the family of the outcast son of the bondwoman, Hagar. Jacob, however, obeying the command of his father, went to seek a wife among his mother's people, and on his way became conscious of the Divine presence at Bethel. Jacob is sometimes accused of having dealt treacherously with Laban, although not always severely censured on account of it, but let us hear Jacob's own testimony when he parted with Laban: "This twenty years have I been with thee:" and then he enumerates a succession of brave achievements which he has accomplished in the service of Laban; then he charges him, "And thou hast changed my wages ten times." Continuing, he says to him, "Except the God of my father, the God of Abraham, and the fear of Isaac, had been with me, surely thou hadst sent me away now empty." Laban had six years before acknowledged the value of Jacob's services, and entreated him to remain with him, saying, "For I have learned by experience that the Lord hath blessed me for thy sake." and they then entered into the agreement which finally resulted in transferring to Jacob the legitimate accumulations of his twenty years of faithful service.

He had reached at this time such an understanding of Truth that he no longer feared that treachery could defraud him. It made no difference how often Laban became jealous of his prosperity and changed the condition of his wages, we have Jacob's own testimony, "God suffered him not to hurt me." I have sometimes thought that Laban has not changed his nature until this day. Mortal mind is still in bondage to idolatry, and just as unwilling that the representatives of Truth should prosper as it was in the time of Jacob. It is also well to remember, at this point, that God has lost none of His original nature, and that He is the same Divine guide and protector to-day that He was in Jacob's time. Surely Jacob lost nothing of his twenty years of faithfulness in the final reckoning. Did not the angel say to him, "For as a prince hast thou power with God and with men, and hast prevailed."

The great need to-day is for more of the spirit and patience that can continue in rendering excellent service, in calm and dignified submission to law and order, even in the midst of present injustice, deception, and wrong; all the time growing nearer and nearer to God, gaining a clearer understanding of Truth's omnipotence, omnipresence, and omniscience, and waiting upon Him to liberate, restore, and recompense. I find myself recalling here the words of our revered Leader, "A real Christian Scientist is a marvel, a miracle in the universe of mortal mind" (Miscellaneous Writings, p. 294).

SIGNS OF THE TIMES.

EFFIE ANDREWS.

NEVER have I felt Truth so near, so real, and so soul-impelling as since the storm of error has brought into glowing radiance the power of divine Love to bring to human consciousness the ever-presence of Spirit, God, as revealed in the teachings and life of our Leader, Mrs. Eddy. God, not man, makes history; and the attempt of a magazine to do so brought to me with startling clearness the divine energy of one living germ of spiritual truth,—forcing its way through all material environments and limitations, though driven hither and thither in search of peace and rest and finding none; with soul-filled longings never satisfied in any material person, place, or thing. What mental and physical suffering this all meant is not to be conceived, for these restless longings were not to be appeased until the turning and overturning brought out an awakening to the supremacy of Truth—the allness of Mind, God, and the nothingness of matter, mortal mind.

Jesus declared, "When he, the Spirit of truth, is come, he will guide you into all truth [Spirit]." Material history would find Mrs. Eddy in materiality, but the truth knows no affiliation there. In Science and Health (p. 152), speaking as the author, Mrs. Eddy says, "Every material dependence had failed her, in her search for truth; and she can now understand why, and can see the means by which mortals are divinely driven to a spiritual source for health and happiness." Surely the darker the experience the greater the light that has guided her into the position where to-day, the wide world round, there are hearts joined to hearts, breathing love and gratitude not simply to Mrs. Eddy, but to the truth she has brought to the world, turning darkness into light, sorrow into joy, and causing sin and death to lose their terrors through a higher understanding of God, whom to know aright is eternal life—now. This truth is known by its deeds, and no greater evidence do we need than that supplied us in the fact that Mrs. Eddy has been able to withstand and overcome every attempt to hinder or destroy her work. She lives the truth she teaches, and standing ever at her post, without the weapons of the world, she has held aloft the banner of Christian Science against every effort to pull it down. All who honestly and consistently follow her teachings and example may prove the truth for themselves and see how it is that loyal-hearted Christian Scientists love and honor their Leader above all others.

[Written for the *Sentinel*.]

TEACH ME.

S. GORDON THOMSON.

TEACH me to watch when mortal night is deepest,
Assured there comes a passing of the night,
When I may open wide my Father's window
And point the rousing dreamer to the light.

Teach me to help my brother as he wakens,
To tell him where the bread and wine are found,
That he may rise with gladness in the morning
And leave the chains wherewith he has been bound.

Keep me, dear Father, ever humbly waiting
Thy loving work of always doing good;
Help me to give out gladly to the hungry
Thy everlasting store of heavenly food.

And wine which brings high hope and strength and gladness,
To heal the weary heart of all its pain;
Help me to pour out freely from my pitcher
And fill it at the well of Life again.

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SELECTED ARTICLES.

[Edward E. Norwood in the *Washington* (D. C.) *Herald*.]

Let us very briefly consider the "five fundamental things" that our ministerial critic sees in Science and Health:—

1. "There is no matter." It is well to note that the Scriptures have quite as little respect for matter as Mrs. Eddy has. Jesus himself said, "It is the spirit that quickeneth; the flesh profiteth nothing." We might ask, How much is nothing, and what is the origin of that which is altogether unprofitable? Christian Science agrees with Paul, "The things which are seen [material phenomena] are temporal"—very real to the senses, but no part of Spirit's spiritual creation.

2. "There is no individual mind." Christian Science again agrees with Paul that we should have that Mind "which was also in Christ Jesus"—the one infinite, eternal Mind, God, whom every child of God reflects, and who is the Mind of each one, just as there is but one sun, though all enjoy its light and heat.

3. "There is no evil." Does our critic put himself on record as believing in the reality and power of that which Jesus termed "a liar, and the father of it"? We speak of darkness as the absence of light. Is darkness a reality? Darkness is not something, but the want of something. So evil should be understood as the absence of God; error the want of truth; sickness the lack of health. The denial of matter in Christian Science does not mean the denial of creation, but a denial that it is what it seems to be to the so-called human mind, or the quality of understanding that does not receive it from a spiritual view-point.

4. "There is no personal God." Mrs. Eddy teaches that God is the infinite Person, personal in its highest sense, but not in any humanized lower sense; and upon reflection the doctor would perhaps agree with her.

5. "The Bible does not mean what it says." Such an assumption is entirely unwarranted, for Science and Health teaches no such thing. We are exhorted to seek and find the spiritual meaning, thus agreeing with Paul, "The letter killeth, but the spirit giveth life;" and those who have carefully studied the Scriptures in the light of Christian Science have joyfully found them to be indeed a new book, fresh from God's hand, and their meaning unfolded and made practical.

Were the statement to be made that the teachings of the Baptist denomination tend to disregard morals and a moral life, our critic would have cause for complaint; yet such a statement would be just as true when applied to his church as to Christian Science. It is absolutely erroneous, unwarranted, and unjust.

[John L. Rendall in *The Waterloo* (Ia.) *Courier*.

Our critic says he believes in the miraculous healing of the sick "when it is done according to Scriptural injunction." Christian Scientists do not consider "healing" as "miraculous," but rather as the divinely natural result of the operation of God's laws. The ancient prophets were healers of the sick, Jesus' disciples and the early Christians for three hundred years after Jesus' time taught and practised Christian healing. The "gifts" of "teaching" the truth and of "healing the sick" went hand in hand then, and this is so understood in Christian Science. Each and every instance of healing mentioned in the Bible was individual; the circumstances differed, the methods varied, but in each instance God's nearness, presence, and power were manifested. . . .

Mind healing as accepted by Christian Science is according to law, "the law of the Spirit of life in Christ Jesus," therefore spiritual and not material law. This law has always been, from the infinite nature of its truth, applicable to healing. Jesus, in accordance with this law, which he understood in its fulness, worked intelligently, recognizing the infinite nature of its application, and said of those who should believe on him throughout all time, "Greater works than these shall he do; because I go unto my Father." It is not recorded that greater things than Jesus did have yet been accomplished; therefore, if Jesus' words are true,—and Christian Scientists believe them to be true,—these greater things yet remain to be accomplished, and by whom if not by those who have started along the way of Christian healing?

Christian Scientists recognize that healing the sick is but an incident in the demonstration of the truths of Christianity, and though it is an essential part of Christianity, it is to them but a proof of the Divine power to heal which Jesus offered. The regenerative effects of Christian Science, its influence upon the lives and characters of the adherents of this Cause, its reformatory mission, its health-bestowing, peace-giving influence, attest its nature as a Christian teaching.

["A Manufacturing Chemist" in *The Evening Sun*, New York.]

If, as some of your correspondents aver, medical science has been advanced and suffering reduced by discoveries made in connection with vivisection, why is there such a wide difference of opinion in the minds of our best physicians and surgeons on this topic? Indeed, why do so many of our best students of medicine insist that no advance has been made in the past hundred years. The venerable Dr. Alexander said recently to his class in the New York College, that "with all our boasted improvements in medical discovery there is as much suffering to-day as there was thirty years ago." This in the face of newer antiseptics, cocaine, morphia, etc.

In *The Evening Sun* of yesterday there is a sample of the advance we have made in *materia medica* [*sic*] in the item headed "Rabies or Opium," reporting the case of one Louis Schmidt, seventeen years old, who died, according to some physicians from Bellevue, of rabies; others diagnosed the disease as opium poisoning, and a report in another paper gave a physician's opinion as stating it was excessive cigarette smoking.

Dr. E. R. Wardell, a practising physician of this city, in delivering an address in this city last Tuesday, is reported as having made the positive statement that cancer was caused by worry, and that other mental qualities like fear, hate, or anger were known to paralyze the nerves and actually poison the blood and cause any loathsome disease, even cause death. If doctors who have proved this are among the sane and reputable practitioners of this and every city, for what are they searching by vivisection? Many physicians concur in Dr. Wardell's opinion and many disagree. There seems to be no positive agreement among physicians on any disease, cure, diagnosis, treatment, or cause. New "cures" come up so fast for our diseases we can't discard the old "positive cures" fast enough. Then we read of "diphtheria" cases, so diagnosed and confirmed by microscopic test, turning out to be a pin in the throat, as recently appeared in the case of a little girl, Margaret Curl, in the Bronx; of healthy little children vaccinated and dying in fifteen minutes. With the science of medicine over four thousand years old, and not one positive cure for any one of our diseases which any school of medicine will guarantee, is it any wonder the public questions the advisability of granting unusual powers by our legislatures to physicians and are growing more skeptical of the worth of any or all medicines? Is it not getting back to the opinions expressed by such famous students of medicine and surgery as Dr. Benjamin Rush, Dr. Benjamin Waterhouse, Dr. James Johnson, Dr. Mason Good, Dr. Chapman, Sir John Forbes, who after long years of practice, observation, and reflection, conscientiously state, in effect, that "if there were

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not a single physician, surgeon, apothecary, chemist, druggist, or drug on the face of the earth, there would be less disease and less mortality"?

These facts may be interesting to vivisectionists, who will keep on torturing animals and arrive where all students of medicine have arrived—nowhere.

[C. H. Fahnestock in the *Wilkes-Barre* (Pa.) *Record*.]

Christian Science does not deny the existence of evil of all sorts in human consciousness, but it does overcome evil with good by changing the consciousness just as we destroy darkness by an influx of light, and this is accomplished not by merely "asserting," but by knowing, becoming conscious, that the evil did not proceed from God, is not a reality of His universe, and can have no power over His creation. It is not the purpose of Christian Science ruthlessly to destroy the practice of our friends and brethren of the medical fraternity (we respect and revere their earnest, unselfish labors), but to adopt for themselves "a more excellent way."

There is no record that Jesus ever used a drug. He healed as a rule instantly; his specific was, "Go, and sin no more." Our schools have abandoned the method his example and teachings gave us, and for centuries have adhered to an empirical use of drugs, and the mission of Christian Science is to gently lead out of the realm of experiment into the regenerated condition where all may know how to destroy the mortal laws of sin, disease, and death, by the law of God—the law of harmony—as Jesus did and enjoined all his followers to do.

Jesus was our Wayshower. He lived to show us how to live and overcome the mortal law of sin and its results. He rose again to show us how to overcome "the last enemy," death. He "ascended" to show us how to so rise above mortal sense, into conscious spiritual existence, as to become invisible to human view.

[George Shaw Cook in the *Peoria* (Ill.) *Star*.]

While Christian Science is based upon the premise that God is good, Spirit, Mind, Life, Truth, Love, and that He is the only cause and creator, the one infinite, self-existent, supreme, incorporeal being or Principle of the universe and man, and therefore that all that really exists by way of effect or phenomenon must of necessity be spiritual and good, it does not teach that a recognition or demonstrable understanding of this great fact is present with Christian Scientists in a perfect degree at this hour. While those who are Christian Scientists have perceived that the acceptance of the premise that God is infinite and God is good necessarily carries with it the logical conclusion that evil, being the opposite of good, is unreal and therefore destructible, nevertheless it does not deny the seeming reality of matter and evil to human sense and the consequent necessity of overcoming the human belief in the reality of evil with the divine understanding of the unity, infinity, and all-inclusiveness of good. While Christian Scientists claim to have made some progress along the line of overcoming evil with good, they do not pretend to have arrived at the point of complete and perfect demonstration of the Science of Christianity, but look for hope and encouragement to the example of Jesus, the perfect Wayshower, who with an unexampled record of practical achievements in the way of overcoming evil with good, said, "The works that I do shall he do also."

[A. W. Mainland in *The Free Press*, Winnipeg, Man.]

As Christian Science is purely a system of mental and spiritual treatment, and does not teach physiology at all, it has no physiology to be "dangerous." Some profess to consider its theology heresy. Every great religious reformer from Jesus down to the present time has been called a heretic. Much of the theology of Christian Science is to-day being preached from the same pulpits that denounced it ten years ago. Its therapeutics may be called irregular by those who believe in medicine, but nevertheless it is healing thousands of diseases of all kinds that have been given up by the "regulars." . . .

It is admitted that there is a "grain of truth in Christian Science," but this "grain of truth" is said to be "the influence of mind over matter," which is not Christian Science at all. In Science it is God, or Truth and Love, that heals, and not the mesmerism of the human mind. That this system heals all kinds of diseases, including what have been pronounced germ diseases, has been abundantly proven, and why should our critic object to its being used, as long as it does the work? The important thing, surely, is to heal sickness as quickly, safely, and thoroughly as possible. Is it wise to oppose a system simply because it may not be called "regular," to-day when there is so much need of healing?

[Editorial in the *Times-Enterprise*, Albert Lea, Minn.]

The fact that a multitude of people are content to follow her [Mrs. Eddy's] Leadership and study her teaching is sufficient reason to protect her from the weak comment of a space writer. That Mrs. Eddy has achieved great prominence as the Founder of a cult should not make her the target for sensational write-ups. It is enough for us that those who know the lady best are loudest in their praise for the good she has done and is doing.

[Reuben Pogson in the *Eastern Morning News*, Hull, England.]

Some "said that it thundered: others said, An angel spake to him." As in Jesus' time, so to-day, those who listen only with the ears that "hear not" and look with the eyes that "see not," hear only the "thunderings" of a material voice, whereas those who through suffering have worn out the unsatisfying consolations of scholastic theology declare that God's message has come to the ears of a weary, waiting world. Every point that our reverend critic has brought up was thoroughly answered by the Rev. A. R. Vosburgh. "When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the wayside."

Mrs. Eddy does not try to teach us "how to free our non-existent bodies from disease which exists only in our own imagination." What the author of Science and Health does say is this: "Sickness is neither imaginary nor unreal,—that is, to the frightened, false sense of the patient. Sickness is more than fancy; it is solid conviction. It is therefore to be dealt with through right apprehension of the truth of being. If Christian healing is abused by mere smatterers in Science, it becomes a tedious mischief-maker" (Science and Health, p. 460).

The lecturer said: "I hope no one will go away from this hall to-night with the impression that I have said that Christian Scientists have no bodies." The teaching of Christian Science is in line with Paul's declaration that "they which are the children of the flesh, these are not the children of God." All the quotations our critic has made are easily explained from the spiritual light thrown upon the Bible by Science and Health, yet he still views them from behind the veil of matter.

Why is it that the clergy are the most strenuous upholders of the reality of sin, sickness, and death? How is it that when Christian Science tries to loosen the world's grip on this trio of evils that mankind, and particularly those professing to be followers of him who went about destroying the works of the devil (evil), instantly resent it? All Christians agree that Jesus Christ came to do his

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Father's will; they all agree that he healed the sick, reformed the sinner, and raised the dead without the aid of drugs; then from these two premises is it illogical for the Christian Scientist to draw the perfect conclusion that it is not the will of God that man should be sick, sinful, or dying, and that drugs are not necessary for his healing? If it is not God's will, whose is it? All followers of Jesus will grant that God made all that was made, and "God saw every thing that he had made, and, behold, it was very good." Then if God is omnipotent, omnipresent, omniscient, who else has power to create evil, and where is the mind to know it?

If Jesus Christ was the Great Physician, and that Master Physician never used a material remedy, what authority has any one to insinuate that because the word "physician" conveys a certain meaning to the average thinker, that this meaning was present in Jesus' thought when he used the word "physician"? . . .

Let us sum up the Christian Science standpoint. If God is All in all and God is good, what and where is evil? If God is All in all and God is Spirit, what and where is matter? If God is All in all and God is Life, what and where is death? If God is infinity, where is finity? The only evidence we have of the existence of these antipodes of good is based on the five material senses, which declare that God does not exist.

"Choose you this day whom ye will serve," whether Baal (matter) or God (Spirit). Adam to the Christian Scientist is a synonym for error. Christ is a synonym for truth. Now read Paul's text as Mrs. Eddy has interpreted it: "As in Adam [error] all die, even so in Christ [truth] shall all be made alive." May I not gently echo this apostle's words to the Romans, "It is high time to awake out of sleep"?

[Caleb H. Cushing in the *Reporter-Journal*, Gardiner, Me.]

If one were to ask our learned critic as to what constitutes the "Christian faith," or what it means to be a "Christian," he would doubtless admit first of all that it is to be a faithful and consistent follower of Christ Jesus. Our Master's definition was concise and comprehensive when he said that those who truly loved and followed him would keep his commandments. In carefully studying the New Testament one is impressed with the fact that Jesus' command to heal the sick was no less imperative than to preach the gospel, and the adverse criticism of a sect that is honestly and earnestly striving to emulate the Saviour in all his works comes with poor grace from one who confines his ministrations to preaching the Word. Our critic mistakes when he asserts that Mrs. Eddy places her writings on an equality with the Bible. The Christian Science textbook is what its name indicates, a "Key to the Scriptures," —in other words, a Bible commentary, and it is but just to state that "Science and Health with Key to the Scriptures" has accomplished more for humanity than any other Bible commentary. Through its spiritual interpretation of Holy Writ it has healed multitudes of disease and sin, implanting in them a deep and abiding love for God's Word and a desire to do His will.

PICTURE OF THE MOTHER CHURCH.

The picture of The Mother Church which The Christian Science Publishing Society now has for sale is a half-tone reproduction, 12 x 15 inches in size, of a view giving the St. Paul Street frontage and Falmouth Street side.

The picture is mounted on a white mat, 21 x 25 inches, and will be sent to any address in a mailing-tube for fifty cents a copy. A dozen copies will be sent to one address for $4.50. Souvenir postals of the same design as the large picture are for sale at twenty-five cents per dozen.

Address all orders to The Christian Science Publishing Society, 250 Huntington Avenue, Boston, Mass.

AMONG THE CHURCHES.

ENID, OKLA.

At the semi-annual communion of First Church of Christ, Scientist, in this city Sunday [Jan. 13], fourteen new members were added. The church membership has doubled in the past year. Some attractive improvements are also being made in the place of worship.—*Enid Daily Wave.*

NO. YAKIMA, WASH.

Sunday morning [Jan. 13], at the regular service, the dedication ceremonies of First Church of Christ, Scientist, on North Third Street, were held. The church was erected some years ago, but could not previously be dedicated on account of the remaining debt. An address was made by Mr. Clarence C. Eaton of Tacoma, a member of the Christian Science Board of Lectureship. The service included the dedication and the regular Lesson-Sermon.

The Yakima Daily Republic.

OTTUMWA, IA.

As we look backwards over the year 1906, we have just cause for rejoicing at every successive footstep that has landed us at the threshold of the present progressive hour. Our growth as a church has been more marked individually than numerically. This is gratifying, because individual growth is the beginning of great things and must precede growth by addition. It is what the wise man's prophetic vision revealed to him when he said, Better is he that ruleth his spirit than he that taketh a city. The first progressive step that marked the advancement of last year's church work was the recognition that the Reading Rooms should be open daily instead of three days out of the week, as formerly. No sooner was the need made clear than it was acted upon.

When the work of extending The Mother Church edifice was begun, our church members, though few in number, opened heart and hand and proved that giving did not impoverish us, but with every subscription God's plenty was demonstrated. The total amount of our offering sent in to Mr. Chase was seven hundred and forty-nine dollars. A large number of our members went to the dedication in June, and this chronicles another progressive footstep. We have the pleasure of knowing that whatever progress comes to the Cause of Christian Science at large comes to this Field, that in whatsoever way the work advances we are advanced. In no other way does the church advance more surely than in the efficient work of the Sunday School. Our Leader says that the children "are the bulwarks of freedom, the cement of society, the hope of our race!" (Pulpit and Press, p. 14.) The lecture given by Rev. William P. McKenzie, C.S.B., of Cambridge, Mass., Nov. 9, was another event in the line of progression.

The year 1906 was eventful in Christian Science progress. It marked the completion of The Mother Church edifice, in Boston, an event which stands a royal monument to the Cause of Christian Science and to the labors of our revered Leader. Thus the year closed upon the Cause of Christian Science, its Discoverer and her followers, rich in experiences and achievements.

The least we can do in the present year is to heed the gentle but significant admonition found in Mrs. Eddy's beautiful poem, "Laus Deo," "Like this stone, be in thy place."

First Church of Christ, Scientist.
MARY MCCRARY, *Clerk.*

Religion is the art of living—it is the life of the whole man. Nothing less than this is religion, nothing more than this is possible.—LYMAN ABBOTT.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book does not consult nor read letters on disease. Writing to Mrs. Eddy *is not* prohibited. Take no notice of startling reports about Mrs. Eddy. Our Committee on Publication will be reliable on this subject. *Beware of counterfeit letters.*

HEAL THE SICK.

It has been the practice in the churches of the older denominations to plan and provide special services or entertainments for different classes of the community, and in this way it has been supposed that the old people and the young, the men and the women, would be severally brought into the church; but we doubt whether in any instance more has been accomplished than would have had there been no division into classes. However it may be in other churches, we feel sure that these methods cannot be profitably used in the Church of Christ, Scientist, for we know that no person is truly converted to Christian Science otherwise than through intelligent study of its text-book, study that is confirmed by the healing works which stand as the demonstration of divine Principle reflected in man.

Through the regular Sunday services, the Wednesday evening meetings, the lectures, and the Reading Rooms, opportunity is freely afforded to those who wish to learn something of Christian Science, and these agencies place this healing gospel before all classes without offensive and unwarranted efforts at proselytism. It has been found that young and old, rich and poor, men and women, are all reached by these regularly constituted agencies, and that they are sufficient for the purposes for which they are intended; yet all these are merely supplementary to the healing works which were so distinctively characteristic of Jesus' ministry.

People do not, as a rule, become genuinely interested in Christian Science except through its healing and saving work. Preaching without practice is vain, but the healing of the sick and the reform of the sinful is most impressive, sustaining, as it does, the claim of Christian Scientists that their religion is a practical exemplification of the gospel of Christ. As an example of how this healing appeals to those in need, we quote from the testimony of Mrs. Lanham, which appeared in the Jan. 12 issue of the *Sentinel*. She writes in part as follows: "Christian Science was presented to me in a very practical way. I came to know personally of the healing, and wanted it for myself. I got the Christian Science text-book, 'Science and Health with Key to the Scriptures,' and began to read it and was healed perfectly, or rather I was born again, for it changed things for me entirely. The suffering and pain had passed away and I knew they could never have any power over me again. On the third day after the reading began I threw away all my medicines and remedies of every kind and have never had occasion to return to them." Another instance is that of Mrs. Whalen, whose experience is given in the same issue of the *Sentinel*. She writes: "Two weeks before I heard of Christian Science I felt I was slowly descending to the grave. A very serious bowel trouble had set in, and I experienced a feeling of terror. But just then, when I thought there was no help, a friend told me of his healing in Christian Science and advised me to see a practitioner; which I did, and took treatment. . . . By degrees every ailment left me and I was and am now in perfect health."

The best method of bringing Christian Science to the attention of the world is by healing the sick, and so ordering our lives that they show forth the Christ-spirit.

ARCHIBALD MCLELLAN.

FAITH'S SURE FOUNDATION.

One cannot acquaint himself with the general drift of religious thought to-day without perceiving that it is undergoing a change which is destined to effect a complete overthrow of the sovereignty of belief. It is rapidly coming to be seen that however venerated and inspiring the statement of truth, apart from practical demonstration it is an entirely inadequate basis for Christian faith.

The patriarchal sense and system of the Jewish people led to that veneration of prophetic leadership which rendered its "Thus saith the Lord" a satisfying authority for both personal and communal guidance. Jesus shared this reverence of his people for "Moses and the prophets," but he made it very clear in his teaching and works that demonstration is the only final and convincing evidence that spiritual verity has been attained; and he taught, moreover, that this true basis of faith was to be reached and continuously maintained by all his followers. The loyalty of the apostles to this teaching placed the brightest jewels in the crown of the early Church, but as it became identified with political power and worldly rule, the old dependence upon historic statement, the authority of approved interpretations of the Scriptures and of ecclesiastical traditions, was resumed.

It would be hard to compass even in thought the greatness of the good which Christianity would have accomplished in all the intervening centuries, had the practical demonstration of the healing truth of Jesus' ministry been adhered to, but we can readily understand how significant is the re-establishment, through Christian Science, of the basis of faith for which Jesus and his immediate disciples stood. At a time when it would seem that the drift of religious thought into uncertainty, indifference, and ultimate agnosticism would otherwise have been unstayed and inevitable, Christian Science came to affirm the possibility and establish the fact of the present demonstration of the Christ teaching. It has again proved to the world that "Christianity as Jesus taught it was not a creed, . . . it was the demonstration of divine Love casting out error and healing the sick, not merely in the *name* of Christ, or Truth, but in demonstration of Truth, as must be the case in the cycles of divine light" (Science and Health, p. 135).

With the scientific basis of Christian faith recovered, and the healing works in attestation of the presence and power of Truth again seen, questions as to the date and authorship of the sacred writings, as to whether the incidents of given narratives were actual or assumed, as to the historic consistency or probability of the asserted facts of illustrative teaching, etc.—all these become relatively unimportant. One who is daily utilizing and thus verifying the fact that bodies attract each other directly as the mass and inversely as the square of the distance, would not be at all disturbed by any amount of "higher criticism" respecting the historical incidents of the enunciation of this law; and equally undisturbed by kindred criticism respecting the appearing of the great spiritual truths of the gospel, will he be who is daily demonstrating the effectiveness and reliability of these truths in the solution of life's problems.

Speaking of the repose of a faith which is grounded in demonstration, Mrs. Eddy says, "If there had never existed such a person as the Galilean Prophet, it would make no difference to me. I should still know that God's spiritual ideal is the only real man in His image and likeness" (Remark to Mr. Wiggin, *Christian Science Sentinel*, Dec. 1, 1906).

Belief in statements of truth which others have made

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may have a very important place in our spiritual education and advance, but it is only as we come to know the truth, and are thus able to verify it for ourselves, that we meet the requirements of Christian Science, and lay a foundation for faith which is indifferent to the surge and shock of error's wildest storm. JOHN B. WILLIS.

RIGHT LIVING.

FEW would deny that there is a wide difference between right and wrong living, but there are many opinions as to what constitutes this difference. The philosophy of a large number is that in order to attain worldly success, one must take good care of his body,—and this seems reasonable,—but the majority of mankind have a very misty idea of what it is that should take care of the body, and what are the powers and privileges of this imperfectly-known entity. It is very clear that the body cannot take care of itself, hence that which cares for the body must of necessity be superior to it; but the strange anomaly of human experience is that the body is admitted to be the task-master, and all the years of mortal existence are spent in efforts to feed, clothe, shelter, and adorn it. The results of this subjection of the higher to the lower are to be seen in the physical discords which prevail in an increasing degree wherever and whenever the material is given precedence over the moral and intellectual.

There are now large numbers ready to admit that many of the present-day tendencies must be overcome in the interests of so-called physical health,—notably worry and irritability; but these people do not so readily see that it is not possible to eradicate these evil tendencies while the body is held to be the ruler. The prophet Isaiah said of the Christ-idea,—the type of true manhood,—"The government shall be upon his shoulder;" and until this is scientifically understood the human mind will continue to be in bondage to the body, nor will any material theories bring freedom from this bondage. That Christ Jesus understood and demonstrated the true government of the body is evidenced by the marvelous works recorded in the Gospels, works by which he proved for himself as well as for multitudes of others what it is that really takes care of man—protects him and provides for all his needs. Knowing that divine Mind alone can do all this, the Master said, "Take no thought for the body." He directed thought away from the body to God, Spirit, and spiritual law, obedience to which results in health and harmony.

We may well rejoice that at this late day, after long centuries of servitude to the body, we have again been called by a divinely inspired messenger to hear and heed the truth which makes free. Mrs. Eddy tells us that "the Ego is Mind," and she adds, "This understanding makes the body harmonious; it makes the nerves, bones, brain, etc., servants, instead of masters." She goes on to say, "If man is governed by the law of divine Mind, his body is in submission to everlasting Life and Truth and Love" (Science and Health, p. 216). A body so governed has the best of care, for there is no attempted usurpation of man's rightful and God-given authority over the body. If like St. Paul we can say, "So then with the mind I myself serve the law of God," we shall also become conscious of that quickening process by which "the Spirit of him that raised up Jesus from the dead" brings to us "the redemption of our body" for which we have hoped and waited so long. If every thought is a thought of divine service, whatever be our daily tasks, we shall be living rightly, more nobly each day. It is not possible to overestimate the value to humanity of this discovery of the true relation of Mind and body as given in Science and Health, and as this is more generally understood, mental and physical health will be universally experienced and we shall have perfect freedom to work out the great problem of being. ANNIE M. KNOTT.

THE COMMITTEE ON PUBLICATION.

WITHIN the past few months the work of the Committee on Publication has largely increased in volume and importance, and in order to make this work as effective as it should be there must be a very liberal support of the State Committees by the branch churches. The aim of all Christian Scientists is to destroy falsehood with truth, and so far as the refutation of public misrepresentation of Christian Science and its Leader is concerned this can best be done through wide circulation of printed matter containing truthful statements about them. This work cannot be done without considerable expense, and the branch churches throughout the Field should see to it that the Committees are not hampered by lack of funds.—EDITOR.

LETTERS TO OUR LEADER.

Salem, Ore., Jan. 11, 1907.

Mrs. Mary Baker G. Eddy,
Pleasant View, Concord, N. H.

Beloved Leader:—It is desired on the part of First Church of Christ, Scientist, of Salem, Oregon, that some expression of our love and gratitude be sent you. The immediate occasion for this gratitude, and that which impels expression, is the completion of our first full year of consolidation. Through you, Love's Messenger, bars and obstacles are being removed to prepare the way in Science for the reign of Truth. Our obedience thus far helps us to agree with the "adversary" more "quickly" —to agree that it is an adversary, and that it must ever remain so, the opposer of unity, of progress, of infinite Love. We know the perfect unity which you have revealed to the world can only be attained through loving, earnest efforts to be obedient to your every teaching, to destroy the false consciousness—the illusion of sin in ourselves and in others. The perception of all this is enabling us to bear fruit, and many are testifying to sin destroyed and sickness healed. Our Bible Lessons are accomplishing their mission in our midst; healing, health, and peace being their harvest. An ever-increasing number are reading your blessed book, "Science and Health with Key to the Scriptures," and because of your self-abnegation, purity, loving patience in persecution, wonderful leadership, and immovable, steadfast obedience to Principle, we are reaping results.

May we discern the unity of good and faithfully follow.

Lovingly,
JESSIE N. WATERS, *First Reader.*
Committee for Church.

St. Joseph, Mo., Jan. 12, 1907.

Beloved Leader:—A short time ago we called on some friends who are Christian Scientists. The daughter of the family is preparing to be a school teacher. She is a devoted young Scientist and tries to apply her understanding of the truth under all circumstances, and she related to us an experience she had had a week or so before. A professor from the State University comes to St. Joseph every two weeks to give a lecture on psychology, and on the occasion in question he examined the class, and it seems included some questions on work which this girl had not been over. Many of the pupils tried to look it up in their books—cheating—but our young friend said the answers came to her mentally. At first she supposed them to be merely random thoughts, but they kept coming to her and she finally wrote them down. When the papers were collected and examined, her answers were the only correct ones in the room.

On hearing this experience your words in Science and Health, page 89, came to me in explanation: "Mind is not necessarily dependent upon educational processes. It pos-

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sesses of itself all beauty and poetry, and the power of expressing them." This has been a beautiful lesson, and I thought that perhaps you would be glad to hear of it.

Hoping I have not intruded upon your precious time, I am Lovingly yours,

MARY B. HOWE.

Paris, France, Jan. 5, 1907.

My Dear Mrs. Eddy:—Just a short letter to tell you from this far-away city how much I appreciate your life-work, and the dear little church organization of Christian Scientists in Paris. I have been here three months from my former home in Chicago, and have not missed attending one of the Sunday services, where a devoted few are always in attendance, gathered together from the four corners of the earth. It is indeed a blessing to find a place in this great city of strange sights and an unknown tongue, where one can worship God after the dictates of his own conscience. Never before have I appreciated your glorious work so much, never has the blessed Bible been such a comfort, and the literature of our denomination been read with such interest. Error has "screamed" very loudly at times, and tried to overcome me with fear, but slowly and surely I am learning to trust God more, to catch glimpses, even though faint at times, of His matchless love and omnipotent power. So I send my greetings to dear Mrs. Eddy from across the great waters, with a grateful heart for what Christian Science is doing for the whole world. Truly it is of God and nothing can stay its progress.

MARGARET CONE ALSBURY.

Hyde Park, Mass., Jan. 13, 1907.

Mrs. Mary Baker G. Eddy,
Pleasant View, Concord, N. H.

Dearly Beloved Leader:—We, the members of First Church of Christ, Scientist, in Hyde Park, Mass., having moved into more commodious quarters, which have been literally transformed to meet our need, send you loving greetings. The opening into the new rooms was marked by a lecture delivered by Mr. Bliss Knapp, and we recognize the great benefits flowing from this branch of the work. On this, the semi-annual communion day in the branch churches, our hearts go out to God "for his great love wherewith he loved us," realizing that "every good gift and every perfect gift" comes from Him—our loving Father. We thank Him for the steps by which He has led us; for our growth in grace, unity, healing, and numbers; and as we render unto Him "the glory due unto his name" we turn to you in loving and loyal gratitude for your life, consecrated to God and humanity, which has made our present attainment possible. We are drawn still nearer to you at this time, and know that "under the shadow of the Almighty" you are protected from all harm. We thank you for the example which forgives enemies, and for all your teachings, which are lifting humanity Godward; and we pledge to you our obedience, devotion, and trust.

Lovingly yours in Christ,
First Church of Christ, Scientist, Hyde Park, Mass.
BELA B. NICHOLS, *Clerk.*

St. Johnsbury, Vt., Jan. 4, 1907.

Dear Mrs. Eddy:—We, the members of First Church of Christ, Scientist, in St. Johnsbury, Vt., assembled in annual meeting, unite in expressing loving, loyal gratitude to you for your purity and selflessness, through which you have received the great revelation of Christian Science and established it in this age. We are striving to be faithful and obedient in following your wise guidance. We thank you for the manifold blessings we are daily and hourly receiving from the study of Science and Health. In the recent injustice and misrepresentation of you and your work, we rejoice that you have given the whole world indisputable proof that you are so intrenched in the Love that is unconscious of all unlike itself that you are beyond the reach of error. Gratefully and lovingly yours,

GEORGE P. MOORE, *Clerk.*

Council Bluffs, Ia., Jan. 13, 1907.

Mrs. Mary Baker G. Eddy,
Pleasant View, Concord, N. H.

Beloved Leader:—We know that it will give you pleasure to learn that what were known as First Church of Christ, Scientist, and Second Church of Christ, Scientist, of this place, have dissolved their respective organizations and united into one body, and they held the communion service to-day as one church. We feel that this action on our part is but the manifestation of individual growth in the knowledge of the one Mind, one Church, and will do much for the upbuilding of our Cause in this city. For this we rejoice. We desire to renew our pledges of loyalty to the Cause of Christian Science so dear to your heart, and express to you our unbounded gratitude for all that you have done in order that this great Truth might be made practical to a suffering world. We are also grateful to you for the exemplification of the words of our Master, "Love your enemies, do good to them which hate you, bless them that curse you, and pray for them which despitefully use you," as shown by the manner in which you have met the calumnies that have been heaped upon you. We desire to take this lesson to heart and to go forth with a stronger resolve to do unto others as we would that they should do unto us, and to work more faithfully for the time to come when we all shall fully realize "Thy kingdom come." Our love for you grows more and more as we learn to understand and appreciate more fully the purport of your life's work.

Lovingly yours in truth,
First Church of Christ, Scientist,
LILLIAN A. HART.

Washington, D. C., Jan. 30, 1907.

Mrs. Mary Baker G. Eddy.

Beloved Leader:—At a special meeting of Second Church of Christ, Scientist, of Washington, D. C., held Jan. 29, 1907, the action of the Joint Boards of First and Second Churches was ratified, the following resolution being unanimously adopted.

Resolved: That it is the sense of the Boards of First and Second Church of Christ, Scientist, of Washington, D. C., in joint meeting assembled, this 22nd day of January, 1907, to consider ways and means of uniting the two churches, that this desired end be accomplished by the members of Second Church uniting with First Church as a part thereof.

The overflowing hearts of the members of Second Church would share with you, dear Leader, the sweet fruits of the loyal love to Principle that knows unity perfected here to be but the outward symbol of the bond that makes us one with you. With abiding love,

IDA M. CRAWFORD, *Clerk.*

New York, N. Y., Jan. 22, 1907.

Mrs. Mary Baker G. Eddy,
Pleasant View, Concord, N. H.

Dear Mrs. Eddy:—Sixth Church of Christ, Scientist, of New York City, in corporate meeting assembled, desires to assure you that it follows your lead heavenward with greater confidence than ever in the genuineness of the way you designate, and that it praises God for having given to the world through you so full and final a statement of the nature of the way.

With love and gratitude,
Faithfully yours,
STELLA W. HEWES, *Clerk.*

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THE LECTURES.

BENTON HARBOR, MICH.

Mr. Bicknell Young delivered a lecture at the Bell Opera House, Tuesday evening, Jan. 15. He was introduced by Dr. G. J. Edgcumbe, President of Benton Harbor College, who spoke as follows:—

It may appear strange to my numerous friends and acquaintances of so many years' standing that I, a Methodist of somewhat pronounced opinions, should thus identify myself with this movement, but I assure you that I do so with pleasure, because these people are Christians and proclaim their devotion to the teachings that Christ promulgated; they love and serve Him whom I as a Christian love and serve. They are Scientists, and science has ever been my favorite study. Further, I hope some glad day to greet in the land beyond the river, Methodists, Baptists, Congregationalists, Catholics, and every other Christ-loving people, and among them all I am sure I shall find many a Christian Scientist. We shall there forget the sects and recognize only brothers and sisters. On these grounds, then, I clasp hands with these people and with you, and shall listen with pleasure to the presentation of the fundamentals of Christian Science.—*Correspondence.*

CHARLOTTE, MICH.

The lecture at Masonic Temple last Sunday afternoon [Jan 13] by Rev. William P. McKenzie, was given marked attention. Mayor C. W. Morrell, in introducing the lecturer, said in part,—

I am not a Christian Scientist, nor do I know much of their beliefs, but if I knew absolutely nothing of it the mere fact that it is attracting the class of people that it does would cause me to give the matter some attention. Christian Science is unlike many of the so-called religious movements which spread over the country, that simply attract the ignorant, the superstitious, and fanatics, but it numbers among its followers the very cream of our community and the country at large. If Christian Science will help to lighten our burdens, if it will cure the sick and heal the broken-hearted, if it will help to bring us nearer to Jesus Christ and cause a seven-day religion to exist where there may now be but a one-day religion, then we should seek to know the truth.—*The Charlotte Leader.*

NEW ORLEANS, LA.

A lecture on Christian Science was delivered last night [Jan. 18] at the Athenaeum by Edward A. Kimball of Chicago, under the auspices of Second Church of Christ, Scientist. A very large audience was present. The lecturer was introduced by Mr. M. J. Sanders, who said,—

When a committee of gentlemen called upon me a few days ago, requesting that I would preside upon this occasion, I objected to doing so, on the ground that I was not only not a member of the Christian Science Church, but in fact was somewhat antagonistic to what I had heard and read were its teachings. The Christian Science Church has long passed the stage where it suffices to shrug the shoulders and smile the indulgent pity which we feel for the weakened brother. A Church which numbers earnest, devoted adherents in the hundreds of thousands; that has over six hundred branch churches, many of them having edifices amongst the most beautiful and magnificent in our country; that comprises in its membership hundreds of the most highly educated and successful industrial men in our country, must have some serious claims to the earnest consideration of all who welcome and seek after truth. We are willing to seek after truth, and to give, what I know a New Orleans audience always does give, a courteous, attentive, and careful hearing to an earnest man. I have pleasure in introducing to you the lecturer of the evening, Mr. Edward A. Kimball.

Daily States.

CHICAGO, ILL.

Bicknell Young lectured on Christian Science Jan. 18 and 19, in Fifth Church of Christ, Scientist. He was introduced as follows by John Stuart Coonley:—

If in the strife and turmoil of our daily life—if amid the anxiety and fear that daily, yes hourly, beset us as to our health, happiness, and prosperity—we stop to consider the conditions under which we live, we cannot but be impressed with the pathos, sordidness, and even futility of it all, and it is often with difficulty we sustain our courage, for the questions occur to us, Where does it all lead to, is it worth the struggle? Past experience has proved to us that when the material goal has been attained, we find it unsatisfactory and illusive, and all that has really come to us is a greater desire for more; and therefore a greater struggle and increased discontent.

We all have these conditions to meet, and most of us are swept along in the general current without ever facing these problems intelligently. The very fact that these conditions are so distasteful, proves them alien to us, and we are naturally looking for some aid to assist us in the solution of them. Meanwhile we are still drifting along helplessly in the ocean of materiality and discontent, bruised and buffeted by the continual struggle to attain so-called success; and yet within the reach and grasp of each one of us, if we are but earnest and honest, lies that which will unravel the snarls and tangles of our lives, bring the correct answer to each and every problem that confronts us, no matter how small or how large, and guide us into the haven of harmony and peace. That which is accomplishing these very things to-day is Christian Science—it is simple and demonstrable, and a practical aid in every detail of life.—*Correspondence.*

CONNEAUT, O.

The lecture given last evening [Jan. 15] in the Opera House by Judge William G. Ewing, marked an epoch in the local circles of Christian Science. Attorney A. M. Cox introduced the lecturer, and said in part,—

It is hardly necessary for me to tell you that I have never investigated Christian Science, at least critically; I have noted some things, however, in regard to Christian Scientists, and one is that I rarely ever hear them complain about anything. There is another thing I have noticed, and that is, they never speak an ill word of any person, and I really believe if we were all Christian Scientists, and should adopt that as one of the tenets of our creed, the majority would be greatly benefited.

Conneaut News-Herald.

LECTURES AT OTHER PLACES.

New Haven, Conn. (First Church).—Edward A. Kimball. Oct. 22.
Sharon, Pa.—Mrs. Sue Harper Mims, Nov. 4.
Keokuk, Ia.—Mrs. Sue Harper Mims, Nov. 26.
Owosso, Mich.—Bicknell Young, Jan. 20.
Sacramento, Cal.—Francis J. Fluno, M.D., Jan. 20.
Chatham, Ont.—Bicknell Young, Jan. 21.
St. Louis, Mo. (Third Church).—Rev. Arthur R. Vosburgh, Jan. 22.
Lisbon, N. H.—Bicknell Young, Jan. 25.
Palo Alto, Cal.—Francis J. Fluno, M.D., Jan. 25.
Waterbury, Conn.—Bicknell Young, Jan. 27.
Rome, N. Y.—Bicknell Young, Jan. 28.

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TESTIMONIES OF HEALING.

I came into Christian Science through reading our beloved Leader's great work, "Science and Health with Key to the Scriptures," which appealed to me as nothing else had ever done before. I had always read the Scriptures, but after reading this wonderful book I saw them in a different light. I saw how true and how applicable is the Word, and I also saw that it was for me. In June, 1901, I identified myself with the Christian Science church here, and took up the study of the Lesson-Sermons with earnestness, with gratitude to God, and to Mrs. Eddy, for the privilege. Up to this time I had suffered with all kinds of complaints, both mental and physical, and was frequently confined to the bed, attended by a physician. I had taken all kinds of medicines without receiving any permanent help; but in reading and studying Science and Health these troubles all left me,—a result which I attribute solely to the understanding gained by the study of this wonderful book.

On the 30th of May, 1902, while working in a sawmill, I received an injury which rendered me unconscious. Those about me at first thought I was dead, but seeing later that I was breathing a little, sent for a physician. When he arrived I had partly regained consciousness and was trying to realize the truth for myself, but the sense of excruciating pain rendered it difficult to do so. The doctor took me home in his carriage, but said he could not do anything for me. He afterwards said that he thought I could not recover as the injuries were so near the heart, and the suffering terrible. The ring and stem of my watch had been driven into the flesh. I at once sent for a Christian Science practitioner, who came as soon as possible, having been told that I was nearly killed and perhaps would die. Without any questioning the practitioner gave me treatment for a short time, after which I was free from pain. I fully dressed myself, came out of my room, and joined in conversation with my family. Two days later the pain returned in my side. I walked with some difficulty to the office of the practitioner and received treatment. From then until now I have been in perfect health, for which I feel truly grateful. Christian Science is my only physician. I have learned, to some extent at least, that divine Love is all-sufficient for me and mine.

L. L. HANNAH, Vancouver, B. C.

In 1897 I was led through friends to investigate Christian Science. For fifteen years previous to that time I had been in the drug business and was a graduate of what is said to be the best college of pharmacy in this country. Through loss of health, and financial loss brought about largely by the neglect of business made necessary by my physical and mental condition, the drug business was disposed of in 1895. At that time I had been under the care of three of the best physicians in our city for a period of two years or more. My condition had been diagnosed differently by each of the three physicians. The first one apparently did not understand my case at all, he simply knew I was in an extremely nervous condition, but did not know how to handle the case. The second one said that my condition had been brought about by worry over business reverses, and that I would be all right in a few weeks. He gave me much medicine, however, even though he had said there was "nothing the matter,"—in other words, he was practically giving me suggestive therapeutic treatment. All this time I was getting worse, and finally changed to the third physician. He diagnosed my disease as nervous exhaustion or degeneration, affecting all the organs of the body and their secretions. I began a very rigid treatment under this physician, and continued it for over a year. About six months after beginning treatment with him, my friends advised me to try Christian Science. I unwisely spoke to the doctor about it, and he told me Christian Science was all right for people who had nothing the matter with them, but for me it could do nothing. I went on with his treatment for more than six months longer, and while perhaps a little improved in some ways, I was in a most distressing mental condition; in fact I have not sufficient command of the English language to describe this dreadful state. I could eat very little that did not cause me intense pain, but the doctor encouraged me by telling me I was coming out all right in the end, though secretly he sent word to my wife that he considered my case hopeless and the worst he had ever treated or known.

It was in this condition—after two years of medical treatment and intense suffering, marked for the grave by my physician and all my friends—that I finally sought relief through Christian Science. Throughout eternity I shall never forget the first interview I had with the faithful practitioner who afterwards treated me. With fifteen years of medical education in my thought, it was rather hard to take in all that was said to me at the first interview. I was convinced, however, of many things, and that this student had the understanding I needed. We had a general talk and a few moments of silent prayer, followed by the voicing of truth by the practitioner. I did not make arrangements for treatment on this day. I was told to eat for supper what was set before me and ask no questions "for conscience sake." I did so, and was not distressed in the least. I had been taking some five or six different kinds of medicine,—before and after eating, between meals, and upon going to bed,—and I cannot fully recall what I did that night about taking them, but never since that day have I taken any medicine or had any desire to do so. I went out of the city next day to remain over Sunday, and while away I ate everything that was placed before me, without being in the least distressed. The healing of my stomach troubles was instantaneous, on the day I had the first interview with the practitioner, and it was permanent. Upon my return to the city, the following Monday or Tuesday, I sought the practitioner and made arrangements for treatment, bought a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, also a copy of her "Miscellaneous Writings." The treatment lasted for three weeks,—the last week being more to make sure I could go on by myself. My mental and entire physical condition began immediately to improve and continued to do so. I was so deeply impressed with my healing that I started on a thorough investigation of Christian Science; for a period of two years or more I read very little else, but made Science and Health and other writings by Mrs. Eddy, my teacher and companions.

It may be interesting to mention that the last physician who treated me had sent me to an oculist. He claimed to find a condition in which glasses were needed, and my regular physician instructed me not to leave them off, as he was very anxious to "save all the nerve force possible." Very shortly after coming into Science I laid aside the glasses, and have never had occasion to use them since. It may also be interesting to state that my wife had a similar demonstration over the wearing of glasses. Through a mishap her glasses were broken, and she immediately declared that she could see without them, nor has she had occasion to wear any since. She also had a demonstration over a growth on the face that was diagnosed by her family physician as of a serious nature, and which had attained considerable size. The growth was removed through a declaration of the truth made during a call from a sister Scientist. It disappeared shortly after that call, my wife being uncertain as to the time.

At the time of my healing I was a member of an orthodox church of this city. At the proper time I withdrew from membership there and united with First Church of Christ, Scientist, Syracuse, N. Y. I was simply starving for this blessed truth, which I did not get in my old church, and have ever since been striving to follow our Leader's counsel,

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"Study thoroughly the letter and imbibe the spirit" (Science and Health, p. 495), and I have met with some marked success in this line. This blessed understanding of Truth has not only healed me physically and mentally, but has led me into new paths of usefulness and happiness; it has taught me how to live, how to care for my family, and how to help my friends when they will allow me to do so; it has led me to study my Bible as never before, and has unlocked the heretofore closed door of knowledge. I have established a manufacturing business and carried on an insurance agency with success through my understanding of the teachings of Christian Science. I especially mention the manufacturing business, because it was started without money, and at this time is a success and still growing.

I owe a deep debt of gratitude to God, to the friends who induced me to look into this truth, and especially to the Discoverer and Founder of Christian Science, Mrs. Eddy. I feel that Jesus the Christ would say of her also: "Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her." Blessed indeed is the truth which restores a person in my former state to his right mind and cleanses him mentally, morally, and physically. Christian Science to me has been, and still is, like the unfolding of a beautiful rose. My wife joins with me in giving this testimony, and the case is open for the investigation of any honest seeker after the truth.

FREDERICK H. FOX, Syracuse, N. Y.

Christian Science came to me when I was a wreck, my body being completely covered with sores. My eyes were very bad, so that I sat in a darkened room for weeks together, most of the time in bed under opiates. The home doctor and a specialist said the disease of the eyes could not be cured, though they might help me for a while. I had one operation, and the doctor said if I took cold I would become totally blind. My suffering was beyond telling. A clergyman called almost every day, and sat by my bed and wept, and my good, kind doctor shed tears many times. Finally, after a year of this terrible suffering, I was sent to Indiana, to a sister who had been healed of lung trouble by Christian Science. The first day I was there she read to me from the Bible and from "Science and Health with Key to the Scriptures" by Mrs. Eddy, and I was healed. I knew that God was no respecter of persons, and when I saw what had been done for my sister, who was changed from being a mere frame to a strong, robust, healthy, rosy-cheeked woman, the cough all gone, I said, "God has as much for me, if I will accept it." I was healed instantaneously by Christian Science, and am thankful to God for giving us this understanding through Mrs. Eddy, our beloved Leader. I am now in perfect health.

MRS. FLORENCE STRATTON, Laurel, Miss.

For twelve years previous to the fall of 1897 I had been under the care of a physician much of the time. Different opinions were given by them, as to the nature of the trouble, some diagnosing it as an abnormal growth, etc. I was healed through reading "Science and Health with Key to the Scriptures" by Mrs. Eddy. It was a clear case of transformation of the body by the renewal of the mind. I am perfectly well at the present time.

JESSIE MASON HARRIS, Omaha, Neb.

When Christian Science first came to my notice it was through the healing of a sister, and afterward the healing of my wife. I made very light of it, as I thought it was nonsense; but when I found myself afflicted with rheumatic trouble of the most severe type, so that I had to be lifted into bed, I became alarmed, because I knew that my physician would prescribe morphine to give me ease. As I was already in the power of that monster, alcohol, I thought that my family would be better off with me out of the way than to have me become a morphine user. When the pain became so intense that I could stand it no longer, much to my wife's surprise I called for Christian Science, and through it I was entirely cured of the disease and also of the alcohol habit. This happened over seventeen years ago, and I have remained free ever since. It would take a volume to contain all that I would like to say in regard to the blessings that have come to my family since we have taken up Christian Science. One of my children was healed of a very severe bowel trouble. My friends think my case wonderful.—JOHN H. SHAFFNER, Fort Dodge, Ia.

In 1895 we made a business assignment, and the shock was very great at the time. For five years after I did nothing but take medicine of all kinds, and finally I went to a physician, who said that I ought to be treated by hypnotism. I told him that it was evil, and I did not want it practised on me; nevertheless it was done. I was given a preparation of strychnine, arsenic, and quinine, and through this and the hypnotic treatment I was a mental and physical wreck in a month. This occurred in Indiana, and I then came home to my parents in Rock Island. I kept getting worse; had four different physicians, and finally underwent an operation, the physician stating that it would cure the mental trouble; but when the healing from the operation was completed, I was still more shattered physically. My case became more of a mystery to the physicians, but the final diagnosis made it an unusual form of bowel trouble, induced by mental conditions, and I was told that such a case was hardly ever known to be cured. I was in a sanitarium three months; was helped, but not by any means healed, and after leaving there commenced to go backwards again. I did not know where to turn, but just then a *Sentinel* was handed me, and from the time I read it I realized that there is only one physician,—God. With the help I have received, I am now anything but a physical and mental wreck, as I seemed to be at the time I found Christian Science. I had gone down to seventy pounds in weight; at the present time I weigh one hundred and thirty. Not one drop of medicine has been taken, nor any desire for it expressed through me, since I have taken up the study of this wonderful truth, which does set us free if we only wait patiently and know that God governs.

MRS. R. F. SCHAUM, Davenport, Ia.

At the time I was led to try Christian Science I knew very little about it and had no faith in it whatever, but as my family physician and three specialists had frankly told me there was no medicine known to the medical faculty that could cure me, I ventured to try Christian Science as the last resort. During a surgical operation two years before, one of my kidneys had been seriously injured. At times I experienced dreadful distress, which lasted several days and confined me to my bed. One side had grown much larger than the other, and I began to lose my strength. My eyesight also failed me, at times almost entirely. The best surgeons of Grand Rapids, Mich., where I was living at that time, were consulted, and they recommended an operation; but as they considered the operation a critical one, and my chances of recovery very doubtful, they advised me to think of it only as a last resort. At this time I was advised to try Christian Science, and the operation never occurred. About three weeks after I began treatment, I was conscious of the kidney going back into its right place. The enlargement on my side disappeared, and I knew I was healed. My health improved very rapidly, and I have never had occasion to consult a physician, or to resort to *materia medica* during the past four years, either for myself or for any member of my family. I had been treated by different physicians for two

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years without any relief, and was very grateful indeed when three weeks' treatment in Christian Science relieved my suffering.—Mrs. Dora Welch, Winnipeg, Canada.

I desire to express my gratitude for Christian Science. It is now eight years since I first heard of it. I did not take it for the healing, although I was in a very bad condition physically at the time. I had been "converted" in the old way, but was entirely unsatisfied with the result. I had been praying for ten years for peace, but could find no rest. My thought was ever reaching out for something, I knew not what, when a friend read to me the Lord's Prayer with the spiritual interpretation as given in the Christian Science text-book. I instantly saw that heaven was not a place far away, but a state of consciousness wherein I might dwell now; that my Saviour was Christ, Truth, and so ever-present. I was instantly healed of mental depression and of liver and kidney trouble, although I had not been told anything about the healing. A fortnight after this I had one treatment for an internal trouble. I was healed at once, and my wrist, which had been out of place for about twelve years, was healed during the treatment. At one time my little boy swallowed a quantity of bleaching fluid; he at once manifested great suffering, but he had treatment and in a few minutes was relieved. In half an hour he left home to attend a gathering with his father, perfectly well. While in the park he was very hungry, and ate two large sandwiches. There was no soreness or tenderness left. I have seen many wonderful cases of healing, both of sin and of sickness. I thank God for sending me this great light; it has made me a better mother and wife. I shall ever be grateful to dear Mrs. Eddy for bringing to us this wonderful truth in such a way that all may understand it.

Anne McAlister, Edinburgh, Scotland.

I am very grateful for what Christian Science has done for me. Last April I had such a distressing pain in my head that I consulted one of the best specialists in Dayton, and after a thorough examination he said that nothing but an operation would do me any good, nor did he speak very favorably as to its probable results, although he said if I did not go through with this operation I could not live more than two or three days at the longest. Christian Science had helped me before, and I decided to try it again, and I am glad to say that the trouble was entirely overcome in a few days, and I have had no after-effects from the ailment. I also had a serious abdominal trouble, from which I had suffered for fourteen years, and this was cured by Christian Science after specialists had failed to help me, and I have not needed a support since.

Miss Edith Schneider, Dayton, Ohio.

Within this last year Paul's statement, "I take pleasure in infirmities," has been in my thoughts a great deal, and I believe I am at last beginning to understand its meaning. When sickness or temptation comes to me, instead of the hopelessness, inability, or self-pity, which used to accompany such a condition, I find a new feeling making its appearance. There comes a sense of perfect confidence that my remedy for these evils is at hand and that it is a never-failing remedy. Then, as I turn to this sure source of strength and help (and I turn very humbly, because I know that the condition of discord is brought about through some carelessness of thought or speech on my part,—some door to my consciousness left unguarded), a feeling of joy comes surging in,—joy that the experience cannot leave me where it found me, but that I am taking a forward step. This knowledge makes the struggle a real joy, for I am certain of the outcome, sure that "when the smoke of battle clears away" (Science and Health, p. 22), I shall see the good that has been accomplished.

At the time of the Communion service at The Mother Church, last June, the words of admonition from our beloved Leader and the officers of The Mother Church helped me to see, more clearly than before, that it is far more apt to be the "triumph" than the "tear" which harms. Joyous as I was to see Christian Science taking its honored place among the religions of the world, my heart was filled with wonder and thanksgiving because of that great temple crowded with happy faces. I came away with the fervent prayer that at this time of prosperity and success in the eyes of the world, I might be found faithful to the name I so earnestly desire to be worthy to bear, the name of Christian Scientist.

Anne Elizabeth Jenkins, Evanston, Ill.

When my baby was born he weighed only three pounds, and had only gained one pound when two months old. My doctor recommended our trying different infants' foods, but there was still no improvement. When he was four months old we decided to try Christian Science, and he had two weeks' treatment and two visits from a practitioner. From this time he steadily improved, and could digest and assimilate any food that we gave him. When eight months old he weighed nineteen pounds. He is now five years old, is a healthy boy, and as large as any boy of his age. I am truly grateful to Christian Science for this healing.

Mrs. Cora Hartmann, Pittsburg, Pa.

In 1865, while living in a small town in Mexico, I was taken suddenly with a severe illness, and in the excitement my husband and friend gave me a powerful drug without diluting it in water, which came near causing instant death. Through faithful work on their part, I revived, but ever afterwards was unable to take any solid food. A few years later I moved to New Orleans, where I was attended by two physicians, but no relief was ever obtained. I also consulted another doctor, who told me I could never be cured; that he himself had about the same trouble. He afterwards died of this complaint. After a number of experiments I finally abandoned all hope of ever being cured. I also had neuralgic trouble for a number of years; in fact the doctors told me I had a complication of diseases which made it impossible for me to be cured. In 1903 some friends advised me to try Christian Science, saying that they had been healed by it; but I refused to try it. About this time my son was preparing for an operation (the fourth), and I was induced to investigate Christian Science for him. While talking with the practitioner she asked me why I had my head bundled up in such a manner, and I explained to her that I had been compelled to keep my head wrapped up day and night for years, and that I was also very much in need of help. She told me that God did not make disease, and the air could not hurt me. As soon as I reached home I took off the wrappings from my head, and from that time have never suffered from the ailment. A few days afterwards I was taken with severe pains in my stomach, and sent for the practitioner. In about three treatments I was entirely healed of every trouble, and have ever since been a well woman.

Words cannot express my gratitude to God, and to our Leader, Mrs. Eddy, for Christian Science. Because she understood and lived this truth, I was healed.

Mrs. P. Kate Faller, Tickfaw, La.

I wish to tell of a wonderful demonstration,—the healing of my nephew, a lad of seven years. It occurred in May, 1899. The child's father was superintendent of a boys' industrial school, their home being at Eldora, Ia. The child came home from school one evening, sick with

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an eruptive fever. He was immediately quarantined with a good nurse, and seemed to get along very well for the first few days, but one morning the nurse reported that he had taken cold and was very ill. A physician who was called pronounced the case very serious, and said that both lungs were implicated. The father and mother stayed with him all that day and the doctor was there a number of times, but by evening it seemed that the little fellow could not live. I went in at that time to care for him, and never left him for three weeks. How we tortured the little lad by giving him medicines, applying poultices, etc., until we finally felt we would have to give him up. Early one Thursday morning the doctor said I had better call the parents, that the little one was passing away; but he rallied again. The doctor said he had done all that could be done, that the child must die. We then asked the father if he objected to our sending for a Christian Science practitioner. We had become somewhat interested in Science previous to this, but knew very little about it and did not personally know of any practitioner. We, however, consulted the *Christian Science Journal*, and decided to send for a lady who was First Reader in the Des Moines church, and she came on Friday morning. In the mean time we again consulted with the doctor, but he said nothing more could be done. We then told him that we had sent for a Christian Scientist, and that she would soon take the case. The practitioner began treatment at seven o'clock that morning, and by noon the child was better and took a little nourishment. The following Tuesday he was dressed and taken out driving. It was nine weeks before he was strong, but from the time the practitioner came he began to improve, and continued to do so until he was entirely healed. This was more than six years ago, and two or three times within this period he has been threatened with a return of the same trouble, but each time it has been quickly met by Christian Science in a few hours. He knows what healed him, and has never taken any medicine since that time, and is a strong, healthy boy to-day.

I wish I might make every one understand the condition of this child when Christian Science was brought to him. Never have I seen any other so sick get well. The father had been a physician, so he understood the child's condition from a medical standpoint, and knows that no material means could have saved him. I am so thankful to have witnessed this demonstration of the power of Truth over error, and that I am learning to know that God is infinite Love—All in all—and that man is His image and likeness. My heart is full of gratitude to our dear Leader, Mrs. Eddy, for what has been done not only for me and mine, but for all humanity. God bless her!

ELIZABETH J. COOK, Des Moines, Ia.

I have been healed of many ills since coming to Christian Science. Two years ago I had catarrhal trouble, and had some kind of a cold nearly all the time. This condition seemed to grow worse, and at last the doctor said my stomach was seriously affected. I also had very painful throat trouble. Two years ago I was healed in Christian Science. Jesus said, "The truth shall make you free." None know what it is to be "free" until they seek the understanding that will give them a true and harmonious sense of being. Last winter I was taken ill in the middle of the night. I did not want to call any one in the house, for they were not Scientists and I knew they would ask me to take medicine. I had a great deal of fear, but I was soon able to quiet it with the words from the 91st Psalm, "Thou shalt not be afraid for the terror by night;" and "A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee." I then fell asleep until morning. When I awoke I recognized all the symptoms of an old enemy, and hurried to a practitioner's house to get help. I stayed there till late in the afternoon, then went out into the snow and cold with a thankful heart. I had never before been as sick as that without going to bed for a week or more. The next day I was perfectly well, and went to church.

When I first asked for physical help in Christian Science I felt sure that I wanted nothing more, for I had been a member of an orthodox church since I was twelve years of age. When my father died, four years ago, my orthodox religion did not comfort me, but Truth as revealed in Christian Science has made me happy and I am glad I am learning to know what is good.

KATE D. PECK, St. Johnsbury, Vt.

It is with deepest gratitude I tell of the benefits I have received in my healing through Christian Science over a year ago. I had been suffering for two years with an eruptive disease on my hands, and had tried everything that *materia medica* could prescribe. At last my physician informed me that he would be obliged to give up; that he had tried everything he could think of. He also discouraged me by saying that I might have the disease all my life. It was then that I concluded to try Christian Science. I took one month's treatment, and now my hands are entirely well. I had worn glasses for over six years, but after three treatments I laid them off and have not needed them since. In the time I was wearing them I had had to change them four times. I was also entirely cured of bowel trouble, after a week's treatment. Myself and my family have since been helped in many ways. I cannot say enough in praise of Christian Science, and it is my prayer that I may grow daily in the knowledge of this truth.—LITTA MARY FERRIS, Choteau, Mont.

I wish to express my gratitude for all the good that I have received through Christian Science. It is our duty as well as our privilege to let the world know what great things God does daily for His children through Christian Science. It is a year since I had treatment and was healed of stomach and bowel trouble. I had also been a sufferer from rheumatic trouble for about thirty years. The spiritual uplifting was a great blessing. I had been a professing Christian over forty years, but my faith in God was greatly strengthened. My heart is full of gratitude to God and to Mrs. Eddy, and my desire is to so work and pray that I may win others to Christ.

MRS. MARTHA HINDMAN, Carbondale, Ill.

[Written for the *Sentinel*.]

THE VOICE OF TRUTH.

MARY J. ELMENDORF.

THY guiding voice, O Truth, in thought I hear,
Rebuking error, stilling grief and fear!
My heart its healing benediction shrines;
And lo, like sun-surf purpling hillside vines,
A rush of radiance ripens power and cheer.
Awakened faith brings to my waiting ear—
Soft as the murmur of some distant mere
Yet mighty as the wind that rends the pines—
Thy guiding voice.

Thought, volant, free, transcends this finite sphere,—
Knowing the unseen things of Spirit near,—
And up the thistly way that peaceward twines,
The open gate of harmony divines,
When through its hush, O Truth, rings rich and clear
Thy guiding voice.

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FROM OUR EXCHANGES.

[From "Confessions of an Undistinguished Heretic" in *The Independent.*]

Experience has thus taught me not to be too rampant with my heresies. I have learned that if one keep his doctrinal discoveries in his study drawer for about five years, taking them out now and then to refresh his soul, allowing occasionally a delicate effluence from them to steal over a page or two of the next Sunday's sermon, he will find at the end of the period that he may avow them as violently as he pleases, and they who aforetime would have lit the torch for his burning will sit peaceably under his doctrine, and sing the last hymn lustily in satisfaction that they have heard once more truth they have always believed.

[*The Church Standard.*]

The divisions of Christian people into many wrangling sects and denominations have been caused by differences of mere opinion on matters which are no part of its original content, and the recent assaults upon the faith are having this one good effect at least, that they are compelling Christian men in all churches to distinguish between the truth of God, as given in that first revelation, and the thousand matters of speculative opinion on which God has not yet seen fit to reveal the whole truth. It is the very citadel of faith that is now attacked, and the lost cause of Christian unity may yet be won by the united resolution of all Christian men to stand together as one solid phalanx in defense of that faith, and that only, which was once for all delivered to the Church of God.

[Rev. R. J. Campbell in *The British Congregationalist.*]

You read the Bible in such a queer way, many of you. Those of you who scoff at it never really get at what it means at all. You profess to feel for humanity, love humanity, rejoice in the victories of humanity. Well, here they are represented as well and as truly as you will find them represented anywhere in the history of human thought and action. Here they are seen in the light of God. Get beneath and behind the mental dialect of the men who wrote these old-time stories of struggle and achievement, and you will find very much the same kind of thing which is going on to-day.

[*The Universalist Leader.*]

When the awful revelations are made of awful conditions, it is because of the revolt of virtue rather than the triumph of sin. This is a good world, with good people in it and a good God over it. It is sweeping along not to failure but to a glorious success. There are faults in your friends, but there are virtues too. We have our failures, but we have our successes. Death abounds, but much more does life prevail. Preach the gospel, which is good cheer. Be a minister of gladness and joy, and your sunshine shall drive away the shadows from your own and other hearts.

[*The Congregationalist.*]

Nature is the creation of mind. Christian and scientist agree in that. Behind all existing things is thought and will. If that were denied there would be no need to discuss miracles. But science is constantly making new discoveries, and minds of men are yearning for new knowledge of God. The scientist is rare who would affirm that he has so completely compassed the knowledge of nature that he comprehends all that may be meant by miracle. The believer in God finds his greatest inspiration and support of faith in the things of God still beyond his knowledge.

[*The Christian Register.*]

He who thinks this world is worse than it ought to be, and tries to make it as good as he thinks it should be, will soon find that it is not as bad as he thought it was.

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"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

Vol. IX. No. 26



A LADY WITH A LAMP SHALL STAND IN THE GREAT HISTORY OF THE LAND

BOSTON, FEBRUARY 23, 1907

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ITEMS OF INTEREST.

National.

In a letter to the Consumers League, at a recent meeting in New York, President Roosevelt, in commenting on the question of child labor, says: "You are doing a work that should appeal peculiarly to every good citizen, for those you befriend are greatly in need of friends and are not powerful enough to stand up for themselves. I am particularly interested in your efforts to improve conditions under which girls do their work in the great shops, and I have an especial interest in your effort to combat the evils of child labor. There is much outcry, chiefly, I think, from the beneficiaries of abuses, against interference by the National Government with work that should be done by the State Government. The State's authority should enact reforms when possible, but if the State authorities do not do as they should in matters of such vital importance to the whole Nation as this of child labor, then there will be no choice except for the National Government to interfere. I am striving to secure either final action or else a full and thorough investigation of the matter by the authority of Congress at the present time."

The Peace Association of Friends of Philadelphia has presented to the President a memorial of that body respectfully urging upon him the importance of including in his instructions to the commissioners to the coming Hague Conference, the signing of a treaty making arbitration of all international controversies obligatory; provision for periodic sessions of the conference, whereby a recognized and authoritative code of international law may be developed; the exertion of the influence of the Government to arrest the increase of armaments and ultimately to insure their proportionate reduction, and the absolute neutrality of all private commerce in time of war.

President Roosevelt, in a recent message to Congress, strongly advocates the conservation of coal and other fuel resources on lands still belonging to the Government. He urges Government control of the Western public land pastures, a system of Government leasing of its mineral lands, and for treating the fuel lands as public utilities and thus to "provide against recurrence of the conditions we deplore in the East." Citing twenty-three hundred cases of public land entries in four districts mentioned, the President says non-compliance with the law was found in over half of them and deliberate fraud in very many cases.

The largest dry dock in the world, with a stone and concrete basin big enough to hold any two of the battleships of the United States Navy at one time, is about to be constructed at Hunters Point, near San Francisco, by the San Francisco Dry Dock Company at a cost of $1,250,000. It is said that the new dock will be one thousand and fifty feet in length, one hundred and seventy feet longer than the famous dock at Glasgow and two hundred and twenty-five feet longer than the Alexandra dock in Belfast harbor.

Thirty-two millions of dollars worth of income-bearing securities has been given by John D. Rockefeller to the General Education Board. He previously had given the Board $11,000,000 for the same work.

The coal lands of the Great Lakes Coal Company at Kaylor, Pa., have been taken over by the United States Steel Corporation. The amount involved in the transaction is about $1,500,000.

The Senate of South Carolina, by a vote of 21 to 15, has passed with amendments the House bill killing the State dispensary, which has been in operation since 1893.

President Roosevelt has been elected an honorary member of the Royal Geographical Society of London. This is a distinction held by only nine other persons.

The Spooner law placed a cost limit of $135,000,000 on the Panama Canal. Of this amount $50,500,000 has been spent.

Foreign.

A new departure in the export trade of Australia is the recent despatch of two thousand tons of iron ore from Port Pirie, South Australia, to England. The ore is declared by experts to be the finest they have handled and that it is easily convertible into Bessemer and Harveyized steel. There are millions of tons at the Iron Knob, situated northwest of Spencers Gulf, in South Australia, from which it was taken, and where it can be obtained cheaply and easily by open-cut work. The Iron Knob mine constitutes one of the most extensive iron-ore deposits in Australia, and the ore is said to average sixty per cent of iron and to be equal to the best Swedish iron.

The Japanese Minister at St. Petersburg has handed a note to the Russian Minister of Foreign Affairs, informing him that the Mikado is desirous of re-establishing a normal state of affairs in Manchuria; and as also showing a sincere desire to resume complete friendly relations with Russia, has ordered the immediate evacuation of the province. The only troops which will be left are those strictly necessary to guard the railway.

The International Exhibition which will be held at Dublin, Ireland, from May to October of this year, will be the biggest undertaking of the kind ever organized by Irishmen. Various foreign countries are making active preparations to send exhibits. Altogether the Exposition will cover fifty-two acres of ground and will mark an important epoch in the industrial development of Ireland.

The new Shah of Persia has sent a message to Parliament granting all the popular demands, including formal recognition that the country is under constitutional government. The people of Tabriz had threatened to elect a new Shah unless the demands of Parliament were granted, and rumors were current of preparations for an uprising in all the large towns.

The Canadian Minister of the Interior has introduced a bill in Parliament which throws open for settlement nearly all the odd numbered sections in the Canadian Northwest. Under the existing law homestead entries can only be made for even numbered sections. The minimum price to be paid for the land pre-empted will be $3 an acre.

The total length of railways now working in Mexico is 13,507 miles, and most lines report increases in their traffic returns. With the exception of the opening of the Matamoras branch of the National Railway of Mexico, there was but little railroad construction of importance in 1905, but during 1906 there was considerable activity.

The Austrian Emperor intends to send to the Jamestown (Va.) Exposition a first-class armored cruiser, the Kaiser Karl VI., and a second-class cruiser, under the command of an officer of high rank.

According to a schedule of losses, the damage done by the recent earthquake and fire in the city of Kingston, Jamaica, is estimated at $13,000,000.

Industrial and Commercial.

The new Wocheiner Railway from Assling to Trieste is one of the most remarkable engineering feats in the world. It is the first section in a new route through the Alps by which Southern Germany will be connected directly with Trieste, and it traverses a beautiful but exceedingly difficult mountain country, which has necessitated the excavation of forty-seven tunnels and the building of six hundred and seventy-nine small and forty-nine large bridges. The bridge on the Isonzo River is the largest stone-arched railway bridge in the world. Its span is more than two hundred and seventy feet.

The consumption of sugar in the United States in 1906 was six billion five hundred million pounds. More than nine-tenths of the sugar imported from foreign countries and all of that brought from our own islands was produced from cane, and less than one-tenth from beets. Of the production in the United States a little less than one-half was from cane and a little more than one-half from beets. In Europe by far the larger proportion of sugar consumed is produced from beets.

It was announced at a meeting of canary breeders at Yarmouth, Eng., that twelve thousand canaries were exported to the United States during the last year, consigned to one Norfolk firm alone. Breeding the birds is a profitable hobby among workingmen, who supply dealers, receiving good prices. The record price of $125 was obtained for a Yarmouth canary in November.

The Tower Hill Connellsville Coke Company has purchased two thousand acres of coal lands in Luzerne and Redstone Townships, Pa., for $3,400,000, which it will immediately develop. On this property the company will erect one thousand coke ovens of modern design.

The rice-growing section of Arkansas, which is rapidly developing since the demonstration that rice can be successfully cultivated, is to have a rice mill, located at Stuttgart, Ark., a company with $50,000 capital stock having been formed for the purpose of constructing the plant.

In the month of January 1,341,081 bushels of potatoes were shipped from Aroostook County, Me., over the Bangor and Aroostook Railroad, making a total to Jan. 31 of the crop of 1906 of 6,553,810 bushels.

The *Manufacturers' Record* says: "The true value of property in the fourteen Southern States in 1906 may be conservatively estimated at $19,377,304,710."

Austria's enormous salt mine at Wieliczka has been worked for six centuries. It employs nine thousand miners and has six hundred miles of galleries.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

HUMILITY.

JOHN E. FELLERS.

HUMILITY is greatness bending, but not yielding to the storm. It is power, reserving its strength. It is faith, ready for the test. It is patience, willing to wait. It is the soul, listening for the angel's song. It is wisdom, parting with ambition. It is unselfishness, leaving worldly honors to others. It is confidence, prepared for the call. It is love, anxious to serve. It is the bud of gentleness, infolding the fruit. It is obligation, realizing its responsibility. It is goodness, kneeling in prayer. It is the dove, returning to the ark. It is understanding, calm and secure. It is justice, weighing and considering the evidence. It is mercy, waiting for God to point the way. It is meekness, simplicity, and purity, contemplating God and rebuking selfishness, arrogance, and pride. It is the "fruit of conquered sin." It is the Easter morning of the sufferer, gladdening the heart with its sunshine. It is the test by which we may know the truth that makes men free. It is loyalty and steadfastness, unmoved by the threats of injustice and wrong. It is the attribute of our Master which impels the inquiry whether we would be as grateful for God's blessings as those we criticise, if our circumstances were reversed. It is the watchword of Christian Science; a "pearl of great price" which our beloved Leader has set in humanity's crown of rejoicing.

Are we willing to do that which blesses the world, and without protest see others appropriate the honors? Are we willing to sow for others to reap? Are we willing that "the old man with his deeds" shall be put off, and the "new man" put on? Are we willing that the world should know the motive of all our actions and of all we say? Are we willing to cease the strife for personal recognition and be accounted "least in the kingdom"? If so, we have learned somewhat the meaning of humility, and are prepared to contemplate its deeper lessons, as revealed in "Science and Health with Key to the Scriptures" and demonstrated by the daily life of the illustrious Discoverer and Founder of Christian Science.

TRUE RICHES

LAURA CAREY CONANT.

MANY professing Christians, praying daily that they may be of use in the world and that God will show them how to work in His vineyard, how to be followers of the Master, confess that they do not know how to follow. They admit that they fail to bring joy to the sorrowful and despondent, that they are unable to lift the burden of fear from those around them, that they cannot alleviate suffering, that they feel utterly helpless in the presence of so-called incurable disease. Christian Science teaches us how to perform the "works" which Jesus declared should be done by those who really walk in his footsteps. It gives us the understanding of Truth so that we can heal the sick, cast out the devils, or evils, of sorrow, despondency, and fear, and with unfaltering faith stand beside the couch of the hopeless sufferer and raise him to health and happiness. Christian Science brings to us peace and joy in place of unrest and discontent. It gives us an abiding sense of the presence of God in place of the barrenness of human life. It brings us health and harmony in place of disease and discord. It places our treasure in heaven instead of in the earth. It exalts our ambition.

Though the desire for happiness is universal, few possess it. Many think they would be happy if they only had greater success in gaining material possessions, in attaining social distinction, in winning worldly fame. In Christian Science one learns that happiness is spiritual, that it proceeds from goodness, and not from the abundance of material things which he may possess. Accompanying the desire for material riches often come thoughts which bring with them much unhappiness,—envy, discontent, selfishness, greed, and sometimes a dishonest thought,—the wish to get something for nothing, the willingness to profit at another's expense, also the unhappy and unchristian ambition to outshine one's neighbors, the desire for precedence. In the writings of Paul we read, "Be kindly affectioned one to another with brotherly love; in honor preferring one another;" again, "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition."

A man may think that because he has been able to lay aside a certain amount of money, that he has thereby made great gain, but what is gain? Paul teaches that "godliness with contentment is great gain." Then it would follow that true riches are mental, and only as we are growing in holiness are we gaining the riches which can never be taken from us. The world thinks that riches give power, but with clearer vision Mrs. Eddy declares, "The good you do and embody gives you the only power obtainable" (Science and Health, p. 192), and she urges us to have no ambition nor aim other than that of holiness.

The magnificent character, the beautiful life, and the spiritual teachings of our beloved Leader have brought out clearly these truths, that men are powerful only as they are good; that they are happy only as they are righteous; that they are rich only as they have spiritual understanding. The prayer, then, of the true Christian Scientist will ever be for growth in grace and in the knowledge of our Lord and Saviour, Jesus Christ, and that he may be able to do good to his fellow-man through this knowledge.

The spiritual understanding of that which constitutes true riches, and the overcoming of the material sense of wealth, will enable Christian Scientists to destroy the claim of poverty. If we would overcome a sense of financial limitation we should examine our thoughts and the real desire of our hearts. We should be sure that our prayer is for greater spiritual growth, a sincere desire for the real substance, a longing for the true riches, and not a desire for more material possessions. Spiritual attainments call down blessings from heaven, and assurance is given that when, through goodness and spiritual understanding, we obtain

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power with God, our present needs will all be supplied. When our thoughts are made right, the outward manifestation will be a more harmonious environment.

The important thing, then, is to seek first, last, and always, "the kingdom of God, and his righteousness." The whole teaching of Christian Science is to direct thought away from the material to the spiritual. Dependence upon the material, and love for it, must fade out of human consciousness, and be replaced by love for spiritual realities. This is the only road to health, happiness, and to the consciousness of our heavenly Father's abundant supply; and those who follow this road will realize the promise of Isaiah: "Then shall thy light break forth as the morning, and thine health shall spring forth speedily."

THE COMMITTEE ON PUBLICATION.

WILLARD S. MATTOX.

THE value of the work performed by the Committees on Publication cannot be overestimated, and our Leader's foresight and wisdom in organizing this department of our denominational activities is amply justified by the good effects brought about in practice.

The functions and purposes of the Committee are not always understood, even by Christian Scientists themselves, and frequently editors and critics fail to appreciate the purport of the Committee's mission. The Church Manual clearly explains why it was organized and what it is intended to do. Those who misjudge Christian Science by professing to believe that the activity of the Committee on Publication is "aggressive," or that his intention is to "advertise" the personnel of the Committee, or Christian Science, should know the real reason for the activity they censure. The truth is, the Christian Scientist loves his religion with a sincerity and earnestness which prompt him to be instant in its defense. Quite apart from the critic's estimate of the merits or supposed demerits of the system itself, it will probably be granted that such loyalty is praiseworthy and not blameworthy, and that church may consider itself most happy which can foster or encourage similar sentiments on the part of its rank and file.

For many years Christian Scientists labored patiently under a storm of abuse and misrepresentation, without public reply or correction. As the misunderstandings and public criticisms increased in number and virulence, it became necessary to make some response, and that this work has been done systematically and by regularly appointed members of the Christian Science Church is to its credit.

The organization of this Committee is a boon to editors, because it is well known by all Christian Scientists that this work of publicly correcting misrepresentations has been entrusted to certain individuals in each State, and consequently no other Christian Scientist undertakes the task of sending letters to editors in correction of misstatements which have come to his attention. It thus protects them from a flood of protesting letters, and therefore it should receive their hearty approval.

The Christian Science Committee on Publication is not a propagandist. It has no desire to advertise either itself or the Church, and seldom takes the initiative in addressing the newspapers, but usually writes only when compelled to do so by force of circumstances. The Christian Science Church has its own periodicals, a weekly paper and a monthly magazine, and these denominational organs are sufficient by way of literature for the exploitation of Christian Science views. Again, it gives Christian Scientists no pleasure to be obliged to correct misrepresentations that are often cruel and malicious. It is not especially agreeable to be obliged to interview unfriendly editors, and no amount of self-advertisement would induce a Christian Scientist to embark on the campaign of education which has been pursued for some time, nor could it compensate him for the discomforts which he meets by the way. The Christian Scientist disavows any ulterior or selfish motive on the part of the Committee on Publication, and calmly awaits the time when a proper sense of justice will assist his critics to see the matter in its true light.

The work of the Committee on Publication has gone along so quietly that Christian Scientists themselves are not always informed as to its nature and scope. If we were to liken the great body of Christian Scientists to an army, we might appropriately compare the Committees on Publication to the sentries who patrol the camp, or to the skirmish-line which precedes the army on a march. The army is informed through its outposts, is protected by them, and depends much upon their loyalty and vigilance.

The simile of an army, with an enemy to fight, would be unfortunately chosen if it conveyed the idea of personal antagonists. The Christian Scientist does not so regard the situation. He understands that the only enemy Truth has, is a belief of error, not persons. The only enemy the Church of Christ has ever had, has been an evil intention to thwart the purposes of good. The Christian Scientist, in keeping with the metaphysical teaching of his Church, does not combat personal critics. He opposes states of mortal mind which are contrary to God, or as Paul puts it, the carnal mind, which "is enmity against God."

The mission of the Committee on Publication is, when made aware of the various attempts of this so-called mind to oppose the Cause of Truth, to destroy this evil intention with the declarations of Truth. In so doing he does not destroy persons, he does no violence to anything that is good or that deserves to be spared. The mission of this Committee is to heal, not to aggravate. He strives to present Christian Science in such a clear light that all will understand it, appreciate the Leader of the movement, estimate her true worth, value her works, and honor her courage and devotion to Principle.

The work of the Christian Scientist is educational, never controversial. The key-note of his activity is, "Let there be light." In pursuance of this mission he seeks not to proselyte, but to tell the truth so unmistakably that the truth itself will convince and convert his readers.

PURE AND PRACTICAL CHRISTIANITY REINSTATED THROUGH CHRISTIAN SCIENCE.

GRAY MONTGOMERY.

CHRIST JESUS, the purest and most spiritual man who ever lived, was constantly doing good. Through his correct understanding of God he was able to rise above every material condition,—to heal the sick, multiply the loaves and fishes, still the waves and winds, raise Lazarus from the dead, and finally to demonstrate eternal Life by his own resurrection and ascension. His teachings and life-work, understood and demonstrated, would long ago have fulfilled the prophecy of the coming of the reign of universal harmony. For three hundred years after his ascension his followers clung closely to his teachings, and in obedience to his commands they followed his example,—healed the sick and destroyed sin in all its forms. Thus Christianity spread throughout the whole of civilized Europe, and it became immensely popular. People then began to profess it from political motives, to gain worldly power and prestige, with the result that paganism and materialism crept in and became identified with it, the understanding of God became obscured, and spiritual healing was lost.

In response to the great and crying needs of sick and sinful humanity, and centuries of blind belief in God, pure and practical Christianity has been reinstated through Christian Science. It has afforded and is affording the proofs which Christ Jesus commanded, and through the Christian Science text-book, "Science and Health with Key to the Scriptures," the unadulterated spiritual interpretation

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of the Bible and the spiritual healing practised and taught by the Master and his disciples are clearly set forth and explained. This reinstatement of the Christ-ideal, discovered and given to the world by Mrs. Eddy, has done so much good, has restored to health so many hopeless invalids, that those who have received such benefits cannot be other than loyal and loving followers of their dear Leader. They are grateful indeed to her who, in the face of tremendous opposition and the attacks of malice and hatred, has continued for forty years to guard and guide this sacred movement.

The vast numbers who out of their great needs have turned to Christian Science, have received not only physical healing, but spiritual upliftment and mental transformation. It has given them an understanding of God as infinite Mind, Spirit, Life, Love, and of the true man as His spiritual image and likeness, His perfect spiritual reflection. It has taught them that God is "All in all" (Science and Health, p. 468), in whom "we live, and move, and have our being;" that evil is a mere negation, and sickness only a false mental claim. They have learned that to be well they must think right. This method of right thinking, or spiritual realization of God's allness and goodness, has overcome every known disease and false appetite. It has destroyed worry, fear, anxiety, and brought peace and satisfaction.

The earnest Christian Scientist knows that the final redemption of all mankind must be brought about through individual regeneration and reformation, hence he recognizes that he must blot out sin from his own consciousness, that he must manifest love continually towards all, and that he must do good at all times and under every condition. He is striving, by constantly holding pure spiritual thoughts, —denying every wrong thought the instant it presents itself and declaring God's allness and goodness,—to attain that spiritual consciousness which is the Christ-mind, the reflection of the one infinite divine Mind. The life of Christ Jesus is his inspiration and model, and the Bible with its spiritual interpretation, as given in the text-book of Christian Science, is his guide in showing him the way to live the Christ-life and to do the works of the Master.

"THOU SHALT LOVE THE LORD THY GOD."

GEORGE R. LOWE.

CHRISTIAN SCIENCE gives a most comforting sense of the divine nearness. As we learn that God is Mind, the one infinite consciousness,—omnipresent, omniscient, and omnipotent,—a sense of secure and intimate relationship with the supreme Being is disclosed to us. No human friend can understand so well our inmost thought of good; nor can we understand our real selves without God, since the one Mind is the sole originator of right thinking. No one else can know so well our aspiration to be good. We cannot confide so deeply in any human being, for all true confidence in a friend must be based on a recognition of Godlike qualities. Only God and God's likeness can be truly trusted or loved. The love and the lovableness are both of God. To love God is, therefore, fundamental. To love God, and to love man, God's idea,—these comprehend the whole meaning, duty, and purpose of being. In Christian Science we learn that God is Love, but divine Love is not of the quality of false, fickle, temporal human affection; nor yet a pantheistic, ethereal subtlety believed to permeate its supposed opposite, matter,—but the infinite consciousness of good, the one Ego, the only person, incorporeal, sublime. God is more than the sum of all good, true, eternal qualities, because these proceed from infinite Mind, and have no being, save as manifestations of Mind, and "the conscious identity of being" (Science and Health, p. 475).

Do we love God? So far as we understand Love, we must love and adore; we must, more naturally than children cling to their parents, cling to divine Love, made known in Christian Science as "our Father-Mother God, all-harmonious" (Science and Health, p. 16). Peter said to Christ Jesus, "Yea, Lord; thou knowest that I love thee." So God's child naturally loves the God and Father of our Lord Jesus Christ; and God, the divine Mind, knows the love of His own child, which is simply God's own thought reflected,—His own love, His own creation, manifested in conscious individuality.

Does God hear our sincere avowal of love? Does the all-hearing Mind hear us? Yes, indeed, and that alone does He hear, though it may seem to come through a cry of sorrow. It is the love and not the sorrow that He hears, for there is no sorrow in divine Love. Though the upward look may seem to glance through bitter tears, it is the love-light that He sees, for there is no bitterness in the sweet consciousness of perfect Love. Though it seem to be uttered by a sinful, imperfect, sick, struggling mortal, there is no sin nor sickness in the true confession of love; and the love which is awakened for God is the pure response of Soul's image to God, the only Soul or Love. God is Love; God is All; and His children simply reflect the Love that is Lover and Beloved, and that heals and saves and blesses forever. No sorrow, nor sickness, nor sin, nor want can withstand the pure fervor of divine affection, nor can death itself sever from Soul the individual who loves God.

SHALL PREVENTION BE FORBIDDEN?

CHARLES T. ROOT.

THE reading of a newspaper account of the most recent legislative attempt to place the healing of disease through Christian Science in the category of offenses against the law, has suggested an interesting speculation. Assuming the success of the effort to legalize a *materia medica* monopoly in a given State, it is pertinent to inquire to what lengths the prohibition against the substitution of the power of divine Truth for drugs might be construed to go. In Science and Health, p. 369, the prevention of disease is explicitly stated to be as much a part of Christian Science practice as is the cure of disease. It would seem to follow that any legislative edict against Christian Science practice must inhibit equally both of the recognized branches of this practice, for it could not well be lawful to employ for a preventive that which is unlawful as a remedy.

The logical enforcement of such legislation would lead to some interesting results. Suppose, for example, a man or woman who, after years of periodical illnesses, like grip, sick-headache, or some other persistent malady, requiring medical aid at each recurrence, had become a Christian Scientist and discontinued the regular calls for the doctor; would not such an one become, *ipso facto*, a suspicious person legally, and subject to judicial inquiry as to whether he or she had not violated the law, the presumption of course being that but for indulgence in the forbidden practice of Christian Science the patient would have continued to be sick and send for the doctor at the proper and customary intervals? Or, again, taking the case of one who, after having been repeatedly exposed to the most virulent forms of contagion, should apparently pay no attention to that fact and still fail to come down with any of the diseases involved —could such an one escape the accusation of having resorted to Christian Science, and would he not be called upon to show cause why, if innocent of this charge, he had not been stricken in accordance with the laws of the medical profession? Of a truth, they who believe that God is the sufficient and only Great Physician would have but a perilous legal status if material thought could have its way; but the lack of success which has pursued all attempts legally to ostracize the practice ordained by Christ Jesus and illustrated by himself and his early followers, gives assurance that no such attempt can ever succeed in the face of the ever-accumulating testimony to the superior efficacy of that practice.

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SELECTED ARTICLES.

[Ben. Haworth-Booth in the *Eastern Morning News*, Hull, England.]

In your issue of Nov. 5. Rev. M. H. James quotes a fragment of a verse from Matthew's Gospel, "They that be whole need not a physician, but they that are sick," and therefrom deduces Divine authority for the present system of drugs and potions as a means of restoration for the sick. But surely it is only right to examine the context and take the lesson as a whole if we are to avoid falling into error. Jesus was sitting at meat in the house of Matthew the publican, "And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples. And when the Pharisees saw it, they said unto his disciples, Why eateth your Master with publicans and sinners? But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance."

Why did not this critic quote the whole of the passage? Christ Jesus was careful to guard his words from misinterpretation. Is it not clear from the context quoted that the Christ himself was the physician referred to, and that he will accept the heart that is full of mercy and humility, and not the Pharisaic giver of sacrificial gifts? His mission was not to the self-righteous (see Alford's notes), but to the sinner and to the publican who smote his breast and exclaimed, "God be merciful to me a sinner."

Had Jesus' words on this occasion reference to the sick, or to the sinful? They were addressed to the Pharisees in reference to their objection that he should sit down at the same table with publicans and sinners; the question of bodily sickness had not been mentioned; and, lest his words should be distorted to refer to such bodily sickness, he continued his sentence as quoted above and as omitted by this critic.

Again, if any of your readers still consider that Jesus' words on this occasion were intended as an endorsement of the system of drugs and medicines, let us for a moment examine the position created by such a contention. The Talmud tells us what were considered the best medical remedies in the first century,—remedies as efficacious perhaps as any of to-day,—and it is quite easy for us to consider them and adopt them too, if the Master really intended to recommend them, as the critic would have us believe.

It can scarcely be contended that Jesus recommended the physician, but did not recommend his physic. According to John Kitto, D.D., the following is an extract from the Talmud: "It is permitted (even on the Sabbath) to go out with the egg of a grasshopper or the tooth of a fox, or the nail of one who has been hanged, as medicinal remedies." It may be taken for granted that the Jewish authorities reserved the best remedies for the Sabbath. Another authority tells us that it was held "that the windpipe of a wolf will infallibly cure the mumps if hung around the patient's neck." The greatest reliance was also placed on written charms, a large majority of all classes and ages usually having some paper or image or relic about the person, which was supposed to avert evils and confer benefits. Can it seriously be contended that these were remedies approved and recommended by Christ Jesus?

I am sorry that this critic should have expected to be taught in a moment, at Rev. Mr. Vosburgh's lecture, how to heal the sick. He is like a student of mathematics who would learn how to measure the distances of the fixed stars before he has learned to add two and two. Ministers who do not heal the sick are in the difficult position of having to try to explain away the words of one who spoke plainly when he said, "And these signs shall follow them that believe; . . . they shall lay hands on the sick, and they shall recover." And again, "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father."

Moreover, it is recorded by the early Christian writers, and repeated by the historian Gibbon, that the early Christians were healers of the sick, without the aid of drugs, and by prayer alone, for nearly three centuries; and this spiritual healing appears to have been lost in the growing materialism of the Church under Constantine, who for political reasons adopted Christianity.

[Frank W. Gale in the *Santa Cruz* (Cal.) ***Sentinel.***]

Christian Science is Christian, scientific, and practical, for the following reasons: It is Christian, because it is in harmony with the teachings of Christ Jesus, spiritually understood, and proves that they are true. It is scientific, because it reveals a knowledge of God, Spirit, the divine Principle and creator of the universe, and His spiritual law, which constitutes true science. It is practical because it enables its adherents to practise the teachings of Christ Jesus, reforming the sinner, healing the sick, and proving in daily life that divine Love supplies every need.

Since Christian Science demonstrates that the power of God is sufficient, when rightly utilized, to heal the sick, it is not necessary to use material remedies; and if we are depending upon God to heal, the use of such remedies would show a lack of faith in His power, and hinder rather than help the cure. Jesus said: "It is the spirit that quickeneth; the flesh profiteth nothing;" and Christian Scientists accept that statement. While Christ healed the sick instantaneously, it was not always so with his early disciples. When they brought to Jesus one they could not heal, he said it was because of their unbelief, and he healed him. . . . When Christian Science is better understood the healing will be more quickly accomplished. If Christian Scientists do not use the same formula of words that the early disciples sometimes used in healing, the spirit is the same, and that is the essential part. Where the Bible says, "Faith without works is dead," it does not mean that one must use drugs in order to help God heal the sick, for Jesus did not do so, nor so instruct his disciples. If faith does not result in healing works it shows that the faith was dead, or, in other words, was not faith, but unbelief; for Jesus told his disciples that if they had faith even as a grain of mustard seed, nothing should be impossible unto them.

Christian Science is making the practical application of Jesus' teachings which the world and the Church so much desire, and it is because of this that so many are accepting its teachings and receiving its benefits.

[H. Cornell Wilson in *The News*, Buffalo, N. Y.]

In the *News* of Nov. 24 appear lines which declare that there is bodily suffering, sorrow, and poverty in the world and that Christian Science is not meeting its obligations toward these because its message is false and its motives are mercenary. The writer, in bringing this accusation against Christian Science, forgets the significant fact that there are to-day scattered over the civilized world tens of thousands of Christian Scientists. She forgets that every one of these was once ignorant of Christian Science; that, after hearing of it, practically every one of these has, at some time, either been indifferent to it, has ridiculed it, or has been in active opposition against it. What has changed these thousands from indifference, ridicule, and hostility, to interest, respect, and active co-operation? Simply this, that every one has been freed from some one

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or more of the hundred forms of sin, disease, sorrow, misfortune, and misery under which men and women are to-day suffering.

If any one supposes that in this great army thus relieved, there have been, are now, no poor, he is misinformed. He is equally misinformed if he supposes that "Science and Health with Key to the Scriptures" cannot be read without money. There are no "free" copies to be indifferently thrown about, or to be put upon the shelf for the dust to cover, but it is a fact that it can be read without cost at the free Reading Rooms maintained by Christian Scientists in every city of any size. Most Christian Science Reading Rooms also contain circulating libraries, where a stranger can secure a copy of the Christian Science text-book for a period of two weeks or more without cost. So far as I know, public libraries are well supplied with copies placed there by committees of Christian Scientists. In the public library at my former home, there were, when I left the place, ten copies, in such constant demand that the library authorities asked the committee for additional copies, which were gladly furnished. Nor need any one be without the text-book because of lack of means, since those who have been blessed by its healing, reforming message, and who are financially able, are always glad to help their less fortunate fellows. I myself have given away several copies of Science and Health, and know that many of my Science friends have supplied inquirers who were without necessary funds to buy the book.

[Isabel A. Walker in *The Onlooker*, London, England.]

The practical outcome of my thoughts, on reading the interesting report of the Christian Science lecture (delivered by the Rev. Arthur Vosburgh) published in these pages a fortnight ago, landed me on Tuesday afternoon [Nov. 13] in the Queen's Hall, Langham Place, determined to hear for myself what manner of man this was, and what was the message he came to give. The hall was filled to overflowing, and this in itself is no small achievement when it is remembered that the subject was a religious one and the place London.

The title of the lecture, "The Practical Orthodoxy of Christian Science," seemed to bristle with difficulties, but the striking simplicity and earnestness with which the Rev. Arthur Vosburgh broached his subject at once raised the question beyond any mere controversial basis. Four essentials underlie all the teaching of the Bible, and they formed for him, and he hoped for many others, rules whereby truth may be found:—

Belief in God—the God of the Bible. No "absentee God," but the divine Principle who is all around us, and in whose thoughts "we live, and move, and have our being;" belief and understanding of the Bible; belief in Christ Jesus; and the individual application of these, by each, to the daily living of the Christ life.

It was, said the lecturer, the sudden and vivid realization of these truths which enabled Mrs. Eddy forty years ago, when she lay on what was thought to be her death-bed, and by the aid of that passage in the Bible which tells of Christ and the man with the withered arm, to rise suddenly cured and well; and through the practical application of what she had so learned she had founded Christian Science, and proved, to the joy of thousands, that good, not evil, is our heritage and our birthright, and that pain, sin, and suffering have no part in the scheme of God's world, which He made, and found "very good." Evil, continued Mr. Vosburgh, is a lie, a phantasmagoria of our own imagination, and it should be the aim of every man and woman to be freed from this unreal bondage, to "unknow" evil, and so find our way back to the lost Eden. Christian Scientists do not claim to be on a higher platform than others; they wish to raze no altars, to violate no shrines; but what they do claim is that their Founder has discovered a clue to the very heart of Truth, wherein lie peace and health,—health spiritual, health physical. In prayer we find a channel whereby we may uplift our thoughts to the plane where these truths are made clear, for there we shall find that the divine resources are for the asking, and that we are, indeed, part of God himself.

I hold no brief for Christian Science, but as I watched the crowd disperse on Tuesday evening, each to his business or pleasure, it came to me that wherever men and women are gathered together for the thought of good, or for the witness of the Spirit, there also good must and will result.

[From the *Asheville* (N. C.) *Citizen*.]

The man most needed by the business world to-day is the one who brings with him a well-poised mental equipment, moral courage, and the ability quickly to discern and choose the right from the wrong; and he who is alert is learning more and more that right thinking makes right living and right living means success; that man is not bound by the iron shackles of heredity or environment, but that he is free to choose the right, and that if he will use the Divine power offered him he can live it. Young man, when you are tempted to do wrong hold steadfastly to the thought that you are not the slave of evil, passion, and appetite; that man is made in the image and likeness of God, and you are placed here to have dominion over the earth and all things therein, if your motives and aims are for the glory of your creator and the good of your fellow-men. If you make this your mission in life, all other things necessary for your happiness and success will certainly be within your reach.

[The above extract is taken from the address of a Christian Scientist before the local Y. M. C. A.—EDITOR.]

[Albert Cope Stone in *The Ballarat Star*, Victoria, Australia.]

Our critics object to the teachings of Christian Science regarding matter. In doing so, they fail to recognize what Mrs. Eddy gives in place of that which she repudiates. When she denies the existence of matter it is not the creation itself which is denied in this Science, but the false material concept thereof. Christian Science does not teach that the creations of God do not exist, and that man has no body, but that they are not what they appear to be, and if their actual existence was seen in the light of spiritual understanding, we should behold them as they really are in their beauty and perfection. It is the darkened material sense of things which hides from us this true view of God and His creation. The quotation given by Dean Vance (which he declares to be Mrs. Eddy's own words) is not to be found in the Christian Science text-book. Christian Science does not deny that sickness exists as a seeming reality in the human consciousness, but teaches that it may be overcome and destroyed by the understanding of the supremacy of Spirit, and by knowing that in God's kingdom sin, sickness, and death are unknown.

Our critic asserts that Mrs. Eddy teaches that there is no final judgment day. Christian Science endorses the Bible statement, that "whatsoever a man soweth, that shall he also reap." Sin brings suffering here and now, and unless mankind is learning this lesson from experience, the judgment is proceeding daily and hourly. It is incompatible with divine law that man should spend a lifetime in sin, and expect to escape punishment for an indefinite period of time.

[Lloyd B. Coate in the *Dayton* (Ohio) *News*.]

Last spring the Christian Scientists in Ohio sought an amendment to this medical law, and the chief objection made by physicians was that Christian Scientists were unable to diagnose disease. Soon after this my attention

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was called to the healing of a baby in this city, through Christian Science. It had been sick for three months, and during this period had been under the care of seven physicians in Dayton (two specialists), representing various schools of medicine. They did not agree in their diagnosis and their treatment failed to relieve the little one's suffering. As a last resort the mother sought Christian Science treatment. In a few hours thereafter the baby was able to retain its food; the second night it rested well all night, and at the end of one week it was cured. Which is of the greater importance, diagnosis without healing, or healing without diagnosis?

Jesus Christ, the greatest physician ever on earth, healed the sick through spiritual means and not material. To those who criticised him, he said, "For which of those [good] works do ye stone me?" Must Christian Scientists be deprived of the rights of citizenship, the right of contract, because they heal the sick after material remedies fail? If Christian Scientists should turn their thoughts from God, Spirit, to the study of *materia medica*, they would no longer be Christian Scientists, and if a law making this compulsory were passed in any State, it certainly would be contrary to their rights of religious liberty as guaranteed by the Constitution of our country. . . .

Each school of medicine has had to fight in the legislature for recognition. Was it not because the allopaths distrusted the homeopaths and other schools, and condemned their methods that they might have the monopoly? The medical fraternity is not ignorant of the healing efficacy of Christian Science, else they would not be seeking to bar Christian Scientists out by legislative means. By so doing are they not seeking to establish a monopoly?

[Alfred Farlow in *Public Opinion*.]

We indulge many customs and habits which we must suffer "to be so now," that will not be necessary when the perfect man is understood. The "belittling" of Job's boils was not left to the twentieth century, for in his day he saw the manifestation of God in the healing of his "flesh," and it should be noted that it was when Job had obtained a proper understanding that his boils disappeared and his flesh became as that of a little child. It was not material comforters; it was not the use of material remedies, but wisdom alone that cured Job's distresses; and the exercise of wisdom, it should be noted, is a mental *modus operandi*, and confirms the teaching of Christian Science that disease is a mental error and that when the proper mental condition is attained the bodily condition is improved.

In direct opposition to the critic's statements, Christian Science teaches that "cleanliness is next to godliness." It is the unreasonable hygienic rules which are condemned by Christian Scientists, not cleanliness. Pure food, pure air, and sensible sanitary regulations are in agreement with Christian Science, for the purest and best is nearest the spiritual. Christian Scientists have enough troubles that come uninvited without going after any, and it is a part of their consistent practice to avoid trouble, as well as to get out of it after having been unfortunate enough to fall into it. It is never right to do evil that good may come of it. While a Christian Scientist in trouble should depend upon God to deliver him, he could not in keeping with his belief wilfully venture into it.

The allegation in a recent issue of your paper, that Mrs. Eddy borrowed her ideas from a certain magnetic practitioner, recalls the fact that this is the seventh person besides Mrs. Eddy to whom the discovery of Christian Science has been credited in the public press during the past few months. I am wondering how Mrs. Eddy could have borrowed her ideas from each one of these persons, or indeed from any one of them, since each differs from Mrs. Eddy and from all the others.

AMONG THE CHURCHES.

LINCOLN DAY.

In compliance with the proclamation of Governor Guild of Massachusetts, setting apart Feb. 12 as Lincoln Day, and calling for the appropriate observance of the occasion, a service was held in The Mother Church of Christ, Scientist, at 10.45 in the forenoon. It was estimated that the congregation present numbered about three thousand, and we are informed that similar services in branch churches throughout the State were also well attended. The subject of the specially prepared Lesson-Sermon was "Liberty and Freedom," the Golden Text, 2 Corinthians, 3 : 17, and the Responsive Reading, Isaiah, 61 : 1–4; Isaiah, 62 : 1, 2, 11, 12. The following citations comprised the Sermon:—

I.	
The Bible.	Science and Health.
Isaiah, 58 : 6, 8;	225—28;
Romans, 8 : 18, 19, 21–23.	226—5 to 2 next page.

II.	
Luke, 4 : 14, 16–19, 21;	224—28;
John, 8 : 31, 32.	225—13 to 27;
	227—20 to 25.

III.	
Galatians, 5 : 1, 13, 14;	22—23 to 27;
James, 1 : 22–25;	407—7 to 21;
James, 2 : 12.	228—11 to 15.

After the Sermon, Mr. W. D. McCrackan, First Reader of The Mother Church, delivered a brief address in commemoration of Abraham Lincoln, as follows:—

Friends, we are assembled here to-day, in glad compliance with the request of his Excellency, the Governor of this Commonwealth, to commemorate the life and achievement of Abraham Lincoln. It is an inspiration to recall this great man's labor of love in behalf of liberty and freedom. His place in history is marked by his Proclamation of Emancipation, through which African slavery was legally abolished in our land; his place in literature is determined by the twenty lines of his noble "Address at Gettysburg;" and his place in the heart of humanity is secured by the heroic qualities he displayed during the dark hours of a nation's crisis.

What were some of these qualities? His sense of justice was supreme, the courage of his convictions unbounded. His fidelity to truth, as he saw it, was never shaken. His honesty was proverbial, so that he went by the familiar appellation of "Honest Abe." He was fairness itself, even to his opponents. Whether he met them in the wrestling-match, or in the stump-speaking contest, or in the grander arena of national affairs, he did better than merely conquer his antagonists,—he made friends of them.

A Confederate general has written of him that his most conspicuous virtue was "the absence of a spirit of resentment, or oppression towards the enemy." His wife once said of him, "His heart is as large as his arms are long." Indeed his life, and his conduct as the head of the nation, prove him to have been instinct with love, tenderness, and compassion; forgiving, wise, and patient.

He was an advocate of universal popular education, also of the rights of woman, and believed in the power of prayer. During a crisis in national affairs he stated to an inquirer that he had prayed to God and gained the "sweet comfort," as he expressed it, "that things would go all right." Before issuing his Proclamation of Emancipation he told a member of his cabinet, "I have promised my God that I

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will do it." He seems to have talked as consciously with God as did the Hebrew patriarchs of old.

But what quality above all others prepared him for his great task of emancipating a race? What was it that enabled him to pass by degrees from the frontier cabin to the White House, from felling trees to felling human wrongs? It was his receptivity to good. He was poor, in the Bible sense of the word, and according to the meaning of that word in Christian Science. Jesus said, "Blessed are the poor in spirit: for theirs is the kingdom of heaven." Abraham Lincoln was poor in this sense. The Christian Science text-book, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, speaks of the poor as "the receptive thought" (p. 34). The thought of Abraham Lincoln was receptive of good. He turned instinctively to good and was led through storm and stress by his highest sense of good. He understood the mind of the common people, and it was true of him, as it was true of one greater than he nineteen centuries ago, that "the common people heard him gladly,"—those who were unbiased and unprejudiced and not overloaded with false learning.

In view of Abraham Lincoln's open-minded and open-hearted character, is it too much to say that were he with us to-day he would rejoice in the work of liberty and freedom which Christian Science is accomplishing? Is it not natural to suppose that he who had the courage to emancipate a race from unpaid servitude, would have had the courage to align himself with a movement for the emancipation of the whole human race from every ill to which it is heir? Moreover, there is good reason to believe that he who years ago saw the necessity for safeguarding the rights of woman, would not be afraid to-day to accept this greater emancipation from the hands of a woman. Abraham Lincoln was too much of a real man for that.

THE READING ROOM IN CHICAGO.

The annual report for 1906 of the Central Christian Science Reading Room in Chicago gives some hint of the rapid growth of the work in that city. It shows that the total sales of literature during the year amounted to $31,209.84, an increase of nearly $4,000. The sales of Science and Health reached a grand total of 4,512 copies, an increase of 449 for the year, while the other principal items were 714 copies of "Miscellaneous Writings," 5,678 *Journals,* 17,003 *Sentinels,* 23,183 *Quarterlies* (an increase of 6,691), and 6,483 pamphlets. Fifty thousand copies of local newspapers containing lectures by Judge Hanna, Mrs. Sue Harper Mims, Mr. Bicknell Young, and Mr. Bliss Knapp were distributed under the auspices of the Reading Room, as also were 10,000 copies of the *Sentinel* of Nov. 3, 1906.

During the year it became necessary to move the Reading Room into larger quarters in the same building, and the Executive Committee states that "where formerly two tables were sufficient to accommodate those who came to read, now four large tables are required." This growth is most encouraging.—*Correspondence.*

WASHINGTON, D. C.

First and Second Churches of Christ, Scientist, have united their congregations during the past week, and much satisfaction is expressed in their membership at the result. First Church, which three years ago bought the St. Paul's Methodist Church, Fifteenth and R Streets, Northwest, has the larger membership, approximating four hundred; Second Church, worshiping at the Hall of the Friends School, 1809 I Street, Northwest, is much smaller. They had almost outgrown their quarters, however, and were thinking of moving to a larger place farther in the Northwest section, as it was felt there was no real need of the two bodies being so closely situated—many members living in the suburbs. But at a recent meeting it was unanimously voted to unite with First Church, which move was heartily welcomed by that body and ratified by each. The first service together will be to-day, and all are greatly gratified at the move.

The Scientists number somewhat over one thousand in Washington, though hardly half are members of the Church; and they say their Cause is prospering as never before. The recent attacks in newspapers and magazines, they aver, have added to their ranks large numbers, causing people to investigate their tenets and become converts. Mr. Edward E. Norwood, of the Committee on Publication for Washington, told a *Herald* reporter that it is but a question of a short time when the seating capacity of First Church (about eight hundred) will be outgrown, and a larger temple, worthy of the National capital, erected; and the Scientists are confident, when the proper time comes, this will be done without difficulty.—*Washington Herald.*

SHERMAN, TEX.

The Sherman Christian Scientists will hold the opening service in their new church at the corner of Crockett and Jones Streets to-morrow morning [Jan. 20] at 10.45.

The history of the building of this church is unique and interesting in some respects. The membership of the Church numbers but twenty-nine, yet they have purchased their lot and erected their building, at a cost of $4,000, without asking any aid from the outside. A few contributions from friends of the faith in Sherman, Denison, and Whitesboro, given voluntarily, is the only help they have had. They have asked for none.

The lot was purchased about three years ago; the building was begun in October, and is now so nearly complete that it can be used for services. The church is a small frame building, but very substantial, and handsomely finished and furnished within and without. The walks and lawn have not been completed yet, but will be soon, and will aid in making this handsome little church one of the ornaments of the city.—*Exchange.*

THE COMMITTEE ON PUBLICATION FOR NEW YORK.

The annual report of the Committee on Publication for the State of New York indicates that the work of this Committee is largely on the increase, both in the amount of labor performed and its importance. The following items are significant of a growing interest in Christian Science. The Committee received at its office upwards of 4,100 newspaper clippings, "representing all comments, pro and con, on the subject of Christian Science during 1906, and from practically every town in the State." During the year the Committee and assistants prepared 695 answers and corrections, 402 of which were published. The Committee also distributed for free circulation the large number of 84,067 newspapers, periodicals, and pamphlets.

Correspondence.

EXETER, N. H.

Our little church holds its services in the Town Hall building, and the rooms are well furnished and attractive. Much Christian Science literature is being circulated, the interest is increasing, and our growth is steady. Unity and harmony are manifested, and there is an ever increasing desire to be loyal to God, to the teachings of Christian Science, and to the wise guidance of our Leader.

Correspondence.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book does not consult nor read letters on disease. Writing to Mrs. Eddy *is not* prohibited. Take no notice of startling reports about Mrs. Eddy. Our Committee on Publication will be reliable on this subject. ***Beware of counterfeit letters.***

TIMELY LETTERS.

[We are glad to give prominence to the following timely and appreciative letters recently received by Mrs. Eddy. —Editor.]

New York, N. Y., Feb. 7, 1907.

Mrs. Mary Baker G. Eddy, Concord, N. H.

My Precious Leader and Teacher:—It is evident in your last edition of Science and Health that you have been impelled by divine Love to sweep your hand across "the harp of a thousand strings," once again attuning it to the Science of Being. The effect of your last edition of our text-book has been to quicken our spiritual sense and to increase our faith. The pages of this edition radiate more brightly than ever the light and might of intelligence, revealing Christ, the quickening Spirit, as ever present, compelling mankind to repeat the query of prophet and seer, "Will God in very deed dwell with men on the earth?" Through your discovery of the power, presence, and allness of Truth, which Jesus understood and demonstrated, all who are ready to receive Christ at his second appearing are being emancipated from bondage to time-honored erroneous theories of life and intelligence in matter. You have continually communed with God, or you could never have established the rule and demonstration of scientific Mind-healing, as you have done. You have gone before us, and marked the way which Jesus trod, and have patiently, meekly borne with the slow progress of a doubting world and dull disciples.

I rejoice to be found worthy to be called a Christian Scientist. While you, immortal scribe and Revelator, were busy transcribing the deep things of God, as you worked on page after page of your book Science and Health, your inspired thought stirred human consciousness, dead in trespasses and sins, drowned in the belief of pain and pleasure in matter. This carnal mind resisted resuscitation, and struck the hand which was reviving it to grasp the realities of life in God. You have demonstrated the power of divine Mind over all evil, and have proclaimed "liberty to the captive, and recovery of sight to the blind."

With ever-increasing love and gratitude, I am

Your student,

Augusta E. Stetson.

New Britain, Conn., Jan. 31, 1907.

Beloved Teacher:—How thankful I am in these days, when falsehoods about you are circulated, when misrepresentations or misconceptions are published throughout the world, to know the truth about you and your life! My years of service at Pleasant View mean more to me every day, as I press on in the great field of Christian Science. When the liar (mortal mind) would disturb our young Church with its maliciously concocted reports about you, our beloved Leader, then I speak a word of truth, telling them that I know your inside home-life, know it to be nothing less than a life of love and prayer for all mankind; and all is well again.

Recently, after the Wednesday evening meeting, a young student of your books came to me all aglow, to tell me of a bit of good news from her home. Her husband, one of the leading business men in one of the largest manufactories here, had been strongly opposed to Christian Science, but this good woman had learned from your writings to "love more for every hate," with the following result, which I know will rejoice your heart. The husband wanted to reward her for some special work she had done for him. He said to her: "What shall I give you for this splendid work?" The wife's reply was, "Give me the joy of knowing that you have destroyed all newspaper or magazine articles that you have saved up, that contain anything against Mrs. Eddy or Christian Science." He at once consented, replying heartily, "I'll do it." The overjoyed wife then told me she would rather have this gift from her husband than a million dollars.

This account, beloved Leader, will give you a fair sense of the spirit of the young branch here, which is little more than a year old. Its forty charter members are further proving their faith in God, and in you and your great Cause, by building a chapel of their own on one of the best corner lots in the city, the house to have a seating capacity of from three to four hundred.

What I have often told you, I to-day reiterate,—it would be impossible for me humanly to compute my individual indebtedness to you. My very life in this world, I might say, I owe to you, for had it not been for your pure spiritual vision, Christian Science, through whose touch God's right hand snatched me from the grave over twenty years ago, would not have been available to me. May the Love that is God keep you safe above all evil, is the constant prayer of your loving student,

Joseph G. Mann.

"DIANA OF THE EPHESIANS."

The following editorial, which we copy from the *St. Louis Post-Dispatch*, refers to a bill now pending in the Missouri Legislature, and it discloses the animus of certain attempts to enact laws, ostensibly in behalf of the public, but really for the benefit of a favored class. The *Post-Dispatch* says,—

Senate bill No. 123, which has passed the Senate and is now pending in the House, is not properly designated in its title. The bill was drawn and is being pushed by members of the medical fraternity, and purports to be an act to regulate the practice of medicine and surgery. It should be designated a bill to invest physicians of certain schools of medicine with the privilege of monopolizing all the fees.

The bill not only prohibits the practice of medicine and surgery without a license, which is to be given by the State Board of Health only to graduates of recognized medical schools who stand an examination, but prohibits the treating of the sick or afflicted by any one without such a license—that is, for fees—it expressly permits the gratuitous treatment of the afflicted by any person.

The object of the bill is not to protect the public from treatment by incompetent persons, but to protect the doctors of certain schools in the monopoly of charging fees.

It is eminently proper for the State to provide that no one but competent persons—persons as competent at least as good medical schools make them—should administer drugs and use the knife on the sick and afflicted. Poisonous drugs and knives in the hands of incompetent persons are very dangerous. The public should be protected from incompetence in the use of drugs and knives, whether the work is done gratuitously or for fees. But great care should be taken to avoid any attempt to compel the public to accept only certain modes of treatment in case of illness or affliction or to compel persons to accept the services of only those who use drugs and knives in the treatment of the sick or afflicted. The art of medicine is continually changing. Schools differ as widely as night from day. The old schools fight the new schools, regardless of the fact that the new are sometimes proven superior to the old. The records of homeopathy, osteopathy, and other "opathies" show what radical changes take place in the practice of medicine. The State should avoid empowering any groups of physicians or any schools of medicine which presume to be superior, to discourage and cut off the practice of others which may be as good or better.

Then there is a large, intelligent, growing element of the people who do not believe in the use of drugs. Many eminent and learned members of the medical profession discourage the use of drugs. Not only the Christian Scientists, who have obtained excellent results and have taught the physicians something about therapeutics and mental modes of healing the sick, but members of older church denominations, believe in spiritual methods of healing the sick. Respect ought to be paid to the convictions of these people who

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believe that they have found something better than drugs. The right of citizens to choose the manner or mode in which they shall be treated should not be invaded or ignored. It would seem foolish to demand that a practitioner who does not use drugs or instruments should be schooled in the use of drugs and instruments before he can help any one who applies to him for treatment, or to forbid him to receive compensation therefor, if the patient feels that he has had the worth of the fee. Compulsion bearing upon the conscience of persons of religious faith, or the convictions of intelligent men with regard to what mode of treatment they shall adopt when sick, is tyranny.

When the State protects the public from instruments and dangerous drugs in the hands of incompetent persons, and prescribes wise sanitary regulations for the preservation of the public health, it has performed its whole function and duty in the matter of regulating medical practice.

If medical practice were an exact science, instead of an experimental practice, as it is admitted to be by physicians themselves, and if its exponents were uniformly successful in all cases, there would be no need of legislation for the purpose of compelling sick people to call a physician. The continued demand by the doctors for monopolistic laws in their behalf is a confession of weakness, and the fact that the people do not join in this demand is not only evidence of their desire for individual liberty, but also of their detection of this weakness. An incident described in the 19th chapter of Acts shows that human nature was much the same in the first century as it is to-day. The following is the sacred writer's description of one of the effects of Paul's preaching of the Christ:—

For a certain man named Demetrius, a silversmith, which made silver shrines for Diana, brought no small gain unto the craftsmen; whom he called together with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth. Moreover ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands: so that not only this our craft is in danger to be set at nought; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshipeth.

And when they heard these sayings, they were full of wrath, and cried out, saying, Great is Diana of the Ephesians.

ARCHIBALD MCLELLAN.

THE MENTAL STATE.

IT is very interesting to inquire into the reasons for the rapid and steady progress made by some pupils in their school days, as compared with that of others, and this inquiry may be pursued in the wider school of human experience. No one can deny that certain persons reach given results much more easily than do others, or that the same persons attain desired results more easily and quickly at certain times than at others. Christian Science is already doing wonders in giving its students clearer views than had before seemed possible, of the relation of cause and effect in every direction, and it will do much more for the enlightenment of mankind as it is better understood and more persistently applied. Every student of our text-book learns of the absolute impartiality of divine Principle, the absolute justice of divine Mind, which implies a "square deal" for every human being. The problem is how to bring to the human sense a clearer recognition of this basic truth, so that each may avail himself of it in overcoming the many disadvantages consequent upon ignorance of God and His law. The seeming difficulties are, however, greatly lessened when we remember that God is working in us "both to will and to do of his good pleasure," which is to do us good and only good. We, on our part, are required to "work out," to express this salvation which God is effecting in the depths of consciousness, at whatever expense of time and effort it may require, applying the truth to every problem of human experience, and knowing that perfection and nothing less is demanded as the ultimate of all endeavor.

If all knew how to be "co-workers" with God, failure or even delay would be impossible. If we are bringing out poor results in any of our work it only proves that our mental state is not what it should be, and this can and should be corrected at once. If we are reflecting the divine Mind we shall surpass the best that is attempted by the unaided mortal thought, for we shall express unlimited intelligence and strength.

A wonderful lesson to the toilers on earth's troubled sea is to be found in the Gospel accounts of the stilling of the storm by Christ Jesus and the hastening of the disciples' passage to the shore. On this perilous voyage the toil at the oars had counted for nothing, and when they saw Christ Jesus coming to them through the storm —walking on the water—they were terrified. When, however, they heard the words, "It is I; be not afraid," their fears and the sea were both calmed, and when they took the Master into the boat their goal was reached immediately.

To the extent that each reflects divine Mind, he is like Christ Jesus, a law unto himself and to all his activities. More than this, he reflects the divine law and order on all about him, for we either reflect or obscure to mortal sense this law and order. Mortals murmur over very small tasks, but Jesus fed the five thousand with no toil because he understood and reflected divine Mind. The study of the Christian Science text-book is leading many to recognize and welcome the Christ, to take in God's idea, as did the disciples. When Truth and Love rule in our mentality each task will bring joy and new strength for the next. "Old things" are indeed passing away, and with the new order we shall begin to know ourselves, to understand our own mental states, and this will enable us to measure up to the Christ standard in all we do.

ANNIE M. KNOTT.

LETTERS TO OUR LEADER.

Brookline, Mass., Feb. 8, 1907.

My Beloved Leader:—For many years I have realized that I owed you more than I could ever repay, and now the debt has been greatly increased by the recent revision of Science and Health. Each sentence has gained new meaning, and words can never express how deeply I was touched as I found on every page evidences of your marvelous care and loving watchfulness, in giving us every possible assistance which would enable us to clearly understand the truth. As Isaiah says, "By his knowledge shall my righteous servant justify many." I appreciate more than ever what you are accomplishing for the human race, and what we owe to your tireless patience and far-seeing wisdom. May we be worthy to appropriate your latest great gift to our Cause, and may we in our turn, reflect, in some measure at least, the same care and honest labor in our efforts to help spread the "good tidings of great joy, which shall be to all people." From all parts of the world grateful hearts will praise God for the ever-increasing light which is coming to humanity through your unparalleled labors of love. Believe me

Most gratefully your student,

ANNIE LOUISE ROBERTSON.

Washington, D. C., Feb. 4, 1907.

Mrs. Mary Baker Eddy.

Beloved Leader:—Once more you have put the Field, yea, the world, under obligations to you by your wonderful revision of Science and Health. I have spent some time in a careful study thereof, and am amazed at the great originality, spirituality, and profound love there added. And a striking and gratifying thing also, is the fact that, in spite of the great number of changes, several on every

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page, the new book works no hardship to students of older editions, for it does not affect the *Quarterly* references, nor the Concordance, to any appreciable degree. Altogether, dear Teacher, you have given us a wonderful gift —a priceless boon which will help to lift the thought of the whole Field, and draw Scientists nearer to that infinite Love with whom you walk so closely and understand so well. May God bless you, is the fervent prayer of

Your loving student,

EDWARD EVERETT NORWOOD.

Detroit, Mich., Feb. 4, 1907.

Beloved Leader:—I have just finished a careful inspection of a copy of your recent edition of "Science and Health with Key to the Scriptures," the edition printed from new plates. Permit me to express my thanks for your additional labor, and my gratitude for the many changes and additions, illuminative, ameliorative, and intermediary, that are contained in this your latest revision. The chapter "Fruitage" just teems anew with glowing evidence and testimony to the Science itself and the capacity of the thought expressed in the text-book to heal. With constant affection from Mrs. Prophet and myself, I am

Faithfully yours,

EDWARD PERCIVAL PROPHET.

San Francisco, Cal., Jan. 19, 1907.

Mrs. Mary Baker G. Eddy, Concord, N. H.

My Dear Teacher and Leader:—Thinking that you might like to know something of the publication work that is being done in California, I enclose a copy of my annual report, and would say in addition that the press of this State is assuming a more friendly attitude towards our Cause and its beloved Leader as both are becoming better understood. Your reply to *McClure's* January article has been published in our papers and given wide circulation, and its beneficial effect is already seen in the favorable comment it has brought forth. We know that divine Love is protecting you and our Cause, and continue to work with the assurance that all the promises will be fulfilled.

With love and gratitude, your student,

FRANK W. GALE.

Mr. Gale's report reads in part as follows:—

The work of your Publication Committee and his assistants during the past year shows an increase of more than fifty per cent over that of the preceding year, much of it the most important work that has been accomplished. Corrections, articles, news items, reprints, etc., prepared by the Publication Committee and his assistants, and also by Mr. Farlow, for California papers, number 322; there being 147 corrections, 35 news items and articles, 91 reprints of Mrs. Eddy's Message to The Mother Church. I have received and filed 902 clippings from the papers of the State of favorable editorials and news items, 63 of which were despatches concerning Mrs. Eddy, and 307 were in connection with the lectures. This makes 1,224 favorable articles of all kinds appearing in the papers of this State during the year. In connection with the publication work 1,562 letters and telegrams were sent out, besides 372 letters relating to the relief work.

The 322 corrections, articles, and reprints which the Publication Committee and his assistants prepared for the press were more widely distributed than ever before, being published in fifty-five cities and towns in this State as compared with twenty-two last year. The distribution of literature by the Distributing Bureau during the year was greater than any previous one, 11,285 pieces being sent out. The literature included 7,415 newspapers, 2,100 *Christian Science Sentinels*, 270 magazines, and 1,500 copies of "Christian Science and Legislation."

Philadelphia, Pa., Feb. 2, 1907.

Beloved Leader:—In sending herewith my report for the past year's work, it is not my intention to burden you with the task of perusing it. I simply want to point out that during the period named we have circulated more than sixty-five thousand marked pieces of literature and that the recent attempt to enact legislation against us in the grand old Keystone State—founded on religious liberty—resulted in a prompt protest from us which prevailed. I have just accepted the post of Committee on Publication for another year, making the sixth in this service. My love for you grows apace with each day's duties. Your blessing on my work has been my guiding star.

Faithfully,

ALBERT E. MILLER.

Mr. Miller's interesting report contains among other items the following, which are of especial interest at this time:—

The recent attempt to enact legislation inimical to our Cause has engaged a great deal of time and interrupted to some extent the regular office routine. The protest recently made by your Committee and associates against the clause in the medical bill aimed at the practice of Christian Science seems to have prevailed. A new bill has been substituted for the one against which protest was filed, eliminating the offending clause, and was introduced in the House of Representatives at Harrisburg to-day by the author of the previous bill.

Your attention is called to the great amount of literature distributed during the past year. This department of the work has grown to be second to no other branch, and your Committee desires to express most grateful appreciation for the splendid and loving support which has been given to this work, not only financially, but also the faithful, efficient, and earnest efforts of the regular assistants and local representatives to keep the newspaper editors supplied with information respecting our Cause and its revered Leader.

Total number of newspapers, etc., containing marked articles distributed by your Committee during the year 1906, 65,286; number of letters and telegrams received, 1,308; number of letters and telegrams sent out, 2,689; number of corrections and miscellaneous contributions sent to newspapers and other periodicals, 653; number of contributions published, 226; number of calls made upon editors and others in connection with this work, 224.

Chicago, Ill., Jan. 22, 1907.

Mrs. Mary Baker G. Eddy,

Pleasant View, Concord, N. H.

Dear Mrs. Eddy:—You have "gentled" out the recent criticisms and misrepresentations with a patience and love that give "peace, be still," a new meaning. Your soft answer has turned the wrath of man, making it to praise God. I am grateful beyond expression for your example of patient waiting until the storm is dead. I have learned again the fact that storms do die. You have again directed the thought of the world to the humility of Jesus and shown us its deep lessons. While studying these lessons I worked out the enclosed article on "Humility," which I thought you might care to read. Thanking you again and again for the benefits I have gained from your work and your example, I am

Yours in truth and love,

JOHN E. FELLERS.

[Mr. Fellers' article, referred to above, will be found on page 451 of this issue.—EDITOR.]

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THE LECTURES.

FARGO, N. DAK.

Judge William G. Ewing lectured on Christian Science at the Fargo Opera House Jan. 8. He was introduced by Hon. George E. Perley, who said:

In these days of startling innovations, of rapid and wonderful progress in science, art, invention, and discovery, when thought is in a state of upheaval and transition, when old theories, beliefs, and creeds, accepted for centuries perhaps, are being examined and tested, perhaps disproved and thrown aside; when men are sometimes wildly asking what are the fundamentals of religious belief; there has flashed across the sky a seemingly strange and unheard-of doctrine, which asserts among other things, that our God is one who not only pardons our iniquities, but heals our diseases. There is nothing strange or new about this to any one who has studied the Bible at all, for it was freely asserted and practised by Jesus, and after him by his disciples; it was known and practised in the early Church, and the prophets and poets of the old dispensation evidently well understood it. But the power to heal the sick having departed, mankind has assumed for centuries that it was of a transitory nature only, given for a special purpose, to fix the attention of men on Jesus as the Messiah, and as a proof of his divine mission, and to bring his message to the world, though it was itself no part of that message. We shall have to give up, we are giving up, that theory as illogical, unreasonable, and plainly contrary to demonstrated facts, for the world is too full of undisputed evidence to the contrary. For my part, I regret most of all that this blessed truth could not have been given to the world through the Church universal, that it was found necessary to organize in a little corner of the earth the Christian Science Church to promulgate this glorious fact. What rancor and bitterness and ridicule and unkind words and thoughts might have been spared, if Christianity had only understood its heritage.

I speak to-night not as a Scientist, but rather as a member of an orthodox church; I speak as a believer in Truth and a friend of Truth, and I ask myself and you what should be my attitude and yours toward this new religion which has to a considerable degree turned the world upside down. That it is contrary to my previous habit of mind is not decisive, for I may be wrong. It is surely only sane and fair for me to apply two practical tests to this or any other doctrine seeking recognition. First, What kind of spirit do its devotees possess? Second, What are the results of the movement? I find here first, a body of men and women rather remarkably healthy and happy; many of them say they were great sufferers from physical disease and have been cured by divine Love, and so far as my knowledge and investigation go, I find they tell the truth; they look on the bright side of life, and they seem to make realization of the Divine immanence a part of their daily experience, even in very small matters. They talk about God, not irreverently, but still with an attitude of mind far removed from awe; their practical faith in His promises almost takes away my breath; they seem to possess in an unusual degree those Christian graces which St. Paul talks so much about,—meekness, gentleness, self-restraint, faith, hope, and love; not depreciating the joys of heaven to the soul after death, they still look for heaven here and now; they are good neighbors and friends, and make the world better for having lived in it.

What about the results of such living? Why, to ask the question is to answer it. The natural, inevitable tendency of such a spirit is manward and Godward, is upward and onward, for better men and women, better government, better social conditions. Then why seek to oppose such a faith, whose works are only for the good of mankind? Rather let us say, Here's my hand and my heart for all the good we can do in the world.

Correspondence.

POLO, ILL.

Thursday night, Jan. 17, Bicknell Young delivered a lecture to an appreciative audience at the Opera House. He was introduced by M. M. Trumbaur, a banker of Polo, who said in part:—

During the last two decades many of our most faithful and intelligent church workers have severed old and cherished ties in order to cast their lot with that earnest band whose views are under consideration to-night. When we think of the various interests affected by this movement, we need not be surprised that it has called out some opposition; but let us hope that a better day is dawning, and that the time is at hand when no sincere follower of Christ, no child of God who constantly and prayerfully studies His Word for light and guidance, shall meet with the ridicule and censure which have so often been the portion of Christian Scientists.

Many of us who have seen the measure of their unselfish work have been forced to admit that we might do well to emulate their zeal and faithfulness, their constant striving to overcome sin and alleviate distress, and their daily endeavor to fulfil a solemn pledge, "to strive, watch, and pray for that Mind to be in us which was also in Christ Jesus; to love one another; and to be meek, merciful, just, and pure" (Science and Health, p. 497). Is it to be wondered at that fair-minded people ask, For which of these works do men stone them? True, many of us differ with them in point of belief, but should not these minor questions of opinion be disregarded, when we remember that the great vital essentials are held and practised by us all?

We are pointed by the Revelator to the twelve pearly gates of the golden city, flinging out, as it were, to the four corners of the earth a blessed invitation to that "multitude, which no man could number," many of whom seem to be journeying by paths widely separated, but who, along these converging lines, shall at last be joined together in one "innumerable company" around the throne. As we think of these things may the spirit of heaven's own broadness descend upon us, and may we approach this hour with friendly hearts and open minds, while an able member of the Christian Science Board of Lectureship, Bicknell Young, shall address us.

Correspondence.

CLEVELAND, O.

Rev. Arthur Reeves Vosburgh delivered a lecture at Gray's Armory yesterday afternoon [Jan. 27] to a large audience. Mr. Vosburgh said in part,—

When such a movement as Christian Science should come into the world it was inevitable that there should be a divinely ordained one to reveal and lead the way; and because it is inevitable that the knowledge which is divine power shall come in gentleness, beauty, purity, and light, it was in the native order of the divine fitness of things that this one should be a woman. It is a matter of common knowledge that Mary Baker Eddy is the Discoverer of Christian Science, and that this discovery came about through her own healing—a healing that came through the touch of Divine power, when human resources could offer neither help nor hope.—*Cleveland Plain Dealer.*

Every follower of Christ must represent his religion purely, loftily, impressively, before that multitude of Bible readers whose only Bible is the Christian.

T. L. CUYLER.

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TESTIMONIES OF HEALING.

About three years ago I was led to investigate the teachings of Christian Science. As at the close of day a child weary of play discards its toys, and turning from them stretches forth its arms towards a loving parent, to be eagerly enfolded in her tender embrace and soothed to rest, so did I, a child of larger growth, forsake that which had hitherto seemed so pleasure-giving, so attractive, so alluring; and failing to find in human love that for which I craved, I turned with arms outstretched to my heavenly "Father-Mother God," yearning to be but understood and loved. Completely heart-broken and heavily laden, as it seemed, I went to Him who is always saying, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." It was at this time, when existence seemed unendurable, while vainly seeking among the hideous jumble of entangled thoughts to find some sort of solution to the apparently unsolvable problem of mortal existence, its mysteries, the undefinableness of everything, visible or otherwise, that a prayer escaped me for deliverance from it all. To whom or what I prayed I knew not, for what God was, or my relationship to Him, I had no idea—that was part of the mystery. Still I prayed, trusting that from some unknown source a response might return; wondering indeed if the prayers of the unrighteous were of any avail, or ever reached their destination, which one might sometimes be inclined to doubt. Thus I continued, wrestling with conflicting feelings and emotions, knowing no way out of the turmoil, seeing no light in the darkness, feeling only too conscious of my incapacity to cope with the unseen enemy, this power seemingly so destructive to my happiness. In doubt, perplexity, and a state of mind so completely wretched, I was only too willing to try anything which might be likely to prove effectual in bringing about a more happy condition of thought, explain away my doubts, and solve the problems which seemed for so long to have baffled the efforts of all seekers after truth.

At this point Christian Science was brought to my notice, and at the request of a student of this Science I turned my thought in this direction and read a copy of "Science and Health with Key to the Scriptures" which was loaned me. This wonderful book, together with other Christian Science literature, and the Bible, I have been studying ever since. I never have doubted that this was the divine truth I had been seeking, which had come to me in the hour of my greatest need, in answer to my prayer, and if ever I doubted the efficacy of prayer before, I have never done so since. With the new understanding that has come to me through Christian Science, of what prayer really is, and does for one, I begin to know and realize what it means to pray aright, and "with signs following" to demonstrate, in however small a scale or humble a way, the power of Truth and Love to remove every form of error that would obstruct and impede one's progress and access to God. One learns, too, how through this right method of prayer it is possible to "pray without ceasing." Here truly I found direction, and a means by which to extricate myself and others from all difficulties, mental, moral, or physical, —an exit, not through death, but through Life and a right understanding of God. It is for the knowledge and understanding that have come to me through the study of this text-book, for a renewed desire once again to open the Bible, which hitherto had seemed inexplicable and full of contradictions, but which I now read with fresh interest and purpose, and above and beyond all for the spiritual uplifting that has come to me through the inspired pages of Mrs. Eddy's works, that I wish to express my heartfelt thanks, that it has led me to speak of how I sought the truth and to tell others where to find it. Tired and weary, I reached forth to Him who, being the all-knowing, all-hearing Mind, seeth the needs of His children and in due season supplieth them. When all else failed, I was led to realize the allness of His presence, and to know that the arms of everlasting Love are around me, protecting and shielding from all harm. "The eternal God is thy refuge, and underneath are the everlasting arms: and he shall thrust out the enemy from before thee; and shall say, Destroy them;" so, when sad thoughts tempt me, I turn afresh to Him who wipes away "all tears" from our eyes, knowing the time cometh and is now being ushered in when "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

Words being inadequate by which to express my love and gratitude to our beloved Leader for the good that has come to me through this wonderful revelation of Truth, it will be my earnest, prayerful desire to become more filled with Truth and Love, and so be able to demonstrate by deeds, by leading a consistent life, all that which I know to be true. I have but just started, and I have stumbled oft, but with renewed strength I press forward, and hope some day to become more worthy to be called a Christian Scientist.—DOROTHY ESCOMBE, London, England.

Thirty-three years ago, while teaching vocal music, I was supposed to have overworked the vocal organs, and by taking cold I contracted a throat trouble, culminating in an abnormal growth which at one time so obstructed the throat that I was unable to swallow food. I had medical treatment, but received little or no benefit. While a soldier in the Civil War I had also contracted stomach and bowel troubles, for which I consulted several doctors, but the medicine I took had no effect. When I was examined for a pension the doctors discovered that I had heart trouble, besides rheumatic trouble. I then moved to South Bend, Ind., where for one year I doctored with three different physicians, one of them, who was a throat specialist, advising me to go to a different climate; but I grew worse right along.

In this extremity I was advised by a neighbor to try Christian Science, and in January, 1899, I went to see a practitioner, and took my first treatment. I felt the good effects before I left the house, and from that day I could eat anything I wished with no bad results. At the end of the week the practitioner suspended treatment, advising me to help myself by reading the Christian Science text-book. During this first week I was enabled to walk about five miles in the country, in deep snow, running the last mile and a half to catch a train, whereas previous to this I could not walk as many blocks without the greatest difficulty. At the end of six weeks my throat was healed in a most peculiar manner. It was in the nature of a surgical operation, performed by the power of Truth. One morning, after having felt more discomfort than usual, I felt impelled to clear my throat, and what seemed a piece of solid matter was expelled with great force, but painlessly. Thus an obstruction of over thirty-three years' standing was completely removed, and I can now sing as if I had never had any trouble with my throat. My eyesight, which had become very dim, was restored the first day so that I could see to read the finest print. I have also been entirely freed from the catarrhal trouble. The healing seemed to manifest itself all at once by a clearing and expulsion that was very marked, and there was no return of the trouble. Later on I took a few treatments from time to time, until I was perfectly well. I gained in flesh so that I weighed more than ever before, and am now robust and hearty, and able to do the heaviest kind of labor.

With my healing there came such a wave of gratitude, and a longing to give to others "the true Light, which lighteth every man that cometh into the world," that I cannot express it in words. It is my whole desire to spread the gospel of Truth, and to show in works as well as in

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words the gratitude I have to God, and to our revered Leader, for the means that have brought Christian Science to me.—NATHANIEL SHAFFSTALL, Mishawaka, Ind.

My gratitude for Christian Science cannot be expressed in words. From childhood I had a disease which was said to be hereditary. All was done for me that could be done by *materia medica*, but I was not healed until six years ago, and then it was by Christian Science. I was also healed of catarrhal and female trouble, and of a fever. I had had five different physicians. The last one employed said that an operation was needed, but I have been healed of all those diseases through Christian Science, for which I am thankful to God, and to Mrs. Eddy, our beloved Leader.

MRS. HARRIETT M. PRINCLER, Greensburg, Pa.

It has long been in my thought to say a word of gratitude for what Christian Science has done for me. For three years I was an invalid, afflicted with what my family physician and three specialists diagnosed as a severe case of throat, lung, and stomach trouble. I had undergone an operation for catarrhal trouble in a severe form, and my throat was in a very bad condition. I could neither sleep nor eat without terrible suffering. Every doctor whom I consulted would give me the same answer,—that he could not cure me, but only help me temporarily. When I had given up in despair, a very dear friend, on hearing of my condition, asked me to try Christian Science, as she had been healed by it of a severe ailment. I decided that if she had been healed there might be a chance for me, and my husband took me to a practitioner. After the first treatment I was able to eat a hearty dinner of solid food, and never felt the least discomfort from so doing. I went home feeling like a new creature. I continued the treatment for three weeks, and was entirely healed,—a well woman!

It is now over five years since I was healed and I can say there is not a single trace of the old disease. Since I was healed I have had many experiences, both for myself and in my family, which have proved the power of Truth. I can now do all the work for a family of six. I wish to express my gratitude to our dear Leader for the good she has done, not only to me and mine but to all mankind. I am still more grateful for the spiritual uplifting, and the understanding of how to live aright, than even for the bodily healing. Each demonstration, whether over sin or disease, brings a sweet sense of divine Love. I am thankful for Science and Health and for the periodicals, through which our Leader has given this truth to the world, that all may follow more closely in the footsteps of the Master.

MRS. MAGGIE N. BOYER, Pass Christian, Miss.

In March, 1900, when all medical help had failed and the last doctor had left me, having done all he could to relieve my suffering, I came to Christian Science for help. From infancy I had had constant stomach trouble, and as I grew older it continued, in spite of my being under a doctor's care the most of the time. At twenty I was practically an invalid, suffering from heart and spinal trouble, in addition to the other. The pain was so intense at times that I was delirious, but the doctors were powerless to help me. I was sent to California, to see if a change of climate would be of any benefit, but after spending a year and a half there, I returned to Brandon, if anything worse. During the time I was in California I consulted three doctors, who all said they could give me no hope of ever being well. About this time some one sent us some Christian Science literature, including a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy. After reading this for some time, I decided to take treatment. I was treated at first for eleven weeks, and after that for a week or two at various times for three years, when all the old troubles had entirely disappeared and I was perfectly well. I am now able to do my part in the housework, and feel so glad that I can be of some use. The first two weeks' treatment in Christian Science brought me out of bed and I was able to eat what I wanted and could walk around. Before taking treatment I had been too weak to walk and had to be carried when I was able to be up at all. Words can never express my gratitude for all Christian Science has done for me and for our family. I shall never forget the kindness and patience shown to me when I applied for help, and will endeavor to show my thankfulness by trying to live the truth as we are taught it in Christian Science.

ISABEL MAY WALKER, Brandon, Canada.

After several years of suffering with throat and lung trouble, which was pronounced serious by physicians, and after using all the material remedies offered to me by them and by friends, I was told that it was necessary to have a change of climate. I was then located in Indiana, but I sacrificed my business and everything, and went to Phoenix, Arizona, for my health. We rented a house from people who were Christian Scientists, and after a short acquaintance they began to supply us with Science literature; then we were invited to attend the church services, which we did gladly. After a short investigation of Christian Science, I concluded to first try it for the tobacco habit. I had been an inveterate user of the weed for about eighteen years, and had tried to give it up several times, but without success. I took three treatments from a practitioner, which not only cured me of this habit, but also cured me of my throat and lung trouble. This was about three years ago, and I have never had any return of it. I have gained about thirty-five pounds in weight. I also wish to state that my wife was cured of serious ailments, after having failed to find relief through material means, including several operations. My sense of gratitude goes out to God, and to our Leader, Mrs. Eddy, through whose discovery and teaching this great blessing has come to us. I wish to show how grateful I am by trying to live the teachings of Christ Jesus, as made practical in Christian Science.

E. ARONSTEIN, Fort Worth, Tex.

Nov. 5, 1888, was a memorable day in my experience, for it was at that time that I found God, Life, and health and peace. Previous to that time I had for nearly twenty-five years been a partial invalid,—for months at a time confined to my bed, then for weeks a struggle against weakness,—and during the entire period I was able to perform only the lightest household duties. I will here state that early in my life a great sorrow had come to me, and its pall had shadowed and darkened my otherwise sunny nature and happy home. At the beginning of my illness the physician who was summoned was a dear friend of the family, and I feel sure he did all he could to cure me. According to his diagnosis mine was a case of extreme prostration of the nervous system, and one day when he left the house he told a friend that I would not be alive in half an hour. In a few days, however, I grew stronger, and four months after he was first called I was able to leave my bed and walk about the room. During the summer this kind physician died, and my hope of ever regaining my health died also. Another doctor was called, who attended me for more than a year, but as there was little or no improvement he gave up the case as hopeless.

About this time my beloved father died, after a brief illness. I was a member of an orthodox church at this time, and its creed taught me that this dear father, loving and beloved, an honorable citizen, a kind neighbor, and a faithful friend, was banished forever from the presence of God; that he was beyond hope because he had never

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made a public profession of religion or subscribed to the creed of any church. I was prostrated with grief, and in my sorrow and physical suffering I often prayed most earnestly that I, too, might go to be with him, and at least share his lonely banishment from hope and God. As the years passed slowly by, ministers of my chosen church exhorted me to be patient under these afflictions, because God had sent them to me for a wise purpose. Outwardly I tried to be calm, but inwardly I rebelled, and could not see in these things either love or justice. As time went on, one physician after another was called, no two agreeing as to the nature or location of the disease. One called it a form of lung trouble, with heart complications, and remedies were used which only added to my suffering and brought neither health nor hope of recovery. Failing to effect a cure, this physician also abandoned the case as altogether hopeless. As the need seemed great, another doctor was called, and after a careful examination he said the whole cause of the difficulty was spinal, and I was subjected to added torture, but without its affording any permanent relief.

Nearly twenty-five years had now passed in the vain effort to regain my health, and all hope had fled. Nine different physicians had attended me, and for their care and kindness I have always been sincerely grateful; much money had been spent, but the conditions were continually growing more and more hopeless. I was at this time advised to go to Colorado. The change seemed to benefit me for a while, but the old conditions returned, with most distressing complications. I had abandoned all hope of ever being any better, and often prayed for death, feeling that it would afford the only relief. In this condition Christian Science found me. The practitioner to whom I applied told me that God never sends sickness, and explained the relation of mental conditions to the physical. This thought was new to me, and I began to wonder if my mental state could account for all this bodily suffering. The practitioner also assured me that no one is or can be finally lost; that there is still an opportunity to gain heaven beyond the grave, just the same as there is here; that God is Love, always. This was a revelation. Could it be really true? A new world had opened up before me. I had found God, a God of Love. He was near, He was present, and I was His child, inseparably His. So were all the dear ones who had gone before. My whole thought of earthly existence and heaven and God was changed; God had become to me a real, living presence. How my heart melted with a deep, abiding, indescribable sense of love to the God I had not before understood. I was healed,—made every whit whole.

More than sixteen years have passed since that time, and the old conditions of pain and suffering have never returned. From that moment and forever my whole life and energies have been and shall be devoted to the work of trying to point out to others the wonderful healing truth which makes free, and the Love that has nothing unlike Himself to send His child. It has been my happy privilege to be able to help others, and I have witnessed the illusions of disease and sin in their myriad forms flee before the light of Life and Truth and Love.

I herewith express my heartfelt gratitude to God, and to Mrs. Eddy, His approved messenger to this age, through whom has been so clearly revealed to mortals this living truth that heals and blesses and saves.

MRS. LOVINA S. CARPENTER, Glenwood Springs, Col.

I desire to tell of the great benefit I have received from Christian Science. For many months I had suffered with rheumatic trouble, and for ten months was unable to do a day's work. Almost everything I could hear of in the medical line had been tried, but it was of no avail. At last I was advised to try Christian Science, and thanks to the kind help given me, and the reading of Science and Health, I am now able to work as before. I am pleased to have others know of the great truth of Science, and the benefit to be derived therefrom.

CHARLES ENGLER, West Jordan, Utah.

Prior to last August I knew little or nothing about Christian Science. At that time I had for many months been suffering from serious stomach troubles. This brought on nervous ailments and day by day I was getting in a more serious condition. It was almost impossible for me to eat or sleep, and I was living mostly on stimulants. The medicine given me by doctors only seemed to increase my misery; many nights I walked the streets, being unable to sleep or to be confined in a room. My business took me to New York, and while there, by chance as it seemed, I called on a friend who is a Scientist. When my friend saw my condition she told me about Christian Science. I called again, and she persuaded me to attend service with her on the following day. This was a trying ordeal in my nervous condition, but I was benefited by the service for I was able to sleep that night. The next day I went to a practitioner, and in three or four treatments I was perfectly cured of all my stomach and nervous troubles, and also completely healed of double hernia of fifteen years' standing. For these demonstrations of healing I thank God, and I shall always be thankful to our dear Leader, Mrs. Eddy, for bringing to light this wonderful truth.—F. J. CHAPMAN, Atlanta, Ga.

For fifteen years I had been a sufferer from what the specialists called a serious throat trouble, which was growing worse as the years went by. I had spent a small fortune on operations, etc., until a famous specialist told me to waste no more money on medical treatment, as the only relief that could come to me would be from complete rest during the attacks. As I was solely dependent on my voice for my livelihood, the outlook seemed very dreadful to me. When Christian Science found me I was sick with discouragement and fear. I shall never forget my first visit to a Christian Science practitioner, and especially her reading and explanation of the 91st Psalm. Never had I heard anything so beautiful, and I left after my first treatment with a great sense of peace and joy.

For years my first thought in the morning had been anxiety as to the condition of my throat, and I continued in this fear until I learned from our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, that Mind is the source of all action; then the awful fear left me and I was thoroughly healed, not only of the throat trouble, but also of other ailments from which I had suffered since childhood. For the past four years we have not used any material remedies in our family. My son was kicked in the abdomen by a horse one afternoon, but was able to go fishing the next morning, and later was healed of a well-developed attack of lung trouble in one night, going to school as usual the next morning. One day my face and arms were scalded with boiling water, and the healing was almost instantaneous. I was able to go out within an hour with scarcely a mark on my face.

I cannot express my gratitude to God, and to our dear Leader, who has taught us how to demonstrate this wonderful healing truth. I am most grateful for the understanding of how to uncover error in my own con-

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sciousness and cast it out, knowing that God alone does heal us of all our sickness and sin.

ADA PALMER WALKER-HUBERT, Bellingham, Wash.

[Translated from the German.]

As I had been ill for several years, I decided two years ago to consult a physician, who diagnosed the case as kidney and liver trouble. I was also suffering from a weak heart. Although I followed his advice faithfully, yet I found no relief. Then I heard of Christian Science through a friend who had been healed of a severe trouble, whereupon I attended the meetings and took treatment. After the first I felt a sense of relief, and in four treatments I was completely healed and began to be a different woman. I have also been healed of throat trouble. I cannot thank God enough, and our Leader, Mrs. Eddy, who has brought us into the path of Truth.

FRAU AUGUSTA BOEHME, geb. Wittenberg, Berlin, Ger.

Sitting in my room watching the beautiful sunset, I cannot help feeling grateful to God, and to our Leader for Christian Science. It found me, about ten years ago, in a very nervous condition. I could go nowhere alone, and was watched night and day for fear that I might harm myself. Some friends advised Christian Science, and I tried it. It seemed as though the dear practitioner must have had quite a struggle with my case, but never did she falter. Lovingly she helped me to see that God, good, is the only power, and an ever-present help in time of need. My earnest desire is to live nearer to God every day, that I may be able to do His work when I am called upon. I wish to express my love and gratitude to Mrs. Eddy for her loving labors in giving this truth to the world.—E. E. DAVISON, Cambridge, Mass.

During the summer of 1897, while in the country, I injured my finger severely. I retired early that night, but could not sleep as the finger and indeed the whole arm became very painful. A piece of wood was so firmly embedded in the flesh that I could not get it out. Just then a neighbor passed my window, and seeing the light spoke to me. I told her of my trouble, and she said she would help me. I think she had scarcely reached her room before the splinter was out of my finger. I went to bed and slept all night. The following day I was told not to look at the finger, and I did not—I had forgotten all about it. About eight o'clock the next evening I was filled with astonishment and awe to see that every trace of the injury was gone. Another time, during the same year, I injured another finger severely. I bound it up, and asked for help, as it seemed quite painful. In less than an hour afterwards I found that the healing had already taken place. These demonstrations were made by one who was earnestly studying Science and Health by Mrs. Eddy. I could never tell one half of what this truth has been to me. I only wish every one would try it.

ANNIE DANKS, San Diego, Cal.

Sixteen years ago I became interested in Christian Science through the healing of my mother. I did not, however, wish to place my confidence in any religion too soon, lest I might find it lacking and make a shipwreck of my faith, so I first studied the New Testament and then Science and Health, and became sure that no logic could disprove them. They bring that peace which passes understanding and that sense of God, good, which feeds "the famished affections" (Science and Health, p. 17). This truth immediately became of help to me in every branch of my business affairs, and gained me the first word of commendation from my employers. Later I was taken with a serious form of lung trouble, and for seven days was without food and for the most part unconscious, but at the end of that time the healing was truly wonderful. I have valued this experience, as it taught me many things. We all may learn from our struggles as well as from our victories, but if we have no battles we shall have no victories. Experience teaches us the mental process by which we become sick or sinful, and also how to guard against these thoughts and become well and happy, thus proving Christian Science an exact science. It has healed thousands, and prevented even more disease than it has healed. Paul tells us, "Prove all things; hold fast that which is good," and blessed is he who through the knowledge gained from Mrs. Eddy's teaching rejects evil without trying it at all. She has proved to us the value of man's long-forgotten inheritance, and God has blessed her for so doing.

CORNELIUS J. RANNEY, Cleveland, O.

At one time I was greatly prejudiced against Christian Science; in fact, I was so stubborn that I would not give it a thorough investigation, although I had ample opportunity to do so; but when sickness and disease had seemingly destroyed my once rugged constitution, and when I had been confined to the bed for over three months, racked with such pain and suffering that many times I longed to die, then I was ready to accept Christian Science. I had prayed, or tried to pray, for health and strength, if only to be spared to take care of my family, for I had read in the Word of God that what we ask, believing, we shall receive; but I denied my own faith in the power of God to heal the sick, by employing physicians and using remedies prepared by mortal man. Finally the doctors said they could do no more for me, and I came home none the better for all their skill. It was then I turned to Christian Science as a last resort, and thereby I have found the true and living God. I know He has done for me what mortal man failed to do and could not do. I praise His holy name for what He has done for me, and I wish to add my heartfelt gratitude to Mrs. Eddy, the one who has been the Wayshower in this age to the true God.

RAY D. BATES, Sedro-Woolley, Wash.

[Written for the *Sentinel*.]

"THY WILL, NOT MINE."

W. PETCH.

IN Thy pure sight, O wondrous eyes of God,
Naught but the perfect thought is ever seen;
For every serpent-fear, behold, a rod!
On which the erring human sense may lean.

No life have I, but consciousness of Thee,—
Of deathless Love that ever must increase;
No time I count, for present and to be
But blend into one perfect day of peace!

No work I do, but all that's done is Thine;
No love I give, but first 'twas given to me;
No strength I lack, for I find strength divine
And rest in every step I take with Thee!

So may I learn to know each thought aright,
As God—our Mother—gives them radiant birth,
Till Life stills death, till day outshines the night
And Love interprets heaven to all the earth!

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FROM OUR EXCHANGES.

[Amory H. Bradford in *The New York Observer.*]

At a conference between English laborers and English clergymen, the spokesman of the laborers said: "The clergy are honest and hard working on their own lines, but we want them to take a new line. We are in the presence of a social breakdown, and I say that as matters stand, for practical purposes to me and my duty in everyday life, the bulk of the clergy of all denominations are of the least possible use in the world to me and mine." Thoughtful artisans are more concerned with social than with metaphysical problems. They do not believe in any religion which does not aim at the betterment of the present conditions of wage-earners. The wails of their fellows ring in their ears. The cry of to-day drowns all voices that speak of to-morrow. The present hell gives no promise of a future heaven. "What will make life worth living for us?" A rational answer to that question thoughtful men will go anywhere to hear. The churches have that answer in the teachings of Jesus, and they should give it clearly and without fear or favor.

[William Jennings Bryan in *The Commoner.*]

Christ has given us a platform more fundamental than any political party has ever written. We are interested in platforms; we attend conventions, sometimes traveling long distances; we have wordy wars over the phraseology of various planks and then we wage earnest campaigns to secure the endorsement of these platforms at the polls. But the platform given to the world by the Nazarene is more far-reaching and more comprehensive than any platform ever written by the convention of any party in any country. When he condensed into one commandment those of the ten which relate to man's duty toward his fellows, and enjoined upon us the rule, Thou shalt love thy neighbor as thyself, he presented a plan for the solution of all the problems that now vex society or may hereafter arise. Other remedies may palliate or postpone the day of settlement, but this is all-sufficient and the reconciliation which it effects is a permanent one.

[*The Universalist Leader.*]

There is nothing better for a man in the midst of the storm and stress of life than to once again reconquer for himself and the world the old, fine faith in the captain of our salvation which, as often as it revives in man, brings with it a glimpse of all that lies ahead of us in that history which has for its problem the realization in all of what was a sublime fact in one man's soul. For it is the true Christian faith that what God is doing with each one of us is leading us by paths, however smooth or rough, to that consciousness of himself and His love which in Jesus is the light of the world.

[*The Examiner.*]

The man who strives to pattern his life after the life of Jesus will often find himself in antagonism to the ways of the world. The customs of society, the methods of conducting business, the moral standards of living will not infrequently, like Apollyon in the Valley of Humiliation, "straddle quite across the whole breadth of the way," and demand a fight for free passage. But such a man will have the inexpressible joy of an approving conscience, and, if he persevere, will come off "more than conqueror" at last.

[*The Congregationalist.*]

Moral standards are constantly changing. But the motive which God and man's conscience approves abides forever the same. And where love is the ruling motive the moral standards of each age will be higher than those of the age before it.

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"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

Vol. IX. No. 27



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BOSTON, MARCH 2, 1907

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ITEMS OF INTEREST.

National.

Active and extensive work of preparation is being done by the Committee of Arangements for the National Peace Congress to be held in New York in April, which will be the greatest national demonstration in behalf of international arbitration and peace which this country has ever seen. Two national arbitration conferences have already been held, both of them in Washington, the first in April, 1896, and the second in January, 1904. The coming Congress will be wider in scope than either of these and will include in its program not only arbitration, but most or all the great subjects with which the international peace movement deals. The purpose of the New York Congress is to promote the development and expression of American public sentiment in support of the subjects which have been suggested for the program of the second Hague Conference.

The committee of the thirty-five insurance companies which acted in unison in settling their San Francisco losses by fire and earthquake, has made public the list of the net losses by the disaster. The estimated sound value of the destroyed or damaged property insured by two hundred and thirty-three companies in San Francisco was $315,000,000, on which there was a net insurance loss of $180,000,000, covered by one hundred and two thousand policies. The gross loss of all kinds by the disaster is estimated by the committee at $1,000,000,000. The thirty-five companies in their settlements handled forty-two thousand and seventy-seven claims.

It is probable that the appropriations of this session of Congress will exceed by $100,000,000 the appropriations of any other Congress in the history of the country. The expenditures have now grown until, if they are as large next year as this, a "two billion dollar Congress" will be at hand. Scarcely an appropriation bill has been passed by the House that has not exceeded in amount any bill of a similar nature ever passed by that body. In addition the members have voted an increase in their salaries of fifty per cent, have passed a big river and harbor bill, have added $15,000,000 to the annual pension roll, and have authorized $200,000,000 worth of battleships.

The Federal Grand Jury at New York has indicted the Great Northern Railway Company on a charge of violating the Elkins Act by paying rebates to the traffic agent of the American Sugar Refining Company. There are two counts, alleging the payment in all of $14,599 in May and June, 1905.

The House Committee on Interstate and Foreign Commerce for the lighthouse establishment has reported a bill aggregating $1,640,000.

Foreign.

Bolivia recommends that the seventeen republics of Latin America should combine for defensive purposes. This recommendation is said to have found favor with the Mexican Government. It is estimated that, should such an alliance be arranged, the combined fleets of the four nations with the largest naval equipment would furnish an armada of more than two hundred vessels, with approximately fifteen hundred cannon. Added to this would be the fleets of the other thirteen republics, the whole making an efficient fighting force. Brazil, by 1909, will have eighty-six vessels with a total displacement of 110,479 tons, while her present strength is only fifty-five vessels, with a total displacement of 38,161 tons. Peru is preparing six fighting vessels of 18,250 tons displacement, with one hundred and twenty pieces of artillery. Chile now has thirty-seven vessels, with a displacement of 60,389 tons and four hundred and twenty-two pieces of artillery; Argentine has forty-one vessels, with a displacement of 77,657 tons and five hundred and forty-four firing-pieces.

News from Sven Anders Hedin, the Swedish traveler, who last year started from Chinese Turkestan on a journey of exploration to Tibet, has reached Calcutta. When he sent off his courier Hedin had already explored eight hundred and forty miles of unknown country, and said he hoped to reach the monastic city of Shigatse, one hundred and thirty miles from Lhasa, at the end of February. The geographical and geodetic results of the expedition are already exceptionally rich. He discovered many unknown mountain ranges, rivers, and gold-fields, and traveled eighty-four days in the solitude of an arctic winter, not meeting a single Tibetan. "The journey," he says, "is the most wonderful I have made in Asia in my twenty-two years of travels."

A hitherto unknown portrait of Shakespeare has been discovered in a village inn at Winston, near Darlington, England. It is a panel portrait, framed in oak, representing the poet when he was about twenty-eight years old. Two sisters of the inn-keeper, who is named Ludgate, say the portrait has been in possession of their family hundreds of years, for which alone it was valued. An art lover advised Ludgate to have it valued. It was sent to Christie of London, who declared that it was the earliest portrait of Shakespeare extant. It is said that he estimates its value at about $20,000.

The Secretary of the Public Health Committee of London says that the total amount of foodstuffs that reach London yearly is between 2,500,000 and 3,000,000 tons, of which rather more than two-thirds arrives by water and less than one-third by rail. Three-fifths of the whole quantity is consumed by the Londoners, the remainder merely passing through in the course of transit elsewhere. The shipments include 1,000,000 tons of meat, fish, milk, butter, eggs, lard, etc.; 500,000 tons of fruit and vegetables, including sugar and preserved fruits, and 1,400,000 tons of grain and flour.

The Italian Government issued instructions that the directors of all schools explain to their students on Washington's Birthday the meaning and importance of the celebration of this day in the United States. The instructions close with these words: "All civilized countries must aspire to peace as their supreme aim."

The first overland mail from Berlin to the Far East since the outbreak of the war between Japan and Russia left Berlin Feb. 15, *via* Vladivostock for Shanghai, which city is expected to be reached in twenty-one days.

Industrial and Commercial.

The ice harvest in Maine, which is practically completed, amounts to about 650,000 tons. About 400,000 tons was taken from the Kennebec River and 92,000 from the Penobscot River. The remainder was from ponds near shipping points. The total is about twice as large as the average amount cut in the past six or seven years. The average cut on the Kennebec River has been 200,000 tons. When the ice was gathered by local concerns the houses often were filled to their capacity, which was 1,000,000 tons. Since then a number of the buildings have been burned, so that the present capacity on the Kennebec River is about 500,000 tons.

An enterprise is about to be started on the westward side of Curtis Bay, near Baltimore, Md., which proposes to convert Texas crude petroleum into asphalt products. The plant occupies about twelve acres, on which have been constructed a number of storage tanks to take care of the oil, which will come by tank steamers. The company is to manufacture paving blocks, asphalt, water tubing, electrical insulation, roofing and felts, rubber paints, varnishes, and a variety of other products.

An advance in wages, effective March 1, that will directly affect twenty-one thousand men and mean the paying out annually in the Connellsville (Pa.) region of nearly $1,500,000 more than hitherto, has been announced by the H. C. Frick Coke Company. The advance will, it is said, be followed by every other coke company in the Connellsville, Lower Connellsville, and Greensburg regions, and over sixty thousand workmen will be benefited.

Articles have been filed with the Secretary of State of New Jersey incorporating the Mexican Petroleum Company, the object of which is to develop oil fields in Mexico. The authorized capital is $50,000,000.

General.

Inspector Lefebre of the Egyptian Department of Antiquities has unearthed a large number of leaves of papyrus of the Codex Menander, containing over twelve hundred lines. The leaves are not continuous, but there are five hundred lines from each of two plays. Two more plays are represented by smaller quantities. These will enable modern scholars for the first time to form an independent judgment of the style and genius of the famous Greek comic dramatist.

As the result of her mudhook getting afoul of something at the bottom of Hampton Roads recently, a fishing schooner recovered the lost anchor and chain of the Confederate armor-clad Merrimac or Virginia, the last being the name given her by the Confederate Government and under which she fought the famous battle with the Monitor.

The Baldwin Locomotive Works is erecting at the Jamestown Exposition a building of its own, 125 x 225 feet, in which to display its product. The building will cost $100,000 and in it will be displayed a most complete and wonderful array of machinery in the motive power line.

Those who wear seal skin ought to be willing, says *Our Fourfooted Friends*, to hear that in 1896 over sixteen thousand young seals were found dead from starvation on Pribilof Islands, the mothers having been killed at sea while off searching for food for themselves and their young.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

SEEING INVISIBLE THINGS.

M. G. KAINS.

In few fields of thought does interest play so important a role in the progress of the student as in the sciences. Unless the novice possess at least an inclination to become interested, have an incipient or potential interest, as it were, such knowledge as he may acquire through association with other scientists or through compulsion will be superficial and more or less ephemeral, because to him it will lack the vital spark of interest and consequent value. With interest as the basis the student may always be on the *qui vive* to grasp some new truth, catch some new thought, see something previously invisible.

This is particularly well illustrated in the study of plants and the smaller animals such as insects. He who lacks interest may walk miles through fields abloom with flowers and dancing with animal life, but be aware of nothing save grass and such few insects as leap upon him. Even the naturalist, intent upon finding certain kinds of minute plants or animals, may become so oblivious to other kinds as to be almost if not quite unconscious of trees and even large animals. Yet his interest may be so acute and his eye so alert that he can pick out at considerable distances insects, for example, perfectly invisible to the untrained eye through their protective coloring.

This term protective coloring aptly conveys the idea that certain animals, especially insects, so closely resemble their surroundings as to be practically hidden from the untrained searcher; but in a wider sense it conveys the more important idea that the eye which glimpses them in their visible concealment is a trained eye, the ready servant of an interested thought. Nay, further, it shows that this interested thought, as a rule, already holds a more or less clear mental picture of the animal or plant, which becomes manifest the moment this mental picture is brought into the presence of the actual creature; just as a person having a photograph of one he has never seen recognizes the original at sight. The mental picture need not, however, be very definitely outlined in the student's thought. Indeed it is self-evident that such cannot always be the case. No human being knows it all. The essentials are that the student be interested and have an open thought unhampered by preconceived notions, especially those due to erroneous training, so as to be alert to grasp, relate, and translate mental impressions, in order to advance from the known and proved to the unknown. It was such openness of thought that led Newton to the discovery of the law of gravitation, which led Adams in England and Leverrier in France simultaneously but independently to proclaim the existence of the planet Neptune, which neither of them had seen, but which was found by astronomers who followed these scientists' directions. It is such receptivity of thought which has given to the world the vast majority of useful and interesting inventions.

Scientists, inventors, discoverers have all pursued the same thought-journey. Their interest has led them to set aside preconceived notions, accepted statements, and the declarations of skeptics, and to open their mentality to catch, ponder, and test ideas. Though their first trials may have been crude, they profited by their experience, corrected their mistakes, and at last presented the world with the finished product which, invisible to the world, had existed in thought always as a perfect idea. The presentation of such ideas to the world, however, has always demanded proof, proof; and only when there was no gainsaying the testimony has the world accepted the idea, whether expressed as a round world, an American continent, a telephone, or anything else whatsoever. Whereas, through interest, discoverers and inventors have been able to discern things totally invisible to others not similarly interested, the mass of mankind has waited in ignorance until the knowledge, system, invention, or discovery has been presented in tangible form, so that the less receptive thought could grasp and utilize it.

Just as people with untrained mental faculties fail to see protectively colored animals, many fail to grasp the realities of spiritual existence through lack of interest; "for the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse: . . . Professing themselves to be wise, they became fools."

Both before and since the day when Paul wrote this passage to the Romans mankind has manifested the conditions described. They have been content to give tacit assent to any teaching in harmony with appearance rather than actuality, with tradition rather than fact, with superstition rather than truth, with authority rather than proof—in short, with anything and everything easier to accept than to deny and thus be forced to withstand the inertia of popular opinion. In this attitude has been exhibited the lack of interest which characterizes the ignorant, to whom only the physically tangible is real. Spiritual things, even when pointed out by the spiritually enlightened, are invisible to the unspiritually minded, because the only concepts of spiritual things which such people have formed have been after the pattern of the physical—false pictures which of course have no discernible counterpart because of their very nature, falsity. With such physical patterns in thought, these people are always calling: "Shew us the Father, and it sufficeth us." By making such demands they quite ignore or overlook the definitions, "God is Love," and "God is Spirit." No human being ever has or ever will see Love, though its manifestations are evident on all sides. Love is divine Principle, and bespeaks a quality, not an embodiment. The same is true of Spirit, which is a synonym of Love. Wherever the manifestation is, there is the active Principle which all mentally alert can see, irrespective of any physical embodiment.

Love is therefore visible to an interested thought, one alert to see what is invisible to an uninterested thinker. This interested thinker, therefore, who carries a mental picture of a perfect manifestation of Love, can see that

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manifestation where one not so equipped can see nothing lovable. Nay, further, this recognition of the lovable reality, in spite of the unlovable appearance, nullifies and replaces the unlovable with the lovable. That these statements are true is indisputably attested by the results of Christian Science; hosts of people are living witnesses to it. A very large number of these people were not particularly lovable, humanly speaking, when they first turned to Christian Science for help. Indeed, from the basis of mere appearance they were decidedly the reverse; but Christian Science teaches us to distinguish fact from appearance, to replace the false mental picture with the true, and to make that picture so positive that it shall become more or less rapidly manifested in an improved appearance; for as a man "thinketh in his heart, so is he."

Thus these proofs that invisible things can be seen are the signs that Jesus declared would always follow, as a necessary consequence, the practice of his teachings. Any one who will strip himself of bias and with the simple honesty of a child study the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, can prove to himself and for himself, little by little, that invisible things can be seen, and seen clearly.

ENLIGHTENMENT VS. IGNORANCE.

FRANK BELL.

THERE would be less misconception of the Christian Scientist's insistence on the nothingness of all evil if it were understood as being similar to the schoolmaster's attitude toward ignorance. The schoolmaster knows that ignorance is essentially nothing,—a mere lack or negation, which disappears before knowledge,—yet he is profoundly impressed with the importance of rescuing his pupils from its direful effects. The teacher is not accused of inconsistency in devoting his time and effort almost exclusively to the work of eliminating that which he could not recognize as an entity; on the contrary, the world applauds the public educator and accords him a high position among the benefactors of the race.

Although the chief aim of the educator is the overcoming of ignorance, he really has nothing to do with ignorance itself, except constantly to know it as only a negation which wrongfully claims a place in the pupil's consciousness, distorting his concept of facts so as to make him believe the untrue to be true. This attitude of the schoolmaster toward ignorance—not ignoring it, but seeing it for what it claims to be and is not—is essential to his success. From such a view-point he sees clearly that the only remedy for ignorance is to supply the positive knowledge of which it is but the negation or supposititious lack.

A tremendous amount of human effort has been devoted to a systematic campaign against the nothingness of ignorance. Thousands of high-minded men and women have enlisted unreservedly in this cause. Private fortunes and public revenues have been appropriated to the establishment and maintenance of schools, colleges, and universities dedicated to the anti-ignorance crusade. The wonderful mechanism of printing, all the arts and sciences, as well as many other lines of human endeavor, have made common cause against the absence of knowledge; and indispensable to those engaged in all this educational effort has been the realization that despite the seeming prevalence of ignorance and its conspicuous part in the history of mankind, it is unlawful and unnecessary; that it can be blotted out; therefore, that they have a right to resist it,—to strive for and expect its ultimate annihilation.

The world unhesitatingly acknowledges its obligations to the pioneers of secular education, and to the army of men and women who have devoted themselves to the work of the schoolroom, the lecture platform, and the laboratory. One day the world will realize its great debt to that exceptional woman who has presented to humanity the text-book by means of which each individual may learn and prove for himself the nothingness of all other forms and phases of evil as well as the nothingness of ignorance; and that sin and disease will vanish from consciousness as they are stripped of their false pretenses to positive actuality and are discerned in their naked negativeness, devoid of inherent power or essential reality.

THE GOLDEN RULE.

MAUD RICHARDSON.

Therefore all things whatsoever ye would that men should do to you do ye even so to them: for this is the law and the prophets.
MATTHEW, 7:12.

ALL Christians are praying for the kingdom of heaven to come on earth, and for God's will to be done. The coming of God's kingdom and the establishment of peace on earth will appear in proportion as men keep the First Commandment and the Golden Rule.

It is doubtless unanimously believed among Christian people that the living of the First and Second Commandments would dispense with the necessity for the other eight, for it is quite impossible to conceive of any perplexities that would not be settled satisfactorily thereby. There would never be any more war, no need of lawyers, trials, juries, or prisons; there would be no strife between labor and capital; no greed or dishonesty could ever be manifested; no injustice, criticism, or revenge would ever enter into the hearts of men. In fact, the living of these two great and foremost commandments would do away with all that from which mankind now suffers.

Christian Science teaches us how to overcome evil with good, and in so doing we find that we must not allow ourselves to think or say anything of our brother except what we would be willing and glad to have him say or think of us. In this way do we learn to live the "love that takes no account of evil." The Golden Rule should be carried out in our every thought, impulse, and word; and above all others, Christian Scientists should show the world how true Christians love and live. In our business life, our home and church relationships, watchfulness and wisdom of speech should characterize us, that our brother may never be misjudged or condemned by us. Inasmuch as we all have in times past made mistakes, and have afterwards seen, repented of, and corrected them, we should give our brother credit for a kindred disposition. When we are tempted to believe that our brother is harboring any unloving thoughts of us, or any one else, we are crediting him with that which from the standpoint of Christian Science is neither true nor real. How little we may know of his temptations and struggles in overcoming sin. We can lift our own, as well as our brother's burden, only as we judge righteous judgment, and thus only will we help to bring the peace on earth and good will to men so earnestly desired by all.

In "Miscellaneous Writings" by our Leader there are three wonderful admonitive articles,—"Love your Enemies," "Judge Not," and "Taking Offense,"—which will bear frequent reading and study. If these and the Golden Rule were heeded by all Christian Scientists, in thought, word, and deed, surely the kingdom of heaven would seem much nearer each day and hour, and our individual spiritual progress would be unhampered.

THE MATERIAL COUNTERFEIT.

FRANK H. SPRAGUE.

IN the Christian Science text-book our Leader declares that "the visible universe and material man are the poor counterfeits of the invisible universe and spiritual man" (Science and Health, p. 337). It frequently happens in midsummer that very early in the morning our eyes are

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greeted by the spectacle of what appear to be innumerable spider-webs scattered about over the grass. So accustomed are we to the phenomenon, that we are in the habit of alluding to it as if the delicately spun structures themselves were actually visible to the physical eye.

A proper understanding of the situation, however, makes it evident that as a matter of fact they are invisible from our distant point of view, and that the visible impression is occasioned by something quite foreign to the supposed fabric in its composition, viz., a glistening sheet of dewy vapor deposited on the surface of the underlying web, and concealing it from view. Moreover, if we survey the same scene at noonday, after the sun's rays have dissipated the moisture, the webs cannot be detected by the eye. And yet we feel just as assured that they are still there as when the sheen of the extraneous covering attracted our attention and made the objects seem conspicuous. Were we, however, to rely for proof of their presence on the testimony of the physical senses, we would have no warrant for believing them to exist. It is also worthy of remark that without the real object as a basis of manifestation, the illusive appearance would "fall to the ground" for lack of support.

From this illustration we may obtain a suggestion of the distinction, evident to the discerning thought, between the materially conceived phenomenon misnamed man, and the real or spiritual man concerning whose nature the physical senses can give no reliable information. Paul says, "The things which are seen are temporal; but the things which are not seen are eternal." And on page 353 of Science and Health we read that "all things will continue to disappear, until perfection appears and reality is reached."

JOY.

MARTHA E. KILLIE.

It had been one of a succession of rather weary days; material thought seemed to hold sway. An old ailment, and the only one of many which had not yet wholly yielded to the action of Truth, seemed to assert itself persistently. Even the declarations of Truth, whose wondrous power had been proven to me so many times, seemed mechanical and void of results. With a heart yearning for its rightful heritage of light and peace, I was about my daily duties when these words from Isaiah came to me, "I will bring the blind by a way that they knew not." I went to a pile of old *Sentinels* that were stored away, took out a copy at random, and the first article that caught my attention was entitled "Rejoicing." It was just a little experience in the life of one faithful student, woven into a love-message and sent out to cheer and brighten the hopes of thousands of readers, who might forget the Scriptural command, "Rejoice always."

For a brief moment mortal sense seemed to whisper, "How can I rejoice when the shadows seem to hang so heavy? Is joy something to be forced? Should it not be spontaneous? Immediately the words of Jesus came to mind, "Blessed are ye, when men shall revile you, and persecute you, and say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven." Could the loving Saviour bid his followers to "rejoice, and be exceeding glad," under the most trying human conditions, did he not, with his clearer vision, see all about them the ever-present source of joy? Then I remembered the words of James, "My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience." Also Peter's ringing words, "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ." These and many other familiar passages of Scripture came as angel-messages to my thought, until every shadow was dispelled.

Then memory recalled a beautiful demonstration of joy given at one of our testimonial meetings. A young mother told that her two little girls in the evening had complained of illness, that she denied the error, but in the morning they seemed worse, and before noon both were in bed, and unable to speak aloud. All the afternoon she labored faithfully, declaring the truth, but with no apparent result. Toward evening, with a heavy heart, she went to the telephone to ask her teacher for help. She told her how faithfully she had done everything she could. "Everything?" asked the teacher. "Yes, everything." "Have you rejoiced?" "No." "Then rejoice." She went to the piano, which had been silent all day, and began to play and sing the beautiful hymn by Mrs. Eddy, "Shepherd, show me how to go" (Miscellaneous Writings, p. 397). She played and sang the first verse, ending, "I will follow and rejoice all the rugged way," over and over again; and as she did so the shadows melted away and a sense of peace enfolded her. She kept on singing, and soon she heard from the adjoining room a chorus of little voices. The little ones were sitting up in bed and singing with clear, glad voices the hymn so dear to them, which they had learned in Sunday School. Every vestige of the trouble which had all day seemed so real, had melted away; and the young mother learned, as we all must learn, that the seed of truth may be sown in tears or amid clouds of anxiety, but they need the sunlight of joy before they can burst into full fruitage.

Paul wrote to his church at Philippi, "Fulfil ye my joy, that ye be likeminded, having the same love." What a gospel of joy is brought to this age, and to our Church, through the inspiration and the consecrated life of our beloved Leader. Even though as individuals we may seem at times to have no joy of our own, we can lift up our hearts, and fulfil her joy, that we, too, may be like-minded with her,—having the same love for all mankind,—and thus we shall find our joy.

HYMN OF PEACE.

These things shall be! A loftier race
  Than e'er the world hath known shall rise,
With flame of freedom in their souls
  And light of knowledge in their eyes.

They shall be gentle, brave, and strong,
  Not to spill human blood, but dare
All that may plant man's lordship firm
  On earth and fire and sea and air.

Nation with nation, land with land,
  Unarmed shall live as comrades free;
In every heart and brain shall throb
  The pulse of one fraternity.

New arts shall bloom, of loftier mould,
  And mightier music thrill the skies;
And every life shall be a song
  When all the earth is paradise.

There shall be no more sin nor shame,
  And wrath and wrong shall fettered lie;
For man shall be at one with God
  In bonds of firm necessity.

JOHN ADDINGTON SYMONDS.

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SELECTED ARTICLES.

[From the *Lake County* (Minn.) *Advocate*.]

JUSTICE TO MRS. EDDY.

McClure's magazine, which has heretofore taken a front rank among the periodicals of the day on account of its able editorial staff and brilliant special writers, has lost prestige and influence in the eyes of the literary and religious world by its recent publication of a most uncalled-for personal and malignant attack on the Rev. Mary Baker G. Eddy, the able Founder of the Christian Science Church, than whom there is no more refined, cultured, or talented woman in the New England States, and whose life from her childhood days within the borders of the old Granite State has been Christian. It is a matter of profound regret to the many readers of *McClure's* magazine that the publishers should have condescended to dim the luster of its pages with a mass of vituperation and personal abuse which is only fit for the sensational yellow papers of the day.

As a matter of simple justice to the life and good works of Mrs. Eddy we feel it our duty to publish some incontrovertible facts regarding her early life prior to her becoming the Leader of the Christian Science Church—before she became distinguished through the promulgation of her noble teachings for the uplifting of the human race, teachings which are so in harmony with the doctrines of the great Prince of Peace.

As a matter of fact, Mary Baker studied with honor in several of the seminaries in New Hampshire, and the late Julia A. A. Wood, who was the daughter of Ezekiel Sargent of New London, N. H. (one of the old settlers of Minnesota), and who was well known under the *nom de plume* of "Minnie Mary Lee"—a contributor to magazines as well as author of several books and of a history of Minnesota, uncompleted at the time of her death—was a classmate of Mrs. Eddy, as was Mrs. Wood's sister, Emily Sargent. Later, Mrs. Wood, who was the mother of the writer of this article, was one of Mary Baker's bridesmaids at the time of her marriage to Major George W. Glover of Charleston, S. C.

Mrs. Wood often referred to the beautiful character shown by Mrs. Eddy as a schoolgirl. The principal of the academy which these young ladies attended at that time, in speaking of the high grade of scholarship attained by Mary Baker and the brilliant future in store for her, often said that she was an exceptionally bright student, and the writer's mother frequently referred to the esteem in which Mary was held by the other members of her family, Col. George S. Baker saying, "We are all proud of my sister Mary." Mrs. Wood spoke of Mrs. Eddy as a typical New England woman, whose natural talent and conspicuous ability had gained the esteem and admiration of the people of all religious denominations, and who had also won a warm place in the hearts of all those with whom she had come in contact.

The brutal and scandalous attack on Mrs. Eddy will cause a wave of righteous indignation throughout the country and the Cause of Christian Science will be advanced a hundred fold.

[From *The Boston Post*.]

A TRIBUTE TO MRS. EDDY.

A tribute to the Rev. Mary Baker Eddy was paid by Captain William A. Morse, formerly commander of the Ancient and Honorable Artillery Company of Boston, counsel for the Christian Science Church and one of its followers, in an address before two hundred and fifty members of the Ancient and Honorable Artillery Company gathered together at the Quincy House yesterday to observe the birthday of Washington. The reference to the Rev. Mrs. Eddy created considerable surprise in the company and stirred a dozen members to vigorous applause.

Captain Morse in his address referred to the past as the age of young men, citing as examples Alexander at the age of thirty-two sighing for new worlds to conquer, and Napoleon at twenty-seven the conqueror of Italy. The present age, he said, was the age of the grown man, and he cited as examples Gladstone at the age of eighty guiding the world-empire of Great Britain and the Rev. Mary Baker Eddy at the age of eighty-six directing and counseling in the work of Christian Science.

"No matter what you may think of her doctrine," said he, referring to Mrs. Eddy, "it is certainly a significant fact that this woman at the age of eighty-six is directing and counseling the work of the Christian Science Church, which has thousands of followers all over Europe and Asia and has many thousand adherents in New England alone."

Captain Morse spoke with much feeling and spirit regarding the number of Christian Scientists in the world, and showed an intimate acquaintance with the spread of the cult. He has long been known to be interested in its doctrines, and with his wife he has attended the Christian Science church many years. Last Monday he appeared with former Governor John L. Bates and Samuel J. Elder as counsel for the Christian Scientists in opposing the medical bill at the State House.

[Editorial in the *Daily World-Herald*, Omaha, Neb.]

BE FAIR TO CHRISTIAN SCIENCE.

The various bills emanating from the medical profession recently introduced in the legislature, purporting to safeguard the practice of Christian Science, constitute in effect an attack upon it. Each should be entitled, "A bill for an act to put the control of the practice of Christian Science into the hands of its enemies." These bills all subject the practice of Christian Science to the control of the "Board of Health," which is another name for the medical profession, and unfortunately the medical profession has not yet adopted towards Christian Science that attitude of toleration and appreciation to which its achievements entitle it. It remains intolerant and antagonistic and is not qualified to give Christian Science the square deal which American sentiment calls for. The *World-Herald* is not an advocate of Christian Science, but it is an advocate of fair play. It recognizes the achievements of medicine and surgery, but it also recognizes the achievements of Christian Science, which are at least equally susceptible of proof.

As a newspaper the *World-Herald* is in a position to know and to say that the evils, dangers, and mistakes arising from the practice of Christian Science in this community are among the least of the things calling for legislative interference or regulation. Several years ago, when this matter was up on a former occasion, the *World-Herald* made this comment:—

"If Christian Science is meritorious it has equal right with other beliefs to exist. If it is without merit it will die out of its own inherent weakness. In either view of the case there is no call for legislation concerning it."

What was true then is true now, with the added emphasis that the lapse of time has produced strong evidence that this cult has by its achievements established its right to exist.

[R. E. Lidgerwood in *The Chicago Chronicle*.]

A few days ago I saw in an Eastern newspaper a letter, signed "A Groping One," severely and to my mind ignorantly criticising Mrs. Eddy's remarks to her congregation in Boston. The letter contained nine parts of sarcasm to one of intelligent inquiry. The groping ones also find it difficult

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to understand the sayings of Epictetus, Shakespeare, Emerson, and others. As a layman I have no authority and do not consider myself qualified to defend all the beliefs and assertions of the professed Christian Scientists, but having studiously read several works on the subject of metaphysics and moral philosophy, it is not difficult to understand—indeed, I find it an inspiration to read—Mrs. Eddy's interpretation of the teachings and works of the Christ as recorded in the Bible.

A year or more ago a friend of mine was completely cured of a complication of physical and mental ailments. Being greatly interested in his case and the benefits received by other friends, I concluded to inform myself, as I do not wish to remain ignorant of principles and modern thoughts of great interest. I am convinced that the benefits received from the practice of Christian Science are the results of intellectual and spiritual adaptability to natural laws as taught in the Bible and practised by the patient and believer.

In order to enjoy physical, mental, and spiritual growth we must live in harmony with the creative power. The Christian Science religion is a religion of understanding and deeds rather than a religion of mere beliefs and creeds. We read in the Bible, "Faith without works is dead;" also, "Be ye transformed by the renewing of your mind." A profession of faith without works is hypocritical and harmful, weakening the mental and spiritual understanding, which must atrophy and die from disuse and abuse. One can glean from the writings of Plato, Socrates, Dante, our own Emerson and many others, the very essence of moral philosophy.

Members of other denominations will tell you that Christian Science families in any community are good neighbors, friendly and happy, and appear to enjoy "the peace of God, which passeth all understanding." That it will have a great and good influence on the community, State, and Nation, in physical health and good morals. I believe Mrs. Eddy's work to be the truest interpretation of the teachings of the Christ; and if the Bible is true, then the teaching of the Christian Scientist is true.

[Editorial in the *Ashland* (Neb.) *Journal.*]

House Roll No. 51 and Senate Files Nos. 72 and 108 are measures introduced in the Nebraska legislature which every honest representative should unhesitatingly vote against. They are proposed measures which are without a particle of merit to their credit. Should our law-makers prove so unwise as to enact them into law, they would be a disgrace to the State and would stand as monumental sign-boards of the bigotry, intolerance, and folly of the men who voted for their passage.

The ostensible object of these bills is to regulate the practice of Christian Science, . . . and the claim sometimes made that this class of legislation is only asked as protective measures for the people will no longer do. . . . The talk of regulating the practice of Christian Science is as foolish and nonsensical as it would be to talk of regulating the "practice" of Catholicism, Methodism, Baptism, or Presbyterianism. And the State has no more right to attempt to "regulate" the practice of any of the latter isms than it has to "regulate" Christian Science. It is a religion as much as any of the latter. In this country a man has the right to worship God as he pleases. The Christian Scientist is certainly religious. His belief is a religion, and the fact that it inculcates healing without medicine, as taught by Jesus Christ, should not debar him from the protection of law, nor make him an object of tyrannical legislation. Such measures as are embodied in the bills above mentioned are class legislation of the grossest kind. They are of no earthly benefit to any one but drug doctors, and we should think—for their own self-respect—that they would not countenance the passage of such bills a single instant. Let every tub stand on its own bottom. If *materia medica* is the only true healing art, it will win recognition through its own virtues, and not by attempting to smother out all contrary teaching. Intolerance never wins in the long run. If Christian Science is error, it will soon fall of its own falsehood. Truth is as mighty now as when the omnipotent Father gave it birth. Let the people try both, if they will. In the crucible of time the real gold will be separated from the baser parts and the true virtues of each will shine out resplendent, and all may see, choose, and appropriate.

These bills, we understand, provide for the examination of Christian Science practitioners before the State Medical Board in anatomy, physiology, pathology, chemistry, etc. This would be a monstrous injustice. Christian Science practitioners, as we understand it, make no pretensions of knowledge in these branches of wisdom. When called in to treat a patient their only method is to pray for him. They ask the Father to heal the patient, and give no medicine of any kind. Must a man get permission of the State Medical Board before he can ask Almighty God to heal the sick? If so, every minister in the land should be "regulated" by them in the same way. No Sunday passes by but what ministers pray God to heal the sick. Christian Scientists claim that their prayers are answered—and surely their graveyards are not more densely populated than are those of their contemporaries, the M.D.'s! (But the efficacy or non-efficacy of Christian Science treatment, or of *materia medica*, are not the questions at issue.) We have a very high respect for both classes, when they work according to the Golden Rule and with the spirit of toleration, but we have little use for unfair legislation—class favoritism of any kind. The doctors are doing good work; so are the Christian Scientists. Let each class work out its own place in public estimation, without invoking the aid of the law to help it out.

[Rosemary O. Anderson in *The Waterbury* (Conn.) *American.*]

Mr. Editor:—You comment editorially upon an article which appeared in the *Outlook* relative to the inauguration of healing methods as adopted by Emmanuel Church, Boston, and which are being compared with Christian Science healing. It is not our purpose or desire to criticise or comment upon the endeavors of our Christian brethren in this direction, but we feel we must correct the erroneous claim made, that the method adopted by Emmanuel Church is in any sense in consonance with that practised by Christian Scientists. [The rector of Emmanuel Church has stated that the method employed by him is not Christian Science.]

If the plan introduced in Emmanuel Church is correctly stated, this Church has called to its aid eminent physicians and surgeons, who are to diagnose the cases which come before the Church for Christian healing and to determine if the case is one that can be cured by prayer or mental processes.

Christian Science teaches that all things are possible with God, and its adherents are taught to follow strictly both the teaching and practice of Christ Jesus in their efforts to overcome every form of discord. In James, 5 : 15, we read, "And the prayer of faith shall save the sick." This implies that all forms of sickness can be destroyed by reliance upon divine power alone; not that some are within God's power to heal, while others require material methods. Such practice as this would deny the omnipotence and omnipresence of God.

The adoption of the term "scientific Christianity" in connection with this movement of the Emmanuel Church, is a rebuke to the undue criticisms of Mrs. Eddy made by many Christian people and ministers, and is a recognition of her use of the word science with Christianity; but to scientifically demonstrate spiritual healing, it will be nec-

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essary to understand the teachings of Jesus when he said, "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life," and to abandon recourse to material ways and means of restoring health and harmony.

Relative to the statement that physicians have long known the value of mental therapeutics and have in some degree practised the same, there is no question. But to confound such practice with Christian Science is not consistent, inasmuch as it embodies but a small part of the teachings of Christian Science as set forth in the textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, which are based entirely upon the allness of Spirit and the nothingness of matter.

[Anna H. Carter in the *Democrat and Chronicle*, Rochester, N. Y.]

A correspondent in your issue of the 10th says, "The regular physician studies diseases, symptoms, and remedies." From the standpoint of Christian Science these studies are partial and superficial. The regular physician believes that disease of the body is limited in all its aspects to matter. He considers that the mind affects such disease, if at all, so remotely and incidentally that its connection does not enter into the problem and needs no investigation. His experiments and researches, therefore, are confined to the realm of the physical, and practically ignore that accumulation of human experience which proves the fundamental, vital interdependence of the human mind and body. . . . By thus failing to recognize the effects upon functions, and the still more radical effects upon structure, produced by thought forces, the regular physician is not getting facts essential to the solution of the real problem of disease.

Christian Scientists, on the other hand, recognize that all disease is primarily a thing of mind, a product of human thought forces acting directly upon the organs of the body. The Christian Scientist recognizes the same physical disorders in a patient that the medical man sees, but instead of dealing with them as something separate from the patient's mental environment, he immediately investigates the mental facts and conditions that underlie, surround, and permeate the disordered bodily condition. In so doing he recognizes certain mental facts as the immediate, and certain others as the remote, cause, both acting with the force of law (nature's laws) through the patient's thought upon his body. Upon this metaphysical diagnosis the Christian Scientist applies the metaphysical remedy, his understanding of the facts and laws of man's actual life. . . . This knowledge of the divine presence as presented to our age has been named by Mrs. Eddy, Christian Science, and is now, as in Jesus' day, not human thought-action, but is the divine activity in man, or the action of that Mind "which was also in Christ Jesus."

Your correspondent thinks this knowledge should never fail, adding, "It is not on record that Christ ever failed in an attempt to heal, or to perform a so-called miracle." On the contrary, we are told in Mark's Gospel that in his own province Jesus "could there do no mighty work," because of their unbelief. We are also told of a case where healing was prolonged, the man at first seeing "men as trees, walking." No doubt there were many other such cases, but these show that conditions of thought in the community or in the person seriously interfered with the work of even the Master. We are also told of early attempts of his disciples which were a failure; but these same disciples later healed the sick, even to raising the dead. This shows first, that failure in Christian Science results from no lack in the "divine power," but rather from some human limitation connected with its application; and second, that knowledge of this Science of divine Life and ability to use it is nothing miraculous, but comes as increased spiritual capacity is gained through spiritual experience and growth.

THE LECTURES.

LOS ANGELES, CAL.

Hon. Clarence A. Buskirk lectured on Christian Science at the Auditorium, Jan. 27. He was introduced by Judge John D. Works, former judge of the Supreme Court of California, who said:—

This occasion carries my memory back more than a quarter of a century, to the time when I first knew the lecturer of to-day. We were then residents of Indiana. I occupied the humble position of member of the legislature, he the more important and exalted one of Attorney General of the State. Neither of us had even so much as heard of Christian Science. Neither of us could have dreamed that twenty-seven years later we would be occupying a platform together, away out on the Pacific coast, advocating the claims of that religion on the intelligence and reason of mankind, and the claims of its Founder and Leader on the sympathy and gratitude of the human race for having brought it into the world.

We are here because this religion has appealed to us, and proved itself in our own personal experience. We feel it to be a solemn duty, as well as a great privilege, to bear public witness to its beneficent power to heal and save. There are thousands of others who have had like experiences and gladly bear similar witness. The world has been made better, and happier, and more contented by the teachings and practice of Christian Science, which are a revival of the teachings and practice of Jesus the Christ.

It is a religion of charity and brotherly love. It reclaims and regenerates the sinner, heals the sick, and comforts the sorrowing. Those who come in contact with it are taught to be charitable, loving, cheerful, and helpful to their fellow-men. It makes no war upon any other religion or creed, or upon the physician who conscientiously endeavors to ameliorate human suffering through material means. It only says to the other churches, in all kindness and charity, There is a better, higher, holier, more practical religion than yours,—that not only preaches the gospel to the poor, but heals the sick, according to Jesus' full command. It only says to the physician, in the same spirit, There is a better way than yours, —a higher power, a greater physician, who heals both disease and sin by the same means.

It is a singular trait of human character that leads men and women, members of other churches, good Christian people, to condemn such a religion as this; but we are charitable enough to believe that it is because they do not understand. They condemn what they think Christian Science is, not what it really is. Mrs. Eddy has lately said, in a different, a more Christian spirit, "I love the prosperity of Zion, be it promoted by Catholic, by Protestant, or by Christian Science, which anoints with Truth, opening the eyes of the blind and healing the sick." [*Sentinel*, Dec. 1, 1906.] These lectures are provided chiefly to bring the people to a better understanding of what Christian Science is, and what it stands for. The Mother Church, The First Church of Christ, Scientist, of Boston, has provided a Board of Lectureship for that purpose. We have a member of this Board with us to-day, who will now address you.

Correspondence.

WATERTOWN, N. Y.

The City Opera House was well filled last evening [Jan. 29] by those anxious to hear Bicknell Young of Chicago give his lecture on Christian Science. Mr. Young was introduced by Mayor Hugo, who said:—

The question asked Christ Jesus by Pilate, "What is

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truth?" was not original with Pilate. It had been asked since man was. It is the riddle of the ages. It will be repeated as long as man is. Christ Jesus by his life and teachings was the first to give us a clear and comprehensive answer to this question. In order to interpret Christ's answer and to carry his teachings into practical effect, the Christian Church was founded and continues to exist. This church has taken on many forms and clothed itself with many ceremonies, depending largely upon the interpretation put upon the teachings of Christ by the founders of such churches. The adherents of the Christian Science Church endeavor, as I understand it, by healing and teaching to explain the truth and to adapt its fundamental laws to human life, and from my observation they show no disposition to hinder or criticise others in their interpretation and adaptation of the truth.

Watertown Standard.

LAUREL, MISS.

Edward A. Kimball lectured on Christian Science Jan. 21. He was introduced by Rev. Mr. Rose, who said in part,

I do not know very much about Christian Science. I am a learner. I want to sit at the feet of our brother as a disciple. I am not a Christian Scientist, but I hope I am a Christian. I believe in science, and I have the honor of being a minister in a church which believes that a man ought to be permitted to think. Outside of plain, simple, definite articles of faith, I believe a man ought to have all the room for intellectual development, for growth, for spiritual evolution,—and so I feel interested in Christian Science. I don't believe that any of us have got the truth, the whole truth, and nothing but the truth. I do not believe that there ever was a great movement started in this world which had favor of the people that did not have at the roots a great deal of truth. And it is the truth in it that makes it live. If a movement starts, and it is erroneous, it soon dies, but if it has got truth in it, it will live; and to the extent that there is truth in it, it will prevail. At one time the Christian Church was a sect everywhere spoken against. I am looking, my friends, to the great church of the future. It is sure to come. It is going to be a Christian church, and it is going to be scientific, too. I do not know whether it will take just the particular form that some of these good people here to-night expect it is going to take, but it is going to be Christian and it is going to be scientific.—*Laurel Chronicle.*

LINCOLN, NEB.

Judge Septimus J. Hanna of Colorado Springs last night [Feb. 5] delivered at the Auditorium a most eloquent defense of Christian Science and eulogy of Mrs. Mary Baker G. Eddy, the Founder. Royal D. Stearns introduced the speaker, and said in part,—

Pilate in the judgment hall, some nineteen hundred years ago, asked the Christ the question, "What is truth?" This inquiry has been echoing down the centuries. Christ Jesus was the personification of the ideal truth which was exemplified for man's benefit and guidance. This truth held sway among his followers for about three hundred years after his ascension. The great trend of human thought and belief has been, it would seem, toward deifying matter in some way, and has greatly magnified and exalted the man whom Adam is supposed to typify. A great human, pathetic cry has gone out during the ages of "Adam, where art thou?" Had the intelligent thought of mankind been more uniformly centered upon the potential fact that after the energizing fiat of creation had been fully wrought, "God saw every thing that He had made, and, behold, it was very good," greater progress would doubtless have been possible, but the diverse wandering of the children of men in their weary search of truth, continually left many millions hopelessly entangled in the labyrinths of matter, with no exception of the fact that truth, in the last analysis, is wholly of spiritual origin. When Mary Baker G. Eddy, our great Leader, proclaimed Christian Science to the world, she was the most isolated person of the Christian era since the time of Christ. But she and her followers are sustained and encouraged by what the learned "doctor of the law" said to the Pharisees who were persecuting the disciples of Jesus, "If this counsel or this work be of men, it will come to naught: but if it be of God, ye cannot overthrow it."

The Lincoln Star.

KANSAS CITY, MO.

Edward A. Kimball lectured for Third and First Churches of Christ, Scientist, Feb. 4 and 5; and Judge William G. Ewing for Second Church Feb. 7. In introducing Mr. Kimball at First Church, Judge Ewing said,—

Ladies and Gentlemen:—Somewhat broadly and a little humanly speaking, I venture to say that the most magnificent picture that ever has or ever will lift the human heart to ecstasy, is that one produced by the harmonious blending of a great subject, a great audience, and a great, perfectly equipped, earnest man. If you look through the lens of an artist, you will discover, I am sure, that this wonderful combination of color, or more simply speaking, this marvelous combination of opportune conditions, confronts us all to-night. The subject is the measureless wisdom and boundless goodness of God. The audience, two thousand intelligent, cultured men and women, intense in their quest of good; the orator, a strong man, abundant in resources, rich in learning, ripe in experience, who has given a quarter of a century to the study of his mighty theme; so why may we not immediately enter into the pleasure of the promise before us by introducing to you the man of this hour, Mr. Edward A. Kimball of Chicago.—*Correspondence.*

LECTURES AT OTHER PLACES.

Lockport, Ill.—Bicknell Young, Jan. 14.
Des Moines, Ia.—Rev. William P. McKenzie, Jan. 15.
Stillwater, Okla.—Hon. Clarence A. Buskirk, Jan. 17.
Montreal, Canada (Second Church).—Bicknell Young, Jan. 22.
Phœnix, Ariz.—Judge Septimus J. Hanna, Jan. 29.
Fresno, Cal.—Hon. Clarence A. Buskirk, Jan. 29.
Prescott, Ariz.—Judge Septimus J. Hanna, Jan. 31.
Oakland, Cal. (First Church).—Hon. Clarence A. Buskirk, Feb. 2 and 3.
Elmira, N. Y.—Bicknell Young, Feb. 3.
St. Cloud, Minn.—Miss Mary Brookins, Feb. 3.
Punxsutawney, N. Y.—Rev. Arthur R. Vosburgh, Feb. 4.
Newark, N. J.—Bicknell Young, Feb. 10.

PICTURE OF THE MOTHER CHURCH.

The picture of The Mother Church which The Christian Science Publishing Society now has for sale is a half-tone reproduction, 12 x 15 inches in size, of a view giving the St. Paul Street frontage and Falmouth Street side.

The picture is mounted on a white mat, 21 x 25 inches, and will be sent to any address in a mailing-tube for fifty cents a copy. A dozen copies will be sent to one address for $4.50. Souvenir postals of the same design as the large picture are for sale at twenty-five cents per dozen.

Address all orders to The Christian Science Publishing Society, 250 Huntington Avenue, Boston, Mass.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book does not consult nor read letters on disease. Writing to Mrs. Eddy *is not* prohibited. Take no notice of startling reports about Mrs. Eddy. Our Committee on Publication will be reliable on this subject. ***Beware of counterfeit letters.***

ENLARGING OUR BORDERS.

IN the natural and orderly progress of the Christian Science movement it has been necessary to "enlarge our borders" from time to time, and recently a permanent enlargement of the *Sentinel* has been one of the way-marks in the growth of our Cause. The *Sentinel* now comprises twenty pages, an increase of four pages of reading-matter each week, and this increase has been found none too great to meet the demands made upon our space by the greater activity in the Field and by the rapid spread of Christian Science to almost every portion of the civilized world. Our readers may be sure that as the work continues to grow the *Sentinel* will keep pace with it.

In addition to this four-page enlargement it has been found necessary to improve in other ways this weekly messenger of good things, in order that it may properly represent our Cause, which stands for the best in every department of life. The appearance of the *Sentinel* has been greatly enhanced during the past few months by the new cover, and our readers will find that a further innovation has been made in this week's issue by the use of better paper for both cover and inside pages. These papers will be used regularly in the future, and we feel sure that the better appearance which they give to the *Sentinel* will be appreciated.

The increase in the number of pages, and these various changes, have added quite materially to the expense of publication, and it has been found impracticable to continue the *Sentinel* at the price of one dollar per year, which is much lower than that of other religious weeklies. We have seventeen papers of this class now on our table, and we find that only one of them is priced at less than two dollars per year. Their figures are as follows: one is $1.50, seven are $2.00, three are $2.50, five are $3.00, and one is $3.50.

Commencing April 1, 1907, the subscription price of the *Sentinel* will be $2.00 for the United States, Canada, Mexico, and Cuba; and $3.00 for all other countries. These rates will apply to all subscriptions which *commence on April 1 or later,* whether they be new subscriptions or renewals. Single copies will be sold for five cents each, and a reduced price on larger orders (particulars of which will be published later) will be made as heretofore. Subscribers are requested to order for the full year, instead of for six months, whenever possible to do so.

Apropos of this announcement we quote the following kindly editorial comment, which recently appeared in the *Daily Capital Journal,* Salem, Ore., under the heading, "A Model Religious Paper":—

The weekly ***Christian Science Sentinel*** is one of our most beloved exchanges.

It carries no advertisements or illustrations.

It publishes the choicest extracts from other religious papers.

It engages in no sectarian controversies.

It treats other denominations with courtesy; lets politics alone, and minds its own business.

It advocates a scientific religion—a form of Christianity that is demonstrable.

ARCHIBALD MCLELLAN.

THE CONCEPT OF FAITH.

TRUTH'S ministry always begins at the point of human need; it is considerate of conditions, waits patiently for the right time and opportunity, and knows how to be no less wise than uncompromising. The life of Christ Jesus was a continuous illustration of all these things. At the time of his appearing the Jewish people were expecting the fulfilment of the Messianic prophecies, and their most clearly defined anticipation was that of a great dominating personality, a princely leader who would stand for the kingly splendor and authority of David's line. Jesus understood this, and consequently emphasized the necessity and importance of belief in him as the one to whom the prophets referred. He thus consented to the centering of an early faith in his personality, indeed he reproved them for not believing in him; but little by little he lifted and enlarged their thought. He said that of himself he could do nothing, that his works were in manifestation of the presence and activity of another, even his Father, the God of Abraham and of Moses, and that for the works' sake they should believe, though they could not yet see in him the fulfilment of the prophetic promise. The thought of faith was being advanced from belief in personality and dependence upon it to the realization of the Christ, God present to will and to do. Later he said they should be filled with the Holy Ghost, know the things that were of God, express Truth through apprehension, and become identified therewith. As "the morning drinks the morning star," so their faith in him was to be lost in the possession of his faith, the spiritual understanding which is man's at-one-ment with God.

The effectiveness of the early disciples, their multiplied demonstrations over the asserted powers of material law, witness to their continued realization of this divine idea, that the faith of Christ Jesus was their faith, and that his understanding of Truth and Truth's invariable law was to be the inheritance of the saints, so that all Truth-seekers might indeed become "the children of God," realize the Master's exaltation and do his works, for the same reason and by the same means that he did them. This is the distinctive teaching of Christian Science, which declares that "until belief becomes faith, and faith becomes spiritual understanding, human thought has little relation to the actual or divine" (Science and Health, p. 297).

The difference in nature and influence between the concept of faith held by the great body of Christian believers and this teaching of Christian Science can but appeal to all. The present immature state of general thought regarding faith is the inevitable fruitage of a substitutionary idea of the atonement which has made it seem unnecessary for men to have the Master's faith, and a sense of the nature of Christ Jesus which has made it seem impossible for men to share his perception and point of view. "Back to Christ" has of late years become the shibboleth of a new Christian enthusiasm, and yet to a multitude of Christians it brings no suggestion of the possibility or need of acquiring that understanding of Truth which made the character of the Nazarene so Godlike, his ministry so eventful.

History attests that zeal is effectual only as it is intelligent, and that content with the nerveless comfort of mere belief means the atrophy of the spiritual life. It is important that a student believe in the veracity of his teacher and in his command of the subject taught, but if the pupil is not stimulated to acquire the knowledge of his teacher, what does his discipleship signify? This is the distinction and the gain of Christian Science, that it impels every believer to the attainment of that spiritual understanding which was in Christ Jesus. It is inherently opposed to the mistaken belief than men may be saved by proxy, or apart from the personal apprehension of Truth. The willingness that another should think for us, and the assumption that we do not have to solve our own problems,—these beliefs have

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always proved stupefying to spiritual aspiration. The call of Truth to every man is and ever has been, "Awake!"

This new-old thought of faith which is being pressed upon the world's attention through Christian Science, is finding its way into the hearts of men as the springtide finds its way to the sleeping bulbs. It thrills them with a new sense of capacity and of power, and straightway longed-for flowers are seen, and the summer's harvest and autumn's store are brought nigh. JOHN B. WILLIS.

THE LESSON OF THE FIG TREE.

IT sometimes happens that students of the Bible are perplexed by the seeming incongruity between Jesus' treatment of the barren fig tree (as recorded by Matthew and Mark) and his words spoken when enforcing this lesson, "When ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses." It is certainly difficult if not impossible to understand this incident, if it be taken apart from its setting. In the light of the context, however, and of the spiritual sense of the Scriptures gained from the study of the Christian Science text-book, the whole story is wonderfully illuminated.

In the 21st chapter of Matthew we read of Jesus' triumphal entry into Jerusalem, an event which culminated when he cast out of the temple the representatives of a material sense of religion and healed "the blind and the lame" who came there seeking his ready aid. A study of the Gospels shows that material law was even then being invoked for the destruction of this "prophet of Nazareth," who refused to acknowledge its authority and whose wonderful works put to shame the fruitlessness of mere creedal religion with its forms and ceremonies. It was therefore necessary for him to leave the city each night to avoid arrest, and so he went over the hills to Bethany, where but a few weeks before he had raised Lazarus from the dead. On his way back to the city in the early morning, accompanied by his disciples, he was hungry, and seeing a fig tree "afar off," he went to it expecting to find fruit, as it was covered with leaves; but there was none, and he said, "No man eat fruit of thee hereafter for ever." Later we are told that when they passed it, next morning, it was "dried up from the roots."

The authorities tell us that inasmuch as the tree was in full leaf, it was proper to expect fruit, as it seems that many varieties of the fig develop fruit before the leaves. In any case, the barren tree but represented the conditions which Christ Jesus had found in the synagogues all over the land, where there were many sick folk, but where he had been condemned for healing them, because he ignored a technicality as to the observance of the Sabbath. It also symbolized the conditions found in the temple, where forms and ceremonies had usurped the place of the spiritual fruits which alone could satisfy the needy.

The Master had come to the church of his day, seeking fruit but finding none, a condition which could but call forth the stern reprobation expressed in the words already quoted with reference to the tree. Immediately after giving this object-lesson to his disciples, we find him bringing it home to the chief priests and elders in the temple by means of a parable, which concluded with the significant words, "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.

St. Paul tells us that the "fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith," etc., and the healing work of Christian Science is the bringing to perfection of this "fruit." In the experience of the one who has been for years, perchance, a hopeless sufferer, this fruit is sadly lacking. The leaves of religious belief and outward observance may be much in evidence, but they do not satisfy his hunger, they do not supply either the mental or the physical need. Then it is that Truth directs the willing wayfarer to the Christ, who heals to-day as surely as in that olden time. It is true that many such see their doctrinal beliefs, as well as their diseases, withering before the rebuke of Christ, Truth, as did the barren fig tree at the word of the Master. Our revered Leader says that we can become members of Christ's church only as we are "bringing forth the fruits of Love,—casting out error and healing the sick" (Science and Health, p. 35).

As one phase of error after another disappears before the truth spoken in Christian Science, we may well recall Jesus' words to Peter, when pressing home the lesson of the barren fig tree, "Have faith in God."

ANNIE M. KNOTT.

THE MARCH COSMOPOLITAN.

The March issue of the *Cosmopolitan* contains an article by the Earl of Dunmore, entitled "The Truth About Christian Science." The article is a valuable contribution to the current literature on this subject, and the magazine should be widely circulated by Christian Scientists.

LETTERS TO OUR LEADER.

New York, N. Y., Dec. 21, 1906.

Dear Mrs. Eddy:—The article for the magazine of which I told you is finished, and as soon as a fair copy is made of it I have told Mr. Alfred Farlow to submit it to you at Concord for your final correction and (I hope) approval. I worked at it—and it was a labor of love—these last four days from 7 A.M. till 5 P.M. I was anxious to catch the steamer to-morrow, which should get me home in time for New Year's day, to join my wife, children, and grandchildren, who are all gathered together at my wife's old home in Norfolk. I felt it a great privilege to be considered worthy to be called upon to give my assistance at this particular juncture. It was a great pleasure at any rate to go to Boston, but it was a double pleasure to me to be invited by you to Pleasant View and to find you looking so well and happy in the midst of the peaceful and harmonious surroundings which form the beauties of your New England home. I like to feel that I have been of some use to you; and that feeling, combined with the remembrance of your kindness to me last Monday, will give me additional strength to continue to do my work—however humble it may be—for the furtherance of the Cause of Christian Science. I shall hope to hear what you think of the article.

Your loving and loyal student,

DUNMORE.

Chicago, Ill., Feb. 1, 1907.

Mrs. Mary Baker G. Eddy,
Concord, N. H.

Dear Leader:—Fourth Church of Christ, Scientist, of Chicago, sends greetings and love for your tireless consecration to divine Principle, which has enabled us to dedicate our church. Feb. 17, 1907, has been fixed as the date of dedication, and in making our preparation for the dedicatory exercises it seems to us most fitting, as one of the first steps, that we write you briefly, detailing our experience leading up to this occasion. Seven years ago, Feb. 19, 1900, the congregation of First Church of Christ, Scientist, of Chicago, having for the third time grown too large for the edifice, one hundred and eleven members met and organized Fourth Church of Christ, Scientist, of Chicago. Three and one half years ago, Fourth Church decided that the time had come to build. In November, 1905, our church edifice, costing about one hundred thou-

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and dollars, was completed and occupied. We are now free from debt, and our approaching seventh anniversary seems a very appropriate time to hold dedicatory services.

An interesting fact in connection with the building of this church edifice is that over three thousand people have contributed to the building fund, the money coming from our own members and from friends in all parts of the city. This work, too, has been done during the erection of The Mother Church, without at any time allowing our interest in that work to abate. Through the benign influence of your precepts and practice this demonstration has been made possible for us, and we know you will be gratified to receive this brief account of our church experience, which culminates in a beautiful church home seating about one thousand people, with nearly all the seats occupied at our regular services. In making this demonstration we have realized, "except the Lord build the house, they labor in vain that build it."

Our hearts are filled with gratitude to you, who have prepared the way for us to see this work accomplished.

In loving gratitude,

BOARD OF DIRECTORS.
BOARD OF TRUSTEES.

Fourth Church of Christ, Scientist, of Chicago, Ill.

Chicago, Ill., Feb. 4, 1907.

Mrs. Mary Baker G. Eddy,
Pleasant View, Concord, N. H.

Beloved Leader:—One of the greatest pleasures a body of Christian Scientists can have is to be able to let you, the Discoverer and Founder of Christian Science, know that its place of worship is ready to be dedicated, debt-free. And it is now our pleasure to tell you that our church will be dedicated Feb. 24, 1907.

This church grew out of First Church of Christ, Scientist, Chicago, and was organized Jan. 8, 1903. In the past four years it has grown from a charter membership of two hundred and seventy-three to its present number, which is six hundred and eighteen. In this hour of quiet joy, when we are preparing to dedicate our edifice to the worship of God, our hearts turn to you in humble gratitude for your lovely life—your gentle example as to what true church building and true church dedication should be. We have tried to follow in your footsteps in the building of our church,—first in love, then in the healing born of love, then in the visible edifice, which we now desire to offer, with a greater consecration of our lives, to the furtherance of God's purposes on earth. We thank you for having made this possible; we realize that it is your unselfish devotion which has given us this truth to guide and purify the motives and aims of our lives. You have taught us that good alone is power, and we have been blessed proportionably to our faithfulness to this teaching. May this teaching in our church heal the sick, comfort the sorrowing, and reform the sinful.

We extend to you at this time the assurance of our loyalty to you, and of our entire confidence that God, good, will give you and all Christian Scientists "growth in grace" sufficient to meet and overcome every obstacle that tries to hinder the advancement of our Cause.

Lovingly yours,

ROSALIE G. AMORY,
WILSON K. DOTY,

Committee from the Boards of Directors and Trustees of Fifth Church of Christ, Scientist, of Chicago.

Kansas City, Mo., Jan. 28, 1907.

My Dear Mrs. Eddy:—With a feeling of deep gratitude I write these lines to tell you what the teaching of Christian Science has done for me. I was brought up by orthodox Jewish parents. Sincere as they were, they wished me to remain in that faith forever, but as I grew up I drifted from Judaism to agnosticism. (I have since learned that the latter does not exist.) Up to a year ago I had lived what might be termed a life of unrighteous satisfaction; that is to say, I thought I knew all there is to know about life; in other words, I supposed that all I needed was worldly pleasure, such as plenty of money, etc. Christian Science found me in a condition called nervous prostration. For nearly six weeks I had been in constant unrest; I had little or no sleep, could eat hardly anything, and cried at the slightest provocation. I did not want to see my best friends, even my wife and child were in my way, and I was entirely unfit for business. My condition might have been summed up in these few words,—I was in hell.

Now comes in the fact that man's extremity is God's opportunity. Through the advice of my brother-in-law, who had been healed through Christian Science, I began to read "Science and Health with Key to the Scriptures." At first I could not understand it, but a voice told me to keep on. A practitioner was called in, and finally, after a few treatments, I was sent to the store to attend to business. The desire for smoking had left me, although I had been using about eight cigars a day; there was no more card playing, but a better conception of honesty and morality, besides many other benefits. One which I value above all is that I love and respect my fellow-men, though they may not think the way I do. Instead of spending a great deal of time away from home as I used to do, I take the Bible and our textbook in company with my family, and it gives me sweet pleasure to learn therein how to love God and keep His commandments. To my former co-religionists I can say that Christian Science is intended for them as well as for every one who wants to learn the great truth that God is the only power. As a Scientist you become at once a true Jew, and the Shemah Israel takes on its real meaning.

Dear Teacher, how can I thank you for what I have learned so far through your work of love? I feel as if I were at the feet of Jesus, to learn more of Him who is the only Life, Truth, Love. Again those words appear to me, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Allow me to remain your ever grateful follower,

ALBERT JACOBSON.

Chicago, Ill., Feb. 5, 1907.

Mrs. Mary Baker G. Eddy,
Pleasant View, Concord, N. H.

Dear Mrs. Eddy:—My gratitude for the new edition of Science and Health is profound. We are receiving the living waters of Spirit "without money and without price." We can drink freely only through understanding, which earth's riches cannot buy. In this portentous hour we are cognizing the things of the divine realm into which we have been born. All things foreign to this new birth are as shadow. This kind of "coming to life" prepares us for greater light. "My soul waiteth for the Lord more than they that watch for the morning: I say, more than they that watch for the morning."

With great love,

W. A. REED.

A NEW PAMPHLET.

The lecture by Francis J. Fluno, M.D., C.S.D., "Christian Science: a Reasonable and Rational View of All Things," has been published in pamphlet form and is now on sale. Price: One copy, six cents; twelve copies to one address, sixty cents; twenty-five copies to one address, $1.15; fifty copies to one address, $2.25. Send orders to The Christian Science Publishing Society, 250 Huntington Avenue, Boston, Mass.

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AMONG THE CHURCHES.

COUNCIL BLUFFS, IA.

At a recent joint meeting of First and Second Churches of Christ, Scientist, it was decided to disband the present organizations and reorganize as one congregation. This creates an organization of eighty members. The church meetings will be held in Temple Emanual.

Council Bluffs Nonpareil.

NEW HAVEN, CONN.

The announcement is made that First Church of Christ, Scientist, will hereafter have regular Sunday evening services in addition to the morning service. This evening service has become necessary because of the greatly increased interest in Christian Science now being manifested in this city. This onward step of First Church of Christ, Scientist, will be much appreciated by the people of New Haven.—*New Haven Leader.*

CANYON CITY, TEX.

We find, after our yearly business meeting, that the books and literature sold by this branch of God's planting is almost three times the amount that it was last year. Our Sunday contributions also amount to about three times more than in the past year.

We are gaining not so much in number as in "unity of thought and action." The attitude of non-Scientists at present is very encouraging and we anticipate much good. We rejoice in some progress made and are thankful to God, and to our beloved Leader, who has made these things possible by revealing to our consciousness the infinite possibilities of a life "hid with Christ in God."

Correspondence.

SAN FRANCISCO, CAL.

[The Field will be especially interested in the following items from the eleventh annual report of the Clerk of First Church of Christ, Scientist, San Francisco, Cal., as showing progress under rather unfavorable circumstances.—EDITOR.]

During the year just past services have been held every Sunday morning and evening and every Wednesday evening, and from January to the middle of April an overflow Wednesday evening meeting was conducted by the Second Reader in the Sunday School room. After the destruction of our church edifice by the fire, regular services were continued every Sunday morning and Wednesday evening, except April 18, 22, and 25, upon a temporary floor built on our lot, corner of Sacramento and Scott Streets; and these services were continued during the erection of the temporary church edifice, now known as Christian Science Hall. Upon the completion of this hall in September, the Sunday evening service and the Sunday School were resumed and have continued to show very marked interest and growth.

During our services pending the erection of Christian Science Hall, the Readers performed their duties in the open air, and on Wednesday evening this was accomplished by the light of two lanterns, the congregation being seated on temporary benches or piles of lumber. The musical service was conducted with the aid of a parlor organ, loaned by a generous neighbor. Christian Science Hall has been constructed and furnished under the direction of a building committee, with 1,275 seats on the auditorium floor and 543 on the lower floor, at a cost of $25,004.87, giving ample room for Sunday School and Reading Rooms. Prior to the fire the Reading Rooms were maintained in the Adams Building, which was destroyed, and the contents of the rooms was a total loss. This work was begun again Aug. 1, in rooms fitted up in Christian Science Hall.

The reports of the Literature Committee show the sales of literature for the past twelve months to have amounted to $7,623. Number of copies of Science and Health sold 975. Three lectures have been given during the year, two in February and one in October.

The financial report is as follows: Balance on hand Jan. 1, 1906, $25,180. Receipts from various sources during the year $27,517.73. Disbursements during the year $46,738.27. Balance on hand, Dec. 31, $5,959.46.

The report of the Christian Science Relief Committee of San Francisco shows contributions to this fund to Dec. 31, 1906, amount to $22,478.66, interest $84.32, relief returned $7,041.40, total relief granted $29,320.45. Balance on hand, Jan. 1, 1907, $283.93.

DELAVAN, WIS.

Built entirely from the liberal contributions of its limited membership and dedicated Sunday, in accordance with the requirement of The Mother Church, without a cent of indebtedness, First Church of Christ, Scientist, on South Sixth Street, stands a monument of credit to those who have worked and planned long and faithfully for the accomplishment of that end. The building is a handsome cement-finished structure, erected at a cost of about fifty-three hundred dollars. The edifice was formally dedicated Sunday afternoon [Jan. 6] at 3.30 o'clock, an audience exceeding the seating capacity of the little church being assembled. In an address which contained much information and history concerning the local church, Mr. J. J. Phœnix said in part,—

At our annual meeting in March, 1905, as an expression of gratitude for great spiritual and physical blessings received through Christian Science, it was unanimously voted to send to The Mother Church building fund the entire balance in our general treasury. We then took up the question of more harmonious quarters for our growing congregation, and a committee was appointed to look up available rooms and report to an adjourned meeting. In the mean time the members were asked to ponder the definition of Church as given on page 583 of our text-book, Science and Health. Divine Love clearly pointed the way, and the committee reported, advising the purchase of the present property and the construction of a church edifice thereon at an estimated cost of thirty-five hundred dollars. This seemed a large problem for a church of sixteen members, rich only in faith in God and sincere love for Truth, but we were given another opportunity to realize that "with God all things are possible." It was determined as the Father had led us thus far, we could in His name press on and demonstrate the necessary funds to build His house. Work began in May, 1905, and the first services were held in this building Aug. 3 of the same year. No general public appeal was made, no adventitious aids resorted to, only a simple statement made of the needs, and hearts here and elsewhere, grateful to God for benefits received through Christian Science, gave funds as the work progressed. The final payments were deferred until after the completion of the Church in Boston. The total cost of this property, fifty-three hundred dollars, having been paid, we are permitted the deep joy of dedicating this dear little edifice and of consecrating its members anew to the work of demonstrating the imperative commands of our Master, Christ Jesus.

To all who are weary and heavy laden, who stagger under the load of human life, its disappointment, sickness, sin, misery, poverty, intemperance, failure, or despair, Christian Science extends the compassionate love of Christ and invites them to come and learn the truth that restores them to their rightful inheritance as children of God.

The Delavan Enterprise.

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TESTIMONIES OF HEALING.

Several years ago I broke down in health with what was pronounced nervous exhaustion. At that time I was architect of First Church of Christ, Scientist, of Milwaukee, Wis. I was offered help by my Christian Science friends, but scorned it, and two years of invalidism followed. After trying "rest" and the climate of Florida for a time, and after spending two months in one sanitarium under the care of an eminent specialist, and six months in another under a physician who was not so eminent but from whom I received far more benefit, I finally removed to California. There, after spending several months fishing and boating on the island of Catalina, working for a while as a hired hand on a ranch, sleeping for several months in a tent, and much riding on horseback, I finally regained my health sufficiently to resume architectural work in a desultory way.

I first spent an hour or two a day in the office, as partner in an established business; but eight months after starting in, having increased my working day to six hours, my health again broke down. This time I again tried living in the open air in California for a couple of months, but with little appreciable benefit; then I took a trip to the South Sea Islands, returning from that far-away country of coral reefs and primitive people much worse than when I went away. I then returned to Wisconsin and spent an entire summer in the open air there, still with little appreciable gain. Beside being very nervous, I was afflicted with a lamentable inability to read or write, so much so that at times the mere signing of my name was an effort. I finally decided to return to California for the winter, but supposing that I would not be able to resume work for some time (indeed I thought it very likely that I could never resume my chosen work) I purchased a tent, which I intended to pitch in the Santa Monica Mountains near a ranch-house of which I knew, and there lead a quiet, though necessarily a solitary and joyless life. So difficult to me was reading and writing at this time, that before leaving home I asked my mother to write her address on a quantity of postal cards to save me the exertion, and I intended to pen her abbreviated reports of my condition upon them.

Just before leaving home my interest was thoroughly aroused in Christian Science. I had been prejudiced against it through the reading in former years of a semi-religious magazine whose attitude toward it was not very friendly, but upon my attention being called to a marvelous cure it had accomplished in the case of a friend whose illness had been similar to my own, I agreed to try it on the score that the end might justify the means. I considered the means pretty foolish, but the results in this case I could not question. With my tent, my addressed postal cards, and a copy of the Christian Science text-book (the latter borrowed from an open-minded Presbyterian who said that he had not yet been able to grasp what was in it, but nevertheless it might be a better form of Christianity than his own!), I started for the far West. While on the train and when nearing Sacramento I got out the copy of Science and Health and attempted to read. The first sentence of the first chapter, telling of the absolute faith that is necessary in order to be healed through Christian Science, struck me with the force of Truth. I also read the saying of Jesus: "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." The assimilation of these two ideas I verily believe cured me then and there of my inability to read and write, for to my surprise and great joy I met with none of my former difficulty in continuing to read, and that evening I got off the train at Sacramento and wrote a long letter home. The recovery from nervousness came less rapidly, although that, too, was quick, and was brought about entirely through the reading of the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. It might be well to say that right here I found out what Mrs. Eddy means by the term "chemicalization." One of my troubles had been sleeplessness. My Christian Science friend had wisely told me that the mental upheaval incident to such a complete reversal of previously entertained views might occasion a temporary aggravation of physical symptoms—and such proved to be the case. For a week or more I slept but little—not nearly as much as previously—but my sleep was sounder, and such as there was of it seemed entirely adequate for the purpose of rest and refreshment. This unusual mental activity soon wore away, however, and I then slept normally.

Arriving in Los Angeles in less than two weeks from the time I left home, instead of hunting up my mountain ranch-house I consulted a Christian Science practitioner, told her my story, told her that I believed myself well and was going to work, and asked her whether I had better curtail my working hours as I had been doing before my health broke down. She advised me not to do so, and the second day after my arrival in Los Angeles I worked a full day's time and have done so ever since. My business partner, not being a Scientist, was at first skeptical regarding my improvement, but upon the third or fourth day of my return, being impressed by the efficiency with which my work was done, he exclaimed, "Thank God from whom all blessings flow!" I remarked that he should say it sincerely, and he replied with much feeling, "I do!" Some months later a prominent clergyman came into the office, and I was pointed out to him as a picture of thoroughly restored health. "Look at him," my partner said; "how do the Christian Scientists do it?" "I don't know," replied the clergyman. "I believe though," he added, "that they accomplish their cures by means of a universal law." "Yes," I said, "but the Christian Scientists use that law, while other denominations do not." "Perhaps that's so," he said; "perhaps that's so."

Business prosperity followed at once, and in a very marked degree. Since then I have had nothing but continued health and happiness to report. The tent which was to shelter a lone invalid in the Santa Monica Mountains is pitched in my back-yard and contains a lawn-mower, kindling, and the like. In addition to my professional duties, I have at times done considerable literary work at night. Upon one of these occasions, and after several consecutive working nights, I continued writing until four o'clock in the morning, with no deleterious effects the following day. For all this health and strength and the happiness that has come with it, I am more grateful than I can say to Christian Science, to Mrs. Eddy, and to my God.

ELMER GREY, Los Angeles, Cal.

I send my testimony hoping it may help those who are seeking aid in Christian Science. Several years ago I was working in the coal chutes in this place, and was taken with lung trouble, becoming so ill that no one thought I could live. I had the very best doctors, but they said there was not much that could be done for me, that the best they could do for me was to send me to Colorado,—that this might prolong my life. I went to Denver, Colorado, in the early summer, and there I stayed until fall. I took several trips in the mountains, climbing many peaks to get light air, and traveled in the woods, hoping that I might inhale something from the trees which would benefit me. In fact I did everything I could think of, sparing neither money nor effort, but in October I was convinced that all I had done was of no avail, as I was sinking gradually all the time. I made up my mind to go home and die, for I believed there was no help for me. At that time I heard of a specialist who was considered very good, and I decided to consult him. He made an examination, and said there was no hope, that nothing but death could relieve me. When I asked him

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how long I could live, he said about two or three months. I then asked him if I could live longer in Colorado than in Minnesota. He said perhaps a month longer in Colorado. I decided to go home, and left Colorado Oct. 20, 1898. All through the winter I was very weak, and in the spring I went to a neighboring town to settle some accounts, thinking it would be my last business on earth. When I left I told my friends it was the last time I should see them. I had become weak mentally as well as physically and everybody believed that my time here was very short.

I then heard of Christian Science, and at first I thought it was of no use to try it, I had tried so much and failed; but at last I decided to give it a fair trial. I went to Minneapolis, and began taking treatment. The truth took effect at once, for the first treatment relieved me, and from that time on I gained very rapidly. I began to have a strong desire for food, but was afraid to eat, as my stomach had been very weak. I consulted the practitioner, and she said I could eat whatever I wanted; that I was in God's hands, and that nothing could hurt me. I began to do as she advised and the food did not hurt me. In two months I had gained in flesh and was very well. The cough was more persistent, but that too finally left me. To-day I am a well man and can do any kind of work. I am very thankful to God for His goodness, and to our Leader, Mrs. Eddy, who has shown us how to demonstrate this goodness in our every-day affairs as well as in time of sickness.—O. P. NELSON, Willmar, Minn.

I entered the army in 1864, when I was nineteen years old. While in the South, and after about five months' service, I contracted severe bowel trouble, and after my return home I still had it. I tried all kinds of remedies, but they did not help, neither did doctors and their medicines. In 1867 I consulted an old army doctor, and told him if he would cure me I would give him my last hundred dollars. After a three-months trial he said there was no medicine on earth that could cure me. I was then told that I might be cured by strong stimulants, so I started with whisky and brandy, and took large quantities, but I was not cured. In 1873 I came to Beatrice, Neb., and lived there for about ten years, and though I could do some light work I was never without pains, which were sometimes very severe. After a time I took a severe cold, and had two ailments, so I went to Florida for the climate, but the bowel trouble became worse. In 1887 I came back to Beatrice to look after my interests there, and the doctor told me that I should fix up my affairs, for I could not live. He also said there was no medicine which could do me any good.

That same day I saw an old friend, who asked me to meet a Christian Scientist. I at first refused, but he urged me, and I went. The practitioner talked to me, and showed me how infinite Mind controls the body. I asked him for treatment and bought a copy of Science and Health. I was treated and felt better, so that I was able to go to Wisconsin. I took three weeks' absent treatment, read as much as I could in the Bible and Science and Health, and in two months I returned, having gained in weight and feeling quite strong, though not entirely rid of the old disease. I took treatment from another practitioner, and was helped. I was studying Science and Health all the time I could, and gaining right along; then I thought that if some one else could get the truth out of that book, I could do it as well, so I continued to study it, and also read what Jesus said about healing, and in that way I, too, was healed. In 1888 I went through a class with Mrs. Eddy, and after that I was better able to help myself and others. The old disease does not trouble me any more, and whenever symptoms of any ailment make their appearance I am able, by knowing the truth, to cast them out of my consciousness. Now I weigh two hundred pounds, am in perfect health, and have been able to keep myself so for eighteen years. Even in the beginning I said that I would not take three times its price for Science and Health if I could not get another copy, and after I understood better what I was reading, I said I would not take three thousand dollars. At this time I would not take the whole world for my book, if I could not get another copy, for what is a man profited if he gain the whole world and lose his own soul?

This book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and the Bible, are worth all there is in the world to me, and I would not be without them.

G. A. WALTHER, Watertown, Wis.

I was always delicate from childhood and it was believed I had inherited weak lungs, as my mother had died with lung trouble at an early age. I was unable to attend school regularly, and finally began to suffer terribly, and was under a physician's care. He did all he could for me, and for a time I seemed better, but at the end of ten months I was if anything worse, and my friends came to the conclusion that I had not much longer to live. At this time a friend told me of Christian Science and I gladly availed myself of the opportunity to go to her home and meet a Scientist. At this time I could not sit up all day, and could walk only a very short distance. After two weeks' treatment I walked a mile, and after nine weeks returned to my home needing no more assistance, and continued to gain in strength. I have been well ever since and have taken no medicine since 1891.

LETTIE E. THOMPSON, Larimore, N. D.

I am perfectly well and happy to-day because of Christian Science. It came into my life not because I knew anything about the Science or desired it, but only because it seemed to be the last resort in a case that had resisted material remedies. Christian Science cured me of hip disease, which had developed as the result of a severe fall. The greater part of nine months after the accident I had spent in bed in almost constant pain and with sleepless nights. The physicians and my family did all they could for my comfort, but nothing brought me relief from the suffering. All drugs failed, and anesthetics were useless. The daily use of hypodermic injections of morphine only produced a sore at the point of injection, and even the possibility of an operation was questioned. In this situation I accepted Christian Science treatment, and in less than one month I was cured. I returned at once to continue my course in college, which had been interrupted by the accident, and again I played tennis, etc., and took an active part in all college festivities. This was a number of years ago, and from that day to this there has never been the slightest return of pain or weakness. Blessings and cures unnumbered have come to me through my subsequent study and application of Christian Science. I have found it an efficient, sufficient, tangible, and operative Science, which in direct proportion as it is understood is demonstrable, healing all sickness and sorrow and sin. Many, many times have I returned thanks for the discovery and the Discoverer of this healing Truth, for her through whose patient, tireless, loving labors all who will may benefit.

GRACE L. SISSON, New York, N. Y.

The first experience which I had in Christian Science came with help from a dear friend, the first Scientist I had ever met. She gave me many helpful thoughts, which have been passed round and have taken root, so that there are now about a dozen Scientists in our small town. When my second child was a little over a year old I had a serious illness. After six weeks I sent for the Scientist, who was staying at the time a few doors away, and after the first

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treatment I was free. I got up and went about the house as usual; the healing seemed to me instantaneous.

A month or two after this my little one was suddenly seized with a violent attack of throat trouble. I carried the child downstairs to my friend, who set to work mentally. In about two hours the trouble passed away never to return. My husband brought the child downstairs next morning as well as though nothing had happened. He asked her who had made her well, and in her beautifully simple way she said it was God. I have had two children born since then, and I can honestly say I did not have material help at their birth in any way. I have known for certain that God was all-sufficient in all seeming difficulties. I am thankful to our beloved Leader, who has shown mankind how to live.

MRS. GUTTRIDGE, Mansfield, Nottingham, England.

For years I had tried to read the Bible understandingly, but seemed to get farther away from comprehending its truth, and during the last five years I studied various isms and ologies in the vain hope of finding something more satisfying than the orthodox beliefs. Not quite a year ago a friend who is a Christian Scientist remarked to me, "I know what religion you are seeking, it is Christian Science." She then gave me several copies of the *Sentinel* to read, and they convinced me that she did know what I had been seeking. Since that day I have been a student of Science and Health and believe that it presents the religion that satisfies. Since I was a child I had been in bondage to a supposedly inherited taste for tobacco, and consequently had been a slave to it, trying at times to quit its use, but always going back to it with even a greater desire. After having read Science and Health by Mrs. Eddy, which is indeed the "Key to the Scriptures," I took two weeks' treatment from a practitioner, at the end of which time the desire for tobacco had entirely left me, the smell of it now being obnoxious to me. I can truly say that in the light of Christian Science the Bible is a different book to me, for now I see its spiritual interpretation. It is with a deep sense of gratitude to God, and to our revered Leader, that I acknowledge this spiritual advancement and greatly improved health.

JOHN SNOWGOOSE, Ashland, Ore.

I feel impelled to express my gratitude for Christian Science. I have studied Science and Health with the Bible for several years and can hardly imagine what life was before the light of this inspired teaching illumined the way. I belonged to an orthodox church, was a Sunday School teacher, but was content to leave difficult questions to be answered in another world. At first I thought the healing and teaching of Christian Science was simply a beautiful addition to the old faith, but I find that much rooting out and giving up of old beliefs and theories is necessary. While I did not study Science and Health for my own physical healing, many ailments have since yielded to Truth, among them catarrhal trouble, painful corns, effects of vaccination, etc. God is felt to be near and real when understood through the teachings of Science and Health; the Bible is a new book, and one can more fully appreciate the glorious life and work of Jesus Christ. As there is only one other interested in Christian Science in this town, besides ourselves, we are specially grateful for the *Sentinel* and *Journal*. It is my greatest joy to be able to help others to see the nothingness of the physical and moral errors which claim to bind them, and my one aim is to become worthy of the name Christian Scientist. A recent demonstration has greatly strengthened my trust in the one intelligence which governs every man. I had promised, after much pressure, to take a singing class, though feeling I was quite incompetent. The morning of the day I was overwhelmed with a sense of inefficiency and nervousness, but my sister helped me to realize that the one Mind enables each to do his duty; that there is no limit to man's ability; and before the dreaded hour came I was looking forward to it with eagerness. Although there were thirty women instead of about twelve girls as I had expected, all sense of nervousness had vanished, and the work is progressing satisfactorily.

LUCY TOLLER EADY, Market Harborough, England.

Having received so much benefit through Christian Science, I feel it time to add my testimony to the power of Truth. About three years ago I was healed of neuralgic trouble, and there has been no return of it. A hernia of several years' standing has also been overcome, although I have had no special treatment for it. Christian Science has also helped me to overcome, to a great extent, irritability, depression, self-love, anger, resentment, and other evil tendencies, and has made me more charitable and loving. For all this I wish to express my deepest gratitude to God, and to Mrs. Eddy.—BLANCHE MARKS, Chicago, Ill.

For a long time I was a great sufferer, both mentally and physically. After having tried a great many different doctors, twenty-five years ago, and having also taken some treatments from Christian Science practitioners, I was discouraged because all seemed to fail of curing me of a stomach trouble of long standing. I had been told that Mrs. Eddy had given up her own teaching (which was a false report), and I could not go back to the creeds I had left behind, so I was altogether despondent and gloomy, besides having a complication of diseases. I had settled in the South, thinking it might benefit my health, but became so weak I could not work over an hour at a time, and suffered much at night. I seemed to be completely prostrated, suffering with every disease that could be heaped upon a mortal. One night I told my people that I seemed to be coming down with a fever, but very suddenly the realization and understanding came to me that my real selfhood was and always would be with God. At that moment I was changed, both mentally and physically,—in the twinkling of an eye, as it were,—from sickness to health; from weakness to the perfect vigor of youth. I was perfectly well; had never felt better in my life. I could feel nothing but perfect love for everything and everybody; that I did not have an enemy in the world; that there was nothing which could do me any harm; that everything manifested Life; the leaves of the trees seemed to be clapping their hands at the goodness of God; the birds were singing their songs of praise,—everything seemed like heaven on earth. I arose early the next morning, and worked hard all day. At night I was not the least bit tired and had no pain. I felt the presence of Spirit, God, directing me in all I did.

About two years after this experience I was very ill for over a month, indeed I seemed to be at death's door. I had bidden my family good-by, and all left the room but my wife. I whispered to her that I was going, but she said no; and declared that my life was in God and could not die. I felt a sudden change, and I rose up and said, "God bless you." Previous to this time I had not thought I could help myself; I had depended on others to help me out of my difficulties, but since this experience I have had wonderful demonstrations. Who could doubt the genuineness of healing through Divine Science when the evidences are so plain?

I am filled with gratitude to God, and to our dear Leader, Mrs. Eddy, for this wonderful truth.

T. SWARTWOUT, Chicago, Ill.

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It is with the deepest sense of gratitude and love to God that I add my testimony of the healing power of His word. In February, 1906, I was healed through Christian Science of a severe attack of lung trouble. The marvelous and sweet sense of divine Love that flows from the fountain of Truth, brought to me joy, peace, and a consciousness of the allness of God. I am indeed most grateful to our Leader, Mrs. Eddy, for this wonderful truth. My daily prayer is that I may reflect more of divine Love.

MRS. MARTHA FLETCHER, Brooklyn, N. Y.

It is with gratitude to God that I can give my first experience in Christian Science, a healing effected by reading "Science and Health with Key to the Scriptures" by Mrs. Eddy, and two weeks' treatment, after having spent ten years under the treatment of the best medical talent to be had, both here and on the Pacific coast, where I went on the advice of my physicians. While there I became unable to eat anything, and I also underwent a surgical operation for another trouble, spending weeks in a hospital, and emerging therefrom greatly weakened. For two years I took powerful medicine, as the physicians and surgeons had assured me that another operation, more severe than the first, would be necessary as soon as I was strong enough to endure it. I was, however, finally sent home with the caution not to allow the operation. After my return I was in a very deplorable condition, both mentally and physically, as it was beginning to dawn on me that the physicians were unable to cure me and were only shifting me around from one locality to another. During this time I would read my Bible, with the expectation of finding relief and comfort; but not being able to understand it, would lay it down, feeling more discouraged than before. I often wished there were healings now, as in Jesus' time.

At this time the subject of Christian Science was broached to me. While I felt that it might do for some, personally I was in despair, little knowing that this help I was rejecting was the Christ-healing for which I had been longing. I was told of a case of healing effected by it, and a little later a request for treatment was sent to a practitioner. She happened to be away from home at the time, and it was not known how soon she would return, but on the fourth day I arose, dressed, and went downstairs unaided, with perfect ease and freedom of thought—something I had not done or experienced for years. Six days later I went to the practitioner's home, and there learned that the freedom of thought had come with the first treatment. I went to her home on the street car, but walked back, a distance of one and a half miles, with a happy heart and a light step, and with a gratitude to God which expressed itself all the way.

I have since had many beautiful demonstrations which proved the omnipotence of God, and am very grateful for the light, and for the understanding which has been given me of man's relation to God. I am deeply grateful to Mrs. Eddy for this understanding, as well as for my healing.

MRS. HULDA LEY ELLIS, Burlington, Ia.

For two years prior to 1897 I had suffered great distress and pain from frequent attacks of rectal trouble, and was so depressed by it that I decided to accept the oft-repeated advice of our family physician, who had most faithfully prescribed every known remedy for the trouble, and had told me that the only permanent cure must come by a surgical operation. A few days before I was to go to the hospital, a dear friend, who was then having Christian Science treatment for her eyes, hearing that I was intending to have the surgeon's aid, told me how she was being helped by Christian Science, and begged me to try it. She was so earnest in her wish for me to give Christian Science a trial, that with the hope of being spared from the knife I decided to see a practitioner. The next day I went to call on the lady who was helping my friend.

As there were several others in her office, I waited for over an hour, and when I was shown in I told her I wanted to come to her just as I would go to a real doctor. She very kindly but firmly asked me not to think of her as a doctor, and when I said that I did not want to read Mrs. Eddy's book, she asked me if I would read just two paragraphs in Science and Health. She said this would enable her to do the work for me more effectually. With reluctance I consented to do so, and she gave me the book to study for a week. At the end of that time I went to see her again, very much in the dark and with but little improvement, as it seemed. (I make this statement to show what my mental attitude was at this time.) She told me I could be healed, and I followed her advice for two weeks longer, with the result of a clearer thought about the power of God and His willingness to help the suffering. Before a month had gone by I was so much better that I knew I need not go to my old doctor again. Physically I was healed, and spiritually I was awakening to a new light. One by one other troubles have been healed, all by the power of the truth that makes us free. I have not used drugs of any kind, nor have I needed medical treatment.

To be perfectly free from physical ills is to me a very great relief, but the greater blessings that come in the spiritual strength, gained by honest, faithful study of Christian Science, is far above what I sought for when I first went for help. My gratitude to God, for having given to the world these blessings through our dear Leader, Mrs. Eddy, is unbounded; and I am truly happy to send this testimony of my healing, with the hope of helping others in like need.—MRS. MARY E. GILMER, Cambridge, Mass.

I wish to express my deepest gratitude to God, and to Mrs. Eddy, for the healing truth which has been brought to me through Christian Science. A number of years ago I was healed by this truth of a complication of acute diseases which were very severe, indeed most alarming. A serious throat trouble was overcome later, though more slowly. The first illness mentioned was overcome by the help of a loving student of Christian Science. For this physical healing, and the sweet peace and joy which have been mine since studying "Science and Health with Key to the Scriptures," I am sincerely grateful.

MRS. MARTHA J. H. PIXLEY, Seattle, Wash.

[Written for the *Sentinel*.]

COMMUNION.

JENNIE MAY MYERS.

THIS is a day of gladness, and my heart
Accepts with joy and love the better part;
Communes in secret with the One above,
Omnipotent and omnipresent Love.

No loneliness oppresses, and no fear;
I feel God's tender presence now and here.
The Father's law protects me from all ill,—
Contented, safe, when merged in wisdom's will.

Whate'er appears of want, I've learned to call
For every need on God, the All in all.
How incomplete life seemed before I knew
From Mind, the source unseen, good springs to view.

O consciousness of Truth, and Love and Life,
At one with God, apart from earthly strife,
This is the home wherein I love to dwell,
Herein I rest, and know that all is well.

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FROM OUR EXCHANGES.

[*The British Congregationalist.*]

The churches themselves have to share with the old Adam the responsibility for the neglect of the spiritual use of the Lord's Day. Men are not attracted by formal, perfunctory, and unreal public devotions. They will not listen to preaching that takes no account of modern movements of thought and is out of touch with the practical things of every-day experience. They are as desirous as ever they were for the knowledge of God and for what used to be called saving truth. There is, indeed, an extreme restlessness and an eager longing for light on spiritual things that is characteristic of large classes of the people to-day, and will not consent to be fobbed off with music, ritual, and platitudes. There is plenty of indifference, no doubt, and plenty of hostility to religion in all its forms, but behind and beneath these things there is a divine discontent which constitutes for the churches a splendid opportunity did they only know it. It may be said, indeed, that their future—we do not say the future of religion, which is a different thing—depends on the measure in which they rise to this occasion. There must be a shaking among the dry bones of crude evangelism, ignorant orthodoxy, and empty ceremonialism. The churches must set themselves to their work with fresh enthusiasm and self-sacrifice. The fire must be heated to that white glow which will burn away the ridiculous dross of sectarian jealousies and selfishness.

[Rev. Dr. Algernon S. Crapsey in *The Boston Herald.*]

Let the thought, therefore, come to every one of us that we are commended to a sinless life, and by that is meant that we are to put ourselves in right relations to the universe, to truth, and to mankind; for sinlessness is just that. Let us go to work to bring it to pass that there shall be no evil in the world which we can prevent, whether it be evil in our own hearts, in the streets of our city, or in the lanes and highways of our country. That is a task beside which the picking of oakum and the stepping on the treadmill is the mere task of a child. For we cannot go on promising to the men of our day and generation a heaven beyond the sky, or threaten them with a hell beyond this life, while we make no effort to create a heaven here on earth and while we let hells burn with all their fires in our very midst. Sinlessness in our own lives, sinlessness in all other lives, through the mighty power of our own transformation—this is the work that Christ has set us to do.

[*Pacific Christian Advocate.*]

No man should ever preach what he does not believe to be true; no minister should ever preach his doubts, for so long as doubts remain he cannot be certain that what he says is true. A Christian minister is a truthful preacher of the truth, or else he is an impostor. If he is a sincere and honest man he will be very careful to know the truth and to know as much of it as he can, and equally careful to utter nothing from the pulpit that he does not believe to be true. The business of the Church is to teach the truth, to lead men to see and know the truth and follow therein; and in doing that, it points to Christ as "the way, the truth, and the life."

[*The Universalist Leader.*]

Heaven is attained not by moving from this world into the next, or by dying penitent or impenitent, but by repenting of our sins as a beginning and then growing in grace. What we have to do, therefore, is to repent and grow.

[*The Outlook.*]

Our concern now is not with the form and manner of life beyond, but with such a shaping of life here that when the gate opens we shall take with us that purified vision which shall see God.

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"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

Vol. IX. No. 28



A LADY WITH A LAMP SHALL STAND IN THE GREAT HISTORY OF THE LAND

BOSTON, MARCH 9, 1907

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ITEMS OF INTEREST.

National.

President Roosevelt, in his address to college men at the Harvard Union, last week, said:—

"Like most other things of value, education is a good thing in so far as it is used aright; but if it is misused, or if it causes the owner to be so puffed up with pride as to make him mis-estimate the relative values of things, it becomes a harm and not a benefit. There are few things less desirable than the arid cultivation, the learning and refinement which lead merely to that intellectual conceit which makes a man in a democratic community like ours hold himself aloof from his fellows and pride himself upon the weakness which he mistakes for supercilious strength. Small is the use of those educated men who in after life meet no one but themselves, and gather in parlors to discuss wrong conditions which they do not understand, and to advocate remedies which have the prime defect of being unworkable. . . .

"The educated man who seeks to console himself for his own lack of the robust qualities necessary to bring success in American politics by moaning over the degeneracy of the times instead of trying to better them, by railing at the men who do the actual work of political life instead of trying himself to do the work, is a poor creature, and, so far as his feeble powers avail, is a damage and not a help to the country."

Although the desire of the United States and Great Britain to see the question of the limitation of armaments included in the regular program of The Hague Peace Conference is considered to be doomed, Great Britain is engaged in direct negotiation with several continental Powers and also, it is believed, with the United States upon a proposition to introduce the question outside of the regular program, with the object of having it referred to a special commission in order to ascertain whether it is possible for the representatives of the great Powers to agree upon a plan for the limitation of armaments for submission to their respective Governments.

The international cable chess match between Great Britain and America was won by Great Britain this year by a score of 5½ to 4½. This is the third time the foreign players have been victorious, America having won five times and one match being a draw. The silver trophy, which has been in the possession of the Brooklyn Chess Club since 1899, will now be sent to England, where it will remain until the American team is again a victor. Three consecutive victories are necessary to obtain permanent possession of the emblem.

It has been decided not to accept any bids for the building of the Panama Canal, and for the present there will be no re-advertisement inviting proposals for constructing the canal under the plan as first laid down. President Roosevelt has transferred to the engineer branch of the army the responsibility for the further construction of the canal.

The excavation at the Culebra cut of the canal for the month of February amounted to almost six hundred and fifty thousand cubic yards.

An American expedition for exploration in Asia Minor has been planned by Professor Sterrett of Cornell, who will take with him four young scholars who have all had experience as students in the American School of Archeology at Jerusalem. The expedition hopes to leave Constantinople about May 1, and will cover a large part of Asia Minor. They will take photographs, copy manuscripts, locate ancient cities, and reconstruct the map as far as possible.

The Postmaster General has approved designs for one-cent and two-cent postage stamps commemorative of the Jamestown Exposition. The one-cent stamp will be green in color and the two-cent carmine. The one-cent will bear the vignette of Capt. John Smith, with profiles of Pocahontas and Powhatan. The two-cent stamp will bear a fine engraving of the landing of the first settlers at Jamestown.

The overflow of the Colorado River at the Imperial Valley Dam has been stopped, according to statements made by officials. The dam has stood a test of two weeks and the officials are satisfied that the work of building levees will be finished by April 15. The total expense involved in curbing the river will be between three and four million dollars.

Before the Interstate Commerce Commission at New York, investigating the Harriman System, it was brought out that before 1898 the Chicago and Alton's capitalization was, in round numbers, $33,000,000, against $122,872,328 on June last. The increased capitalization was mostly "water."

Somewhere between $175,000 and $200,000 was stolen from the local sub-treasury at Chicago about the middle of February. All the money taken was in bills of the denomination of $1,000, $5,000, and $10,000. At first it was believed that there must be some error in the bookkeeping.

Five thousand families of European immigrants are to be brought to Nuevo Leon, Mexico, as the nucleus of a gigantic colonization project. Two million acres of land have been secured upon which to establish the colonists.

An amendment to the Agricultural Appropriation Bill, adding $1,000,000 to the appropriation for improvements in forest reserves, has been adopted by the Senate without debate.

George von L. Meyer, former American Ambassador to Russia, has returned to the United States, and will become Postmaster General in President Roosevelt's Cabinet.

The Right Hon. James Bryce, the new British Ambassador to the United States, succeeding Sir Mortimer Durand, has arrived in the United States.

Foreign.

In the Newfoundland Legislative Assembly the Premier has proposed to adopt a contract between the Newfoundland Government and London and Paris capitalists, providing for the establishment of a short line of transatlantic steamers between Killory, on the west coast of Ireland, and Green Bay, on the east coast of Newfoundland. The plan provides for a two-hour railway trip across the colony to Port au Basque, whence a twenty-knot steamer would convey mails and passengers to Gaspe, Que., in summer, and Sydney, C. B., in winter. The promoters of the project claim that there would be a saving of thirty-two hours over any other transatlantic route.

Lord Curzon, ex-Viceroy of India, who is giving his personal support to Lord Newton's bill for the reformation of the House of Lords, wishes the principle of life peerages to be adopted on a large scale, partly as a counterpoise to the hereditary element and partly as insurance for the representation of important interests, such as religious denominations outside the Church of England, labor organizations, the Indian civil service, and the colonies.

The election of members for the next Russian Duma has proceeded far enough to show that it will be even more radical than the last. The party of the Left predominates, and the Constitutional Democrats will form a strong Center party in favor of a Constitutional government by a responsible ministry. It is expected that the Government will refuse to manke any concessions to the Duma, and that upon the first manifestation of a disposition to overstep the limits prescribed for it, it will be dismissed.

The great new Keyham docks at Devonport, England, which complete the most important naval dockyards scheme of the British Empire, were opened last week by the Prince of Wales with ceremony. The warships were dressed with bunting and the harbor was gay with flags.

In an official declaration issued, the Government of the Netherlands sets forth its readiness to receive the delegates to the Second Peace Conference on or about June 1.

The Japanese cruisers Tsukuba and Chitose left Yokohama Feb. 28 for Jamestown, Va., where they will participate in the naval parade.

Industrial and Commercial.

An agreement to build passenger and freight terminals at Kansas City, at an estimated cost of $30,000,000, has been made by the Kansas City Terminal Railroad Company, representing the leading roads entering the city. The railways are to erect a $2,000,000 union passenger station, five union freight houses along the river front in the west bottoms, and forty street viaducts and subways. The city agrees to give the railway a fifty-year grant for the terminals.

The Pennsylvania Coal and Coke Company has leased holdings of Beach Creek Coal Company for 999 years, and obtains thousands of cars, thirty-nine mines and workings, one thousand coke ovens, thirty-three shipping stations and one hundred and six thousand acres in Clearfield and Cambria Counties. The consideration is $3,000,000 in bonds.

The paper manufactory recently established at Orange, Tex., has an output of ten tons of wrapping paper daily. The operators claim that with the proper bleaching process the same material can be converted into writing paper or newspaper stock. The raw material used is sawdust, shavings, and other refuse from lumber mills.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

"BE STILL, AND SEE THE SALVATION OF GOD."

London, Ontario, Feb. 22, 1907.

Dear Mrs. Eddy:—I have many times desired to address you with a letter, but have refrained from doing so lest I should trespass on your precious time. Now that the desire is again upon me, I yield to the gentle impulse to take up the pen and pay tribute to your worth and work.

The publication of falsehoods and worthless statements, under the name of "history," is a breach of moral law and an insult to the intelligence of the age. Were it not for the restraining power of Christian Science, curbing human resentment, my hostility to this would be liable to overstep the bounds of "righteous indignation." I am a native of Scotland—the land of Wallace and of Bruce, of John Knox and Henry Drummond, and, as my name indicates, have come from a clan whose claim to chivalry is as clear as its title to valor. I was born in the heart of the Highlands, and spent my boyhood days on the estate of the Duke of Sutherland, whose illustrious ancestor—the noble Earl of Sutherland—was the first to sign the National Covenant (an historic covenant designed to protect religious liberty in 1638) by thrusting his sword into his left arm and writing his name in characters of blood. Little wonder, then, that the spirit of the old Covenanters should animate my feelings, when I see you persecuted by an unprincipled portion of the press in a periodical which must have lost its sense of honor and justice, its pride, dignity, and self-respect.

A libel is a malicious misdemeanor, a criminal offense that deserves punishment; but who shall execute judgment? I have learned from you to put up the sword, "to overcome evil with good," and to allow the cutting claymore of Truth to decimate error, or rather, to let error destroy itself. My thanks for the lesson. When Daniel was cast into the den of lions, of what avail would his snarling in opposition to the growls of the wild beasts have been? The salvation of the prophet, as it proved, lay not in matching his voice against the mighty roar of the king of beasts, but in the silent recognition of God as omnipotent Love.

I should like to relate here an incident in the life of an eminent Scotch divine—Doctor McDonald, better known in the Highlands as "the apostle of the North." During his ministry in a seacoast town, a number of fishing-boats belonging to his parish were one day suddenly overtaken by a severe storm while the men were attending to their nets. Their safety being imperiled, a hasty retreat was made for the harbor. It was a race for dear life, for, with every effort put forth by the struggling fishermen to reach their place of refuge, which lay several leagues leeward, the storm increased in violence and threatened the destruction of the whole fleet. Becoming alarmed for the lives of their fathers and husbands, toiling against odds, the women-folk of the town forsook their homes and congregated on the beach, where they mingled tears of distress and cries of despair with the salt spray of the roaring billows that lashed the shore. In the midst of this pandemonium, composed of hurricane and hysteria, Dr. McDonald appeared on the scene, bareheaded, but clothed in calm, his white hair blown about by the ungentle gale. Lifting his eloquent voice above clamor and storm, the Scotch divine appealed to the wailing women to quiet their fears and cease from weeping. He beseeched them to be silent, and to comfort their troubled hearts with the assurance that all would be well. "Be still," he entreated, "and see the salvation of God." Then kneeling down upon the surf-beaten strand, the reverend doctor with hands uplifted to heaven invoked divine aid, and whispered in prayer the "peace, be still" with which Jesus calmed the tempest on the sea of Galilee. Presently the boisterous wind began to abate, the white-capped waves to subside, and the cries of hopeless despair were hushed almost to silence. The raging elements were rebuked. In a little while one of the fishing-boats succeeded in making the harbor, and shortly after, another reached the haven; but not until every vessel in the fleet had sailed into safety, did the "apostle of the North" arise from his knees with a holy smile lighting up his serene countenance and words of gratitude falling from his lips.

Beloved Leader, I cannot help thinking what grand Christian Scientists my countrymen will make when they come to learn and accept the religion which radiates from the heart,—your religion of Love. The day is hastening when all shall come into the unity of this faith, which is the gospel of good works.

The world is slow to acknowledge merit in any department of science or art. However much we may now revere the memory of the Christian martyrs, and honor the names of the ancient worthies whose achievements for the betterment of the race have advanced them from the temple of virtue to the pantheon of fame, yet the guerdon of the truly great is immortality, and the reward of the righteous, life everlasting. While humanity is tardy to do you justice, in this hour of persecution it is sweet to know that your recompense is sure, for you have brought to the world a revelation, and founded a Church that will eventually redeem mankind through the merits of Christian Science.

Lovingly yours,

PETER E. MACKAY.

COMMON GROUND FOR ALL

W. D. MC CRACKAN, A.M.

IN quiet moments, and during pauses between work and amusement, mankind asks as to the meaning of life. This speculative habit of thought has persisted through the ages. The question, What is life? comes to the child growing into youth, to the youth developing into maturity, and to men and women of all ages. Whence is life and whither does it tend?

It is becoming increasingly evident that thinkers of every kind are making efforts to secure some common ground upon which the real meaning of life may be viewed and reviewed and final conclusions reached. Thus a drawing together of savants and scholars is observable, a regrouping.

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a veritable reconciliation between former antagonists. It is the hope of such investigators that by a new unity of purpose the riddle of existence may be solved; that life, its origin, continuance, and ultimate, may be explained.

Those who have read the signs of the times know that Christian Science has already answered this great questioning of the human heart about the true meaning of life. The Christian Science text-book, Science and Health by Mrs. Eddy, by elucidating the Scriptures, has clearly shown to all who are willing to see, that God is Life, the eternal, indestructible, and only real Life of man. Thus mankind, in seeking for the meaning of Life, is really seeking to understand God, good. From the standpoint of Truth, then, the riddle of existence is already solved, and the origin, continuance, and ultimate of real Life is already explained.

Not so, however, with the problem of mortal existence or human life. Mrs. Eddy states: "Mortal existence is an enigma. Every day is a mystery. The testimony of the corporeal senses cannot inform us what is real and what is delusive, but the revelations of Christian Science unlock the treasures of Truth" (Science and Health, p. 70). The sense of life in matter, limited as it is to a brief span between the cradle and the grave, cannot satisfy the aspirations or even the legitimate expectations of man. When contrasted with the spiritual understanding of God as Life, the inadequacy of a mortal, material belief about life becomes glaring indeed; therefore mankind is bidden by Christianity to lay down this false concept in order to take up the true, to put off the old man in order to put on the new. Jesus said, "He that hateth his life in this world shall keep it unto life eternal." On this ground also Paul could say, "I die daily," *i.e.*, he could aver that he was outgrowing day by day the sense of life in matter. On this common ground of the spiritual understanding of Life the thinkers of this age are even now more and more uniting. In subscribing to the teachings of Jesus, of Paul, and of Christian Science, they will eventually find that complete agreement and restful concord for which they are justly longing.

So also in regard to the much-debated question, What is truth? The quest for the truth has never for an instant ceased since mankind first began to ask questions. Mortals have searched for the truth in the earth and under the earth, in the sea and in the sky, through the microscope and through the telescope, in matter and in mortal mind, by experiment and by observation; and truth has never once been absent during the whole of this pathetic pursuit on the part of suffering, sinning, and wondering humanity. Truth is ever-present, ever ready to be apprehended and comprehended by the honest and spiritually minded in every age. In our day the absolute Truth of being has been set forth and demonstrated by the teachings and the life of a consecrated woman, Mrs. Eddy, so that all may understand and be blessed by her unselfish labors. She has proved and is proving daily that God is Truth, and as mankind's eager search for the meaning of life must lead finally to God, so do their strivings to understand the truth bring them inevitably to the same God, who is both Life and Truth.

In the light of the simple solution of the life-problem presented by Christian Science, the efforts of a chain of philosophers, extending back to the very dawn of recorded history, to solve this problem by trying to exclude God from it, must appear singularly unfortunate. The veritable libraries of books devoted to the belief that life is in matter lose their supposed value. Their studied conclusions disclose themselves as the useless speculations and inventions of a supposititious mind. They can no longer pretend to be emanations of absolute Truth. But in whatever conclusions about life and truth humanity may have sought solace, it has never ceased to stretch out its hands towards the ideal of love. Through much tribulation, much disappointment and disillusion mortals are forced to lay off the temporary sense of love for the Love which is eternal, universal, and impartial, which "fadeth not away," because, as John assures us, "God is love."

A little child knowing God knows all there really is to know. A single note of joy overtops the clamor of a thousand discords. One kindly deed outweighs a million guesses at truth. A moment's realization of the omnipotence of God as Love nullifies centuries of traditional evil. Then to know God as Life, Truth, and Love is to have reached the common ground prepared for all men. On this ground, and on no other, there is room for all, hope for all, health and happiness for all, brotherhood, justice, and peace for all.

A PRESBYTERIAN MINISTER'S TRIBUTE TO CHRISTIAN SCIENCE

REV. FRANK N. RIALE, PH.D.

THE little "honest confession of the soul," "Our Debt to Christian Science," which I took the liberty to make some time ago in the *Westminster*, a Presbyterian weekly published in Philadelphia, it is needless to say has called forth all kinds of criticism and comment. In at least six periodicals I have noticed the article reprinted in full, either with editorial words of warning or expressions of great satisfaction and delight. Some have cried out, ecclesiastically speaking, "Man overboard!" Some of my dearest ministerial friends have written wondering why I was so ignorant; others why so injudicious. The attitude of the editor of the *Westminster* was very clearly stated in his caption to the article and his after-comments. Here it is in a sentence: "Christian Science is nonsense; and we do not believe in it enough to burden the believing capacity of an idiotic mosquito."

Mrs. Eddy gave one of her sweetest love-messages in regard to this severe criticism upon herself and her work. In a little personal note to the writer, not a drop of anger was expressed, but only love abounding toward those who criticised so cruelly and wrote so contemptuously about that which is to thousands the dearest message of heaven that ever came to their hearts.

I am very glad indeed to express my own reason for gratitude for what Christian Science is doing; for he is not a truth-lover who would not be willing to proclaim upon the house-top the honest convictions of his heart. I do most sincerely feel that the *spirit* of the message of Christian Science is that which ever has been dearest to the heart of Christendom at the moments of its deepest awakening; and is truly naught else than the heavenly-anointed message of Jesus. It is a living consciousness, not a mere theoretical assent to the great cardinal truth of all religion, that "God is All and in all," and that in Him there can be no darkness at all. It is the awakening of the conviction in our hearts, by the witness of the Spirit, that "God is Love;" and that in Him there never has been, nor ever can be a problem in human life that the working out of this love will not solve. It is a conviction that the present working out of this love in the hearts of the believers is for the great purpose of forgiving all our sins and healing all our diseases. God's great purpose from the foundation of the world is the bringing forth of the sinless, sickless, and deathless man, and to show that there is no more reason for a man being sick than for being a sinner. The whole creation groaneth and travaileth for the bringing forth of just such sons of God as is so clearly expressed in Christ Jesus. This consummation so devoutly to be wished is not some far-off divine event toward which the whole creation moves, but is potentially present now, and is actually present to every one that believeth. The "tree of life" is on both sides of the stream of time—here and in what men call the after-here. The great final message of the Spirit

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is, "Come,"—enter into the fulness of Him that brought life and immortality to light through the gospel, which is hid as good news from many, on account of the ecclesiastical bushel we have placed over it.

However imperfectly it may have done so, Christian Science is most honestly endeavoring to recover this primitive faith of Christendom, once for all delivered to the saints; and is expressing the same in terms of the "divine immanence" which Professor Bowne says is "the greatest discovery of the century." It is a most honest attempt to express Christ's message in such thought terms as to revitalize the ecclesiastically devitalized faith in Jesus.

The fact is, veil it as the world will, thousands within the church (and many of these its very rarest souls) are finding the spirit of the message like a "lost chord" to their hearts, without feeling the need of leaving their churches because they have found it such, any more than the Church of England has gone over to the Salvation Army ranks simply because the work of General Booth has become almost officially recognized as one of the greatest influences of the century to bring us back to an experimental knowledge of the real saving power of Jesus.

The following incidents taken almost at random from more than a hundred that have personally come under my immediate observation in the last year, will illustrate this. The first is that of a letter received a few weeks ago. It is from a son of a man who was one of the most godly I ever met. For years the father was a member of the session of his church—the Paul for power and the John for love in it. When he was called up higher, the mantle very largely fell upon his son, who has for years been a prominent officer in our church. He can perhaps be truly said to be a leading officer, as well as the leading merchant of the place. Here is the letter in part which he so unexpectedly writes:—

"I wish to congratulate you on the most wonderful article published in *The Christian Science Journal* of March, 1906 [republished from the *Westminster*], on "Our Debt to Christian Science." I want to say you have hit the nail square on the head, and have driven it in full length with one blow. It caused me to secure Science and Health and read it through. I say the teachings are most beautiful; and more so from the fact that they are so truthful. When I was in Chicago the first of the month, I attended the meeting of First Church. There were fully fifteen hundred people present, and I was deeply impressed with them. I have had your article printed in both our city papers."

Another case that comes to me just now, is that of a friend who was one of the leading educators of his State. He was given the highest honors in public school work the State could confer. He is recognized as a man of "fine sanity" and good common sense. He is an honored elder in one of the strongest Presbyterian churches in the Middle West. Science and Health is his daily companion. Outside of the Bible he says he gets from it far more than from any other book.

Another case is that of a friend equally prominent in public school circles in one of the largest cities of the land. He is a member of the official board in one of the strongest Methodist churches. He is indeed *the* member of it. He is also superintendent of the Sunday School, and teacher of a very large Bible class. Science and Health is also his constant companion. He is saturated with the message of it. This he pours forth every Sabbath in his teaching—not the letter, but the spirit of it. Those under him feel that they have never had such a message of joy and power, although none of them know from whence it comes; for it is simply given "with the label off," which is the best way to give any great heart truth. Though truth comes through men, it always, when it comes most clearly, makes the messenger feel it is not of men, and demands no rights to that which is "free grace and dying love" to a world to be redeemed by the life and death of Jesus.

Once more, if it may be allowed. Just the other day, the president for years of the Board of Trustees in one of our very best churches told me that he reads daily from the text-book and never in all the years has there come such a flood of light on the real message of Jesus. He feels that it is the spirit of the message universal; and loves to stay in his church and help give the larger interpretation of it.

Science and Health is read over and over by many a godly minister, and the essence of Christian Science is really preached from every live pulpit. There is no use denying it. Mr. Bryan, when referring to Socialism in his recent speech in Madison Square Garden, heard some one cry out, "Hurrah for Socialism!" His reply at once was: "I have no objection to a man expressing himself in favor of Socialism, because the Socialist as a rule is an honest man. I believe he is a mistaken man; but you must meet him with argument, not abuse."

Much more truly must the Church thus meet Christian Science. I am frank to say I scarcely ever speak to a minister about the matter, that he is not filled with wrath. The tirades against the cult from the pulpit are the saddest and most senseless things one can witness. How different from the spirit of Jesus. When the disciples saw devils being cast out by men that followed them not, they wanted at once to have the whole matter stopped. Then came from the great heart of the Lord: "Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me. For he that is not against us is on our part." Christian Scientists certainly do work miracles, and cast out devils, and do it in the name of Christ.

The religious press almost without exception seems to hate anything that smells or smatters of Christian Science, as Satan hates the saints. As Mr. Bryan said of Socialism, much more truly can it be said, *must* it be said of Christian Science: "No one should have any objection to any man speaking out for Christian Science, for Christian Scientists, as all the world knows, if it is not creed-mad, are good people, some of the best of people—and most of them vastly better people than they were before they became members of this new faith. The Church may feel that they are mistaken people; but if so they are to be met not in anger, but in argument." When anger begins, argument ends. He who resorts to abuse confesses thereby that he has reached the beginning of the end of his cause, and the final downfall is not far off. If Christian Science is another "heresy," then it should, in the spirit of the largest wisdom and the deepest love, be met as such. If it is a "heresy," will it not be to Christendom what every heresy always has been,—the voice of God saying to us, "Here, my child, is something you have eliminated or overlooked in the working out of the full-orbed message of Jesus."

Surely one cannot help but see in the whole movement, and the way it grips the hearts of the best of men and women and gives them a new quiver of the heavenly life, that it is like some "Old Mortality" chiseling off the overgrowths of the centuries which were hidden from the view of the Church, that other half of the full-orbed truth which is the key and the core of heaven's message to us—the message from Him who healeth all our diseases.

I am not ashamed to say here what I wrote to Mrs. Eddy; that as a Christian minister I wanted to express my most sincere gratitude for what she has been the means of doing through God's proven presence, to lead a great multitude that no man can number into a more living realization of the priceless preciousness of an experienced knowledge of Jesus Christ, and make them feel he came to show us that there is no more reason for a man being sick, than there is for his being a sinner; and that the sinless,

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the sickless, the deathless life is the gift of God, to be had by all for the taking,—the longed-for possession to be had by all that fully believe it.

A SCIENTIFIC TRUTH ILLUSTRATED.

REV. JESSE L. FONDA.

THE illusive nature of sense testimony is illustrated in the following incidents: One morning a man was driving a cow into the stable, in which there happened to be at the time considerable dust. As a ray of sunshine streamed through a knot-hole and hit the particles of dust, it made them all visible and there seemed to be a veritable bar across the way, which was so real to the cow that as she hurried along she jumped over it to get to her place. A friend recently told me this experience of a neighbor. Coming home one night he was laughing heartily. His wife asked the cause, and he told her that for two or three evenings he had been stepping very carefully over what seemed a crack in the cement sidewalk. This evening he had for some reason looked at it carefully, and found that it was no crack at all but the shadow of a wire overhead.

In both these instances there was no reality involved, only a seeming; a veritable shadow, perhaps, but no substance. In "Science and Health with Key to the Scriptures" by Mrs. Eddy, we learn that the same is true of all that is based upon sense testimony. We have all been living in the sense that the body is real and the only thing that we can live in; and to material sense this is the only possible consciousness of existence. Mrs. Eddy is the only one who has had the courage to attempt to disabuse the thought of the world on this point. She discovered and proclaimed that the body and material sense are not the realities of being, but are the errors and falsities of human thought; and that the spiritual, the divine, is the only reality of being. Others may have gained a glimpse of these facts, but she studied them out, gave them a philosophical analysis, and set them in logical sequence and in scientific form. She has given to the world the results of her work in language fitting to the originality and grandeur of the subject, and we have it in our text-book as "apples of gold in pictures of silver." Here we are shown that while mortals continue in this false sense, they take the sins, pains, and sorrows that necessarily inhere in it, and accept them as real and essential. They step over shadows and bars and make sorry work of it.

The method of getting out of this bondage is learned from the case of the man and the shadow. One must first understand the unreal nature of these ills,—these shadows and bars,—and with the apprehension of Science this is now possible. We can know surely that disease is a false condition, hence unreal, and when this is perceived the supposed power of falsity vanishes and its hold is broken. In the sunlight of Truth we are assured of its illusiveness. Some may say that it is not quite so easy to gain the sense of victory over sin and sickness as it was in the case of the one who learned of the shadow. There is in mortal thought a distinct insistence upon the reality of these evils which requires a positive and persistent denial and refutation. We must, therefore, know that there is a power in our denials to overcome every false claim of power; that the eternal Christ-power, with its supreme denial and destruction of evil, is with us, and that "the everlasting arms" sustain us. We should thus be filled with confidence in the adequacy of Truth and then evil would soon vanish and harmony be restored.

The sense of the semi-sacredness and normality attached to sickness and disease is so manifestly false, that we need not fear that we shall offend against divine law by disputing and resisting every encroachment of these evils. As we progress in this practice we shall rise to a sense of the grandeur and divinity of Truth. In doing this there will come to us a deeper appreciation of Mrs. Eddy's courage and originality, and with it esteem and gratitude for her work.

A CONSUMING FIRE.

LAURA C. NOURSE.

A FEW days since a trifling incident brought to my consciousness a childhood thought which the years had not wholly obliterated, and from which I am learning valuable lessons. As a child, if a piece of work went wrong and I could not bring it up to my idea of perfection, but one thing ever suggested itself to me as a possible remedy, and that was to burn it all up, and begin over again. As the years went on and I began to encounter the real vicissitudes of life, I many times found it in my heart to wish that I might put into effect my childish thought—"burn it all up, and begin over again;" but woe was me, this was not so easily accomplished. I had begun too many things which had so woven themselves into the warp and woof of my life that I could not escape the inevitable consequence, or hinder the work, so poorly begun, from going on and on, as it seemed to me then, in one eternal and endless round.

I was continually tugging away at tangled skeins, and working vainly against what seemed to be an inexorable fate. Weary of the strife, sick, disappointed, heavy laden, I longed for rest and peace. When the Comforter came to me, was I ready to wipe out all of material sense and self; give up my false ideals of life and its joys, let go of matter and its illusions, and live in Spirit, God? Was I ready for this full and sufficient remedy for all my woes? The answer must be tentative. I was ready to be relieved of pain, ready for the benefits of Christian Science, ready for the "loaves and fishes;" but I was not ready for the work of purification; the baptismals of fire; the regeneration of thought; the spiritual purgation which must ever precede, or go on in even ratio with, the true healing of the body; in a word, I was not ready to "burn it all up, and begin over again."

It is well that we have a patient God. It is also well that "our God is a consuming fire;" and that we have only to be willing to part from sin with all its illusive pleasures, and the flame stands ready to devour,—to separate the gold in human character from the dross, and lead us gently on to the perfect and eternal good. But we must be willing, if need be, to pass many times under the rod; willing, in every event of our lives, to say with the great Wayshower: "'Not my will, but Thine, be done!'—that is, Let not the flesh, but the Spirit, be represented in me" (Science and Health, p. 33); and with the sweet singer of Israel: "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting." And it must be an active service; not a simple acquiescence in the divine will, but an intelligent co-operation with good. There is no chance to slip into the kingdom on another's passport; to let some one else gather our honey for us. We must be "busy bees," working out our own salvation, letting God's will be done in us, through us, by us. Then, as we journey on, the hand of Love will separate the chaff from the wheat, and our God will consume, utterly destroy in each individual consciousness, all that is unlike Himself.

Our Leader's life of toil and self-abnegation is the Moses of to-day, pointing the way; leading the tired prodigal back to the Father's house; waiting so patiently and so lovingly on the ofttimes tardy and unwilling feet. O Love divine! help each one of Thy "little ones" to cast into the devouring flame all that would hinder their growth spiritward, and with new resolve and steadier purpose to "begin," if need be, "all over again."

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SELECTED ARTICLES.

[From the *Lawrence* (Mass.) *Telegram.*]

NOT BY FORCE, BUT BY REASON.

The *Haverhill Gazette* points out the absurdity of the proposed attempt to legislate against the practice of Christian Science healing; absurd because such matters are not regulated by force, but by reason. The *Gazette* says:

"The opposition to Christian Science is once more before the Legislature with a proposed bill which is expected to place such burdens upon the practice of Christian Science, or any other art of healing outside of the two recognized and 'regular' schools, that it will be abandoned. There isn't a chance of the bill being enacted into law, but there is a chance that agitation for legislation of this sort will be continued by the advancing of some apparently feasible arguments that may be brought forward. But it will be difficult to secure a law that will regulate or restrict the practice of the art of healing. The law may properly define the limitations for the use of the title 'doctor,' and may properly insist that in the practice of the art of healing or in the offering of advice to that end there be no pretense beyond the truth and no deception of any sort, but when it has gone as far as that the law has reached its limit. It can't restrain you from advising your friend as to the best remedy for his corns, or a ready relief for his cough, or prevent you from using your mental power to get him out of the doldrums or 'the blues,' which may be his principal ailment, and it can't prevent your friend from accepting your advice or your treatment. Nor is it desirable that the law should have such a power. If it would exert all of its power in having things advertised by their right names, in abolishing deception and requiring the truth in all claims in such matters, there would be no need of any further legislation to sufficiently protect humanity."

[From the *Indianapolis* (Ind.) *Star.*]

The [Indiana] Senate yesterday [Feb. 13] passed the Farber Bill by a vote of 27 to 15, regulating the practice of medicine. Several amendments were offered, but were defeated save the one introduced by Senator Slack, which provides "that nothing in the act shall be construed to apply to any person who administers to or treats the sick or suffering by mental or spiritual means, without the use of any drug or material remedy."

This section applies particularly to Christian Science practice, which found a large number of supporters. Senators Slack and Kistner both made speeches praising the work of the Scientists. Senator Kistner referred to them as one of the largest and most influential churches in the land. Several representatives appeared before the House Committee on Health yesterday afternoon and spoke in favor of the amended Farber Bill as it passed the Senate. The Committee, it is expected, will report the bill as it came from the Senate.

[The following excerpts are from an article entitled "Christian Science in Boston," in *The Onlooker*, published in London, England. The editorial note which accompanied the article reads as follows: "Mr. Algernon Hervey-Bathurst, who contributes the article on Christian Science to our present number, is the son of the late Sir Frederick Hervey-Bathurst. His family is connected by marriage with that of the late Lord Inchiquin, two of whose children, Mr. Donough O'Brien and Miss Eileen O'Brien, are themselves Christian Scientists. His wife is a niece of Lady Abinger, one of the earliest adherents to Christian Science in this country."—EDITOR.]

The effect [of the incidents in connection with the dedication of The Mother Church] on a Scientist, and one who is able to give an answer concerning the hope that is in him, can be realized only by that one who knows and has proved what Christian Science is, and what it is doing to alleviate pain, heal sickness, and above all, sin, and to show to humanity that "God is a very present help in trouble;" that still to-day

> The healing of the seamless dress is by our beds of pain—
> We touch Him in life's throng and press, and we are whole again.

Any one who has observed in the least degree the methods, results, and growth of Christian Science in America, England, or any other country, cannot fail to see that its continual steady progress is due solely and entirely to the indisputable fact that Christian Science does heal both sickness and sin, and is therefore benefiting mankind in a far greater degree than anything else has done since the Great Master was exhorting the people of that day, as well as those of all time, "Be ye therefore perfect, even as your Father which is in heaven is perfect;" and "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father."

In view of the unspeakable benefits received by honest students of Christian Science, is it to be wondered at that they should feel that they owe to Mrs. Eddy, the Discoverer and Founder of Christian Science, a great debt of gratitude, because she has been able to give to all who will receive it, not only the understanding of everything that is great, grand, noble, and true, but also the means whereby they can put it into practical use at all times and under all circumstances. These are the expressions of gratitude which are poured forth at all the Wednesday evening services in the Christian Science churches now encircling the world.

[Charles G. Manness in the *Kingston* (Ontario) *News.*]

Christian Scientists understand that sin and disease exist only in the false material sense of things; they seem real, but they are not facts, because God never made them; if they were real they could never be destroyed, for a real thing is an eternal thing and is incapable of destruction. If sin, sickness, and disease are realities it would be foolish to attempt their destruction either through religion, medicine, or any other method. Christian Scientists do not say that pain is imaginary, for "it is neither imaginary nor unreal, that is, to the frightened, false sense of the patient;" but it is a solid conviction to him. [See Science and Health, p. 460.] If this were not so, he would not suffer, and he will lose his suffering only as he learns the unreality of all that is unlike God.

Surely our critic can readily see that in the use of the word "opposite," as applied to evil in contradistinction to good, Mrs. Eddy does not use the term as he uses it in his statement, "East which is real has west for its opposite, therefore west is unreal." In this sense it is not intended to declare that east is antagonistic to west or that the presence of the east renders the west unreal.

Our critic objects to Mrs. Eddy's interpretation of the Scriptures. If he should investigate he would find that whenever her interpretation has been accepted and made practical, good has always followed, and her followers (numbering hundreds of thousands of the most cultured, refined, and intellectual men and women the world can produce) are proving that this interpretation is true, for the signs are following them that believe,—the sick are healed, the sorrowing are comforted, and the sinful are reformed. Christian Science brings forth the normal condition of things; it does not annihilate man, but brings forth his perfection, and has delivered hundreds from the intense fear that eating would cause them suffering, hence delivering them from a state of semi-starvation. Above all, Christian Science enables its followers to obey the

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Golden Rule; namely, to love their neighbors as themselves, and to do unto others as they would that others should do unto them.

[V. O. Strickler in the *Schenectady* (N. Y.) *Gazette*.]

In view of the fact that so many people honestly fail to understand just why Christian Scientists have more faith in Christian Science than in medical treatment, I feel sure that the readers of your valuable paper will be interested in a brief statement of their position.

Christian Scientists believe that the religion of Jesus Christ is sufficient to regenerate the sinner and to heal the sick. Their faith is founded upon the fact that Jesus himself healed the sick, and taught his disciples to do so. In each case where he commissioned disciples and sent them into the world he commanded them to both preach the gospel and heal the sick. Christian Scientists believe that the command to heal is of as high authority as the command to preach, and that it is the duty of the Christian Church to obey Jesus in both commands.

There are many thousands of people who testify that they have been both healed and regenerated by Christian Science. They come from every walk in life, and there is no reasonable ground for disbelieving their statements. The rapid growth of Christian Science is the marvel of the age, but it becomes more marvelous when it is understood that practically all Christian Scientists became such only after they themselves, or members of their families, had been healed through its teachings. In fact most of them ridiculed and scoffed at the claims of Christian Science until they became witnesses of its power.

The argument is sometimes made against Christian Science that if it were from God, it would never fail. This argument, however, is not sound, for failures are not of the Science, but of the practitioner. The disciples of Jesus were not able in their earlier ministry to heal all cases. It is related that in at least one case which they were unable to heal, they brought the man to Jesus, who healed him immediately. Subsequently these same disciples raised the dead, thus showing that in the mean time their understanding had become more spiritual. Jesus himself said that the knowledge of the truth shall make you free, thus indicating that man's power over the things that enslave would increase as his knowledge of the truth increases.

If Christian Scientists believe more in prayer to God than they do in drugs, who is able to affirm that honest, sincere prayer to God is less efficacious than drugs? If one prefers to submit his chances to drugs, and another to God, why should not each have the right to do so?

[Editorial in the *Omaha* (Neb.) *World-Herald*.]

We give space to a letter from an Omaha physician, who criticises the *World-Herald* for opposing the proposed legislation against Christian Scientists. He avers that the legislation which would subject Christian Science practice to the control of medical practitioners does not in any manner interfere with "belief" in Christian Science. He apparently thinks it fair, for instance, to compel Christian Scientists who do not believe in disease to study and pass examination before physicians on "pathology"—the science of diseases. This is one of the provisions of the proposed bill. It would be about as reasonable as to require a physician applying for a license to pass an examination before a board of Christian Scientists on Mrs. Eddy's work, Science and Health. In either case the applicant would be under necessity of appearing before an antagonistic board to be examined in something he did not believe in.

Other States have defeated unjust bills like this, and Nebraska should do the same. If Christian Science is to be regulated by law, it is narrow-minded to put the regulation into the hands of its enemies.

[Willard S. Mattox in the *St. Albans* (Vt.) *Messenger*.]

Jesus' dictum, "Ye shall know them by their fruits," is as inexorable as mathematics, as immutable as the laws of the Medes and Persians. It is merciless to the unfruitful systems; it does not condone failure, compromise with hypocrisy, or sympathize with incompetency. It demands results. Preaching, according to Jesus' standard, must be followed by results. The mere process of intellection is not an evidence of Christianity. The older religions cannot hope and should not try to escape measuring up to this standard. Acceptance of a religious belief by a great number of persons is not, in itself, evidence of the truthfulness of that belief. Nor does the age of a religious belief necessarily imply its verity. There may be popular forms of religion which have existed for many years, which nevertheless may not have any of the fruits spoken of by Jesus, by means of which they may be identified. He did not say, You shall know the true Christian church by its intellectual preachers, its colleges and seminaries, and the fact that many have believed in it for a long time. He gave one simple test, "Ye shall know them by their fruits;" and Christian Scientists are willing to be tested by Jesus' standard.

The fact that our critic does not seem willing to agree to such a test, cannot rebut the evidence in favor of Christian Science. He tries to explain away the fruits of Christian Science practice. He says other systems show similar results. In this he is mistaken. To him they appear similar, but the Christian Scientist knows why they are not alike. Faith-cure, mesmerism, and other human theories, depend upon the activity of the human mind. Christian Science eschews the aid of the mind of mortals and depends entirely upon the divine Mind "which was also in Christ Jesus." Again, the results of Christian Science practice are said not to be invariable. No, but they are sufficiently persistent to indicate plainly the operation of a fixed Principle. Our critic has probably gone to the daily press for his statistics regarding the percentage of successes and failures in Christian Science. In the past it has happened that imperfect, unreliable, and even false reports have been intruded upon the editors of the press, but since the editors have become more awake to this intrusion, it is reasonable to expect more accurate reports from now on.

[Editorial in the *Medford* (Ore.) *Daily Tribune*.]

Mrs. Eddy is endeavoring to elevate the moral, social, physical, and religious standard of the human race. . . . As a believer in the Biblical doctrine of faith, we can discover nothing in Mrs. Eddy's teachings that is antagonistic to the gospel of the Lord Jesus Christ, and nothing that does not tend to the moral and religious betterment of the human race.

The creed, or cult, or doctrine that aims to make mankind better and instill in the mind of the thinking seeker after truth the great essential doctrine that God is Love and that we are His children, cannot be dangerous; and while not in perfect sympathy with all of her teachings, we wish the world had more who are like Mrs. Eddy. If that man who makes two flowers to bloom where but one bloomed before is a benefactor to his race, then he who saves a soul from sin, by whatever interpretation of the gospel of Christ, is deserving of a crown of glory.

[Editorial in the *Columbus* (Wis.) *Democrat*.]

Surely one who has done so much for humanity and science as Mrs. Eddy has, is certainly entitled to the unstinted praise and commendation of every man, woman, and child in entire Christendom. The world has never before and never will again have an opportunity of seeing one who has done so much for the Science of Christianity as has Mrs. Eddy.

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THE LECTURES.

EL PASO, TEX.

Judge Septimus J. Hanna lectured on Christian Science in the Crawford Theatre, Sunday afternoon, Jan. 27. He was introduced by A. Jones, a well-known lawyer, who said in part,—

When Christ Jesus was taken before Pilate for trial he said, "Every one that is of the truth heareth my voice." And then Pilate asked him, "What is truth?" and left the judgment hall without waiting for an answer. In the matter of religion this has been an absorbing question to all peoples and in all ages.

We as a people believe that our sacred Scriptures contain spiritual truth. Thus far we are one; but when we have come to interpret the Scriptures we have differed in many respects; and these differences have given birth to various religious denominations. One of the latest religious denominations arising from this different interpretation of the Scriptures is that of the Christian Scientists. Of their doctrine I know but little; whether their interpretation of the Scripture is true I know not. Like many of you, I accepted without question and without reason the simple faith of my mother, and have been reared under a different doctrine. But be this doctrine true or false, or that doctrine true or false, the liberality of thought of our age and the religious tolerance of our time constrain us to hear with eagerness and reverence the exposition of the sacred Scriptures by any earnest and able man, whatever his sect or creed. And this is the spirit we should have. We cannot be a great people unless we are always ready to hear and accept the truth, however much it may conflict with or destroy our preconceived opinions; for after all there is nothing sacred but truth.

We have in the city of El Paso what is known as First Church of Christ, Scientist. This church was organized in 1903. From its organization it has had a rapid growth. It now has a membership of forty persons, composed of as cultured, as intelligent, and as worthy citizens as we have among us.—*Correspondence.*

CENTRALIA, ILL.

Edward A. Kimball lectured on Christian Science at the Opera House, Sunday, Jan. 27. He was introduced by C. H. Howard of St. Louis, formerly of Centralia, who said in part,—

When Christian Science found me it was in a business transaction. The railroad man with whom I was dining had an order that I wanted. I was quite willing he should talk Christian Science to me if he would give me the order, but soon my interest in this subject far exceeded my interest in the order. I remained with him till his train left the Union Station at 2.30 A.M. During said time I discovered that there was a Principle of being, the understanding of which was as applicable to my business, social, and home life as is the knowledge of mathematics to the mathematician. I was delighted; for those dear to me were in sore need of help, though they could not at first see that Christian Science had any good in it. I reached a place where darkness hung heavy and where I needed help. While I felt that Christian Science was right, I turned to the Bible and found that beautiful verse, "Except ye . . . become as little children, ye shall not enter into the kingdom of heaven [harmony]." I pictured myself as a little child in the woods without path or light, having no preconceived ideas or knowledge. Then I turned to God with an earnest prayer, that if Christian Science were the teaching of Christ Jesus and would save me and mine—would bring health and peace into my home and business—then I wanted to be led into it; if not, then away from it. The light and assurance that came convinced me that it is the teaching of Christ Jesus; and it did restore harmony and health, for which I am glad to bear grateful testimony.

I am satisfied that every man, woman, and child wants what Christian Science will give them. They do not want what many think it is,—their misconceptions are more absurd to us than to them,—but they want what it really is. If any one will take the text-book of Christian Science, "Science and Health with Key to the Scriptures" by Mrs. Eddy, earnestly endeavoring to get what the author has to give, they will be convinced that Christian Science is the truth which will heal and save.

I like to think of this as a business man's religion; it is so practical for seven days in the week. It teaches us how to take the stingers out of business, in letters and instructions. For example, let the president of a company write a letter full of stingers to the general manager; it goes down the line, and every man thinks he must put more in for the next one, and so on; but Christian Science teaches us to correct all this and gives us greater business capacity and makes it possible to deal in a more brotherly way with our fellow-men.—*The Centralia Sentinel.*

BAKERSFIELD, CAL.

Hon. Clarence A. Buskirk delivered an address last night [Jan. 31] at the Bakersfield Opera House to a large audience. Frank Newell acted as chairman of the meeting and introduced Mr. Buskirk, saying in part,—

The past forty years has been a remarkable period in religious history. During this period the people so long fettered by ritualism and a traditional concept of God began to awake to an age of practical Christianity. At the beginning of this period a New England woman with a gracious fitness for the understanding of spiritual things, made a spiritual discovery of the greatest importance. She named it Christian Science. It was Christian because it healed the sick and reformed the sinner. It was scientific because the results from its rule of practice were as unquestionable as the results obtained from the application of mathematical formularies. It is evident, therefore, that Christians need no longer rest their faith on "analogies and probabilities." An understanding of the truth that makes free is taking the place of mere belief.—*The Echo.*

ITHACA, N. Y.

Monday evening, Feb. 4, in Barnes Hall, a lecture on Christian Science was given by Mr. Bicknell Young under the auspices of the Christian Science Society of Cornell University. Mr. Young was introduced by Mr. Thayer, the Secretary of the Cornell Christian Association, who said in part,—

I imagine many of you are here to-night for much the same purpose that I am, to hear the truth about a subject which at present is attracting a great deal of attention. We are continually hearing much concerning Christian Science, and much of what we hear we are not sure is correct. To-night we are to have the privilege of listening to Mr. Bicknell Young. Mr. Young is eminently fitted to speak on the subject and can tell us the truth in regard to Christian Science.—*Correspondence.*

A NEW PAMPHLET.

The lecture by Francis J. Fluno, M.D., C.S.D., "Christian Science: a Reasonable and Rational View of All Things," has been published in pamphlet form and is now on sale. Price: One copy, six cents; twelve copies to one address, sixty cents; twenty-five copies to one address, $1.15; fifty copies to one address, $2.25. Send orders to The Christian Science Publishing Society, 250 Huntington Avenue, Boston, Mass.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book does not consult nor read letters on disease. Writing to Mrs. Eddy *is not* prohibited. Take no notice of startling reports about Mrs. Eddy. Our Committee on Publication will be reliable on this subject. *Beware of counterfeit letters.*

GENERAL STREETER'S STATEMENT.

[We are glad to give place to the following statement from General Frank S. Streeter, Mrs. Eddy's counsel in recent proceedings in which her name has been used.—Editor.]

Early Saturday morning [March 2] I sent to Mrs. Eddy a copy of the bill in equity as published, but not yet served upon any of the defendants so far as I am informed. I have since had a long personal conference with her, at which this proceeding and matters connected therewith were fully discussed.

In common with her many friends she believes that the initiative in these proceedings was not taken by her son or other relatives, but by others who in a markedly unusual manner and by unique methods are undertaking under the guise of court proceedings to continue the persecution begun some time ago.

From my conference with her at this time, and on other recent occasions, I am able to speak definitely and positively. Her clearness of mind and resolution of purpose have been in no respect impaired by her advanced years. Her capacity to think clearly, and to deal accurately and justly with important business affairs, has never been more perfectly demonstrated than in her conferences and acts within the last two weeks, and in numerous business letters in her own handwriting, which I have received from her during that time.

The amount of Mrs. Eddy's property has been grossly multiplied by rumor and unfounded report. She is not possessed of large wealth, as the term is used. Mrs. Eddy receives no income from the Church, nor from the publication society connected with the Church. Her sole income for many years has been from the copyrights on her own books, and the amount from this source has been grossly overestimated.

Mrs. Eddy's business affairs have been managed by herself, with the aid of Mr. Frye, her devoted and loyal servant, and under the oversight and personal audit of another gentleman, whose name has not been mentioned, but who stands for all that is honorable and of good repute in financial circles in Concord. Accurate accounts of all her property and investments, as well as of her annual income and expenditures, have been carefully kept and frequently audited. The last audit was in October, 1906. None of the defendants named, except Mr. Frye, have any connection with the management of her property or investments or have any knowledge whatever in reference thereto, nor have any of said defendants ever received any property of Mrs. Eddy which they hold in trust or otherwise, except in one instance for the benefit of her relatives.

Inquiry has been made whether the various defendants would accept service of the proceeding. I cannot say as to that. With my partner, Mr. Allen Hollis, I am counsel for Mrs. Eddy alone. While the defendants would undoubtedly be guided largely by Mrs. Eddy's wishes with respect to these proceedings, I cannot, as her legal representative, undertake to speak for them.

With reference to the report that within a few days Mrs. Eddy has placed in the hands of trustees a large amount of money, to be held and used for the benefit of her son and her grandchildren, I have nothing to say. Whatever Mrs. Eddy may or may not have done toward providing for her family is a matter which ought not, for the present at least, to be discussed by me.

It is obvious that I ought not to talk about the legal aspects of the case, nor what will be the course of the proceedings, so far as Mrs. Eddy is concerned. The proceedings are unusual. So far as this case can be considered a legitimate proceeding in equity, it seems to be an attempt to have the personal rights and privileges of a citizen adjudicated in a way unprecedented in New Hampshire, so far as I am aware, and if it shall appear that these proceedings have been instituted for purposes other than the ascertainment and protection of the plaintiffs' legal rights, the method of dealing with such a case will be carefully considered by Mrs. Eddy's counsel before making any public statement.

THE HIGHER MORALITY.

Awaken the man's dormant sense of moral obligation.—**Mrs. Eddy.**

As regarded by many, morality signifies purity, freedom from all grossness of life and thought, and Christian leaders and teachers have always stood for a noble ideal in this particular. Respecting the higher moralities of the spiritual life, however,—its veracity, consistency of thought, justness, non-resistance, unselfishness, altruism, etc.,—the Christian Church has not only come far short of the Christ ideal, but it has been made apparent that there is little real conviction of the practicability of this ideal.

Take the matter of war. All Christians will allow that whether between men or nations, the resort to physical force for the settlement of differences is entirely out of keeping with the spirit of Christ, and yet the military instinct and impulse is nourished, and its agencies are exploited not only in our public schools, but in the religious press and in religious institutions as well. Further, while Christian sentiment has condemned and abolished the wrong of chattel slavery, there still remains in Christian countries types of enslavement which are pronounced by many no less cruel and degrading. Few would hesitate to concede the right of every willing toiler in the world to a fair chance,—opportunity to enjoy and possess his share of nature's rich abundance; and yet how many of us have been too indifferent even to raise our voice in protest against conditions which render it possible for the few to deprive the many of this right!

These things, and the kindred wrongs inflicted by social caste, unfair commercialism, etc., furnish abundant proof that men are either ignorant of the uncompromising and universally-related morality which Jesus inculcated, or else that they are sadly irresponsive to its appeal. There are, however, yet more subtle and serious facts in evidence. The very generally accepted thought of God,—that while infinite in purity and goodness, He is nevertheless the source and support of the materiality in which sin, disease, and death inhere; that He ordains and executes the punishment of the innocent for the guilty, and has made a supreme expression of this manifest injustice the ground of the atonement,— these and other like concepts place the judgments of heaven under the condemnation of even a human sense of consistency and right. An awakening protest against the further rule of this thought of God was voiced recently by an Evangelical clergyman, who said, "It was absolutely untrue that Jesus ever paid the penalty of human sin in the legal, external, institutional way. It was more than untrue: it was immoral."

It is further to be noted that there are many who regard

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man as having a capacity to do wrong, though divinely begotten and sustained. They think of good and evil as being counterparts, necessarily associated and mutually dependent, and declare that materiality is antecedent and essential to spirituality, thus disclosing that undiscriminating and unethical mental state which always presages stumbling and disaster. In opposition to all this, Christian Science teaches that "we approach God, or Life, in proportion to . . . our fidelity to Truth" (Science and Health, p. 95). It stands for a morality which relates itself not only to our conduct and our concepts of God and man, but to the honesty, sincerity, and veracity with which we give direction to every thought and activity.

Speaking of the intellectual predisposition of Christian people as a whole, the editor of *The Hibbert Journal* has said, "The habit of professional belief in religion is loose, vague, equivocal. The habit of science is straightforward, exacting, uncompromising, direct. Therefore the conscience of mankind is on the side of science. . . . It is a perilous situation, and one without parallel in any previous age."

This is a severe rebuke, but it supports the persistent contention of Mrs. Eddy that "spiritual reality is the scientific fact in all things" (Science and Health, p. 207); that in so far as men are loyal to the demonstrably scientific statement of truth, *i.e.*, are both ethical and exact, the reflection of Truth is attained. Christian Scientists are thus called, both by the word of Truth and by human conditions, to a moral sense so fine, so scientific, and so inclusive, as to leave its impress not only upon their bearing and conduct, but upon their every word and thought,—a morality that is revealed in the continuous integrity of attitude and aspiration which befits and honors an ambassador of Christ. JOHN B. WILLIS.

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Subscriptions to the *Sentinel* which were sent us before the notice of the increased price, mentioned editorially in the *Sentinel* of March 2, will be accepted at the old price without regard to the date on which they begin. Therefore it will not be necessary for those of our friends who have sent in their subscriptions recently, and without knowledge of the increased price, to send us additional money, unless they are requested to do so.

LETTERS TO OUR LEADER.

Boston, Mass., March 3, 1907.

Rev. Mary Baker G. Eddy,
Pleasant View, Concord, N. H.

Beloved Leader and Teacher:—The Directors are pained to learn of the cruel, unjust, and wholly baseless attacks made upon you, and they desire by this letter to express their love for you, and their unbounded faith and confidence in your wise Leadership of the great Christian Cause which you have founded. They appreciate their association with you, as Christian Scientists under your instruction, guidance, and direction, and they are glad to testify, from their personal and business relations with you, to your exalted Christianity, and to your wisdom and ability, now and at all times, in the management of your affairs and the affairs of your Church. With love,

Your students,

IRA O. KNAPP, JOSEPH ARMSTRONG,
WILLIAM B. JOHNSON, STEPHEN A. CHASE,
ARCHIBALD MCLELLAN,
The Christian Science Board of Directors.

[We are glad to publish the following letter, since it illustrates our Leader's teaching that "the way to extract error from mortal mind is to pour in truth through flood-tides of Love" (Science and Health, p. 201).—EDITOR.]

Richmond, Va., Feb. 18, 1907.

Mrs. Mary B. G. Eddy.

Beloved Leader:—At this time, when you are being so cruelly maligned and persecuted, it seems to me that if each one of your followers would send out some Christian Science literature it would help to keep down the falsehoods about you and crush error with Truth. I have lately sent out one hundred copies of the *Sentinel* to friends and acquaintances, fifty of which contained your dignified and Christian reply to the article in the January number of *McClure's* magazine. Our church has sent out one hundred copies of the January number of *Human Life*, and forty of *The World To-day*. Your teaching grows clearer and dearer to me each day I live, and back of this Christ-knowledge I feel the love of the woman who hid the leaven in "three measures of meal." My prayer is to so live that I may be worthy of the beautiful name Christian Scientist.

Reverently and lovingly yours in truth,
MRS. HELEN L. YOUNGER.

[From the *Concord* (N. H.) *Daily Patriot.*]

Chattanooga, Tenn., Feb. 20, 1907.

Mrs. Mary Baker G. Eddy.

Beloved Leader:—"Now also many nations are gathered against thee, that say, Let her be defiled, and let our eye look upon Zion. But they know not the thoughts of the Lord, neither understand they his counsel: for he shall gather them as the sheaves into the floor. Arise and thresh, O daughter of Zion: for I will make thine horn iron, and I will make thy hoofs brass: and thou shalt beat in pieces many people: and I will consecrate their gain unto the Lord, and their substance unto the Lord of the whole earth" (Micah, 4 : 11–13). Only love that is the reflection of Love can grasp the magnitude of your work for mankind, —and Love is all. Respectfully,

The Board of Directors,
First Church of Christ, Scientist, Chattanooga, Tenn.

Boston, Mass., Feb. 2, 1907.

Mrs. Mary Baker G. Eddy.

Consecrated Leader and Teacher:—Again you have put the world under obligation in a notable way by your recent

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revision of Science and Health, the book which heals and reclaims. While efforts were being made to identify Christian Science with the prince of this world, you were lovingly and patiently at work blessing your enemies by this revision. I see in this action of yours a new example of the right way of returning good for evil. A life like yours, filled with such acts of charity, must be instinct with happiness and supreme joy. The little glimpses I get of God as Life assure me that you have found the secret of perennial gladness. Yours gratefully and faithfully,

W. D. McCRACKAN.

Chicago, Ill., Feb. 11, 1907.

My Dear Mrs. Eddy:—The newly revised Science and Health is only an added proof, if such were needed, of your faithful, loving vigil on the watch-tower, of your discernment, and your desire to show the "things which must be hereafter," and which really are now. Your clear, strong statements of the absolute must encourage the student of Christian Science to come out and be separate, and to count himself happy to be found one of the wise men seeking the Christ.

You say in Science and Health [p. 192] that "we are not Christian Scientists until we leave all for Christ;" and in doing this we are really leaving nothing, but we are getting rid of a wrong sense of God, man, and the universe. As I see it, Christian Science is the right understanding of God, in other words, the consciousness of the oneness, the allness and the supremacy of Mind; it is the Christ which comes to human consciousness, dispelling the illusion of life and mind in matter, and establishing in consciousness the oneness and allness of Mind, good, and the nothingness of matter or error. Then it follows that Christian Science is the only thing to be desired, the only thing worthy of thought and endeavor.

You have come with a message of love and peace to suffering humanity, and for this you are being stoned; in return for this, you only love. What an example for the world, and dear Leader, while the Herod thought is seemingly active, hundreds of thousands of living, walking monuments to the efficacy of Christian Science, constitute an unanswerable argument on the side of Truth. As a beneficiary of Christian Science, and one who had drained the cup of materialism to the dregs in a fruitless search for peace and happiness, I desire to be worthy to be counted one of your true followers, and to live my gratitude.

Sincerely and lovingly yours,

R. M. STROTHER.

Chicago, Ill., Feb. 23, 1907.

Rev. Mary Baker G. Eddy,
Pleasant View, Concord, N. H.

Beloved Leader:—Representatives of the six Churches of Christ, Scientist, of Chicago, in conference assembled, have instructed the undersigned to convey to you the assurance of the unfailing love and loyalty of their respective churches and of the students of Christian Science in this field. Deeming it well to make a sturdy effort at this time against the tide of error, the churches have united in a lecture on Christian Science, to be given in the Auditorium on the evenings of March 7 and 8. This is in addition to our regular semi-annual lectures.

We are cheered by the knowledge that you are divinely sustained, and confident of the fact that you are divinely directed. Our gratitude for and appreciation of your untiring labor and wise Leadership of our Cause is unbounded. We are not dismayed by the vicious attacks which the evil one has made on Christian Science. The enormity of these attacks but warns us to be more watchful and obedient. We are thus impelled to greater activity and compelled to seek security and salvation in a better understanding and more perfect demonstration of the Science of spiritual healing which you have revealed to the world in "Science and Health with Key to the Scriptures."

Sincerely yours,

CAROLINE D. NOYES,
GEORGE SHAW COOK,
Committee.

Los Angeles, Cal.

My Dear Mrs. Eddy:—To-day I have read Mr. Klein's article in the February *Cosmopolitan*, and I felt a deep sense of thankfulness that such a scientific, just acknowledgment of good received, and love expressed, could be placed before the public at large. Words fail me when I think of the heights in raptured thought—nearness to God—which I have been able to reach, all through the realization of a loving Father-Mother God, that has been revealed through you. O the peace and joy that has come to us through this revelation, in place of sorrow and trouble! Each day brings new victories, new glimpses of God—a fuller revelation of His all-presence and all-power. In every way I have seen the overcoming of evil and the predomination of good,—in physical health, in business life, in the protection of property from fire and earthquake,—all through the knowledge that God is a very present help in trouble.

Anything and everything I might say seems inadequate to express the joy, the thanksgiving, the praise I give to God and His divine Son, Christ Jesus, for revealing His great truth to you, His beloved child, to give to the world. My daily prayer is that I may express my thankfulness in deeds and to have the same Mind "which was also in Christ Jesus." With a heart overflowing with love and thankfulness,

Humbly,

MRS. JOSEPHINE KENT.

Vancouver, B. C., Jan. 31, 1907.

Mrs. Mary Baker G. Eddy,
Pleasant View, Concord, N. H.

Dear Leader:—I desire to thank you from the bottom of my heart for your life-work and its fruits. The blessings which have come into my life through reading Science and Health have enabled me to know in a degree what Christian Science has done for the world and is doing. May God help us to be grateful for the work already done, and to take up the cross and go forward, preaching deliverance to the captives and recovery of sight to the blind. While I realize that you have been much blessed in your work, my earnest prayer is that your cup may be full, which I feel can only come through the salvation of the world.

Yours in obedience and love,

GEORGE SPRUNG.

Rome, Italy, Jan. 31, 1907.

Dear Mrs. Eddy:—Ever since I first saw the truth of Christian Science—that it was indeed the truth, manifested to the world through your pure thought—I have wished to thank you in some way. For the first few years I read of the many beautiful gifts that were bestowed upon you, always wishing that I, too, might be privileged to do something for you—to give you something that would be precious to you. It was not then possible to do this, and since that time I have come to feel that the most precious gift that can be offered you—and the one most useful to you as well—is the gift of impersonal love and appreciation, with the constant, honest desire to live a Christianly scientific life. This is now, as then, all I have to offer, for I well know that you wish for no earthly thing,—only obedience and faithfulness. With deepest gratitude,

EDNA H. HOSMER.

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AMONG THE CHURCHES.

CHICAGO, ILL.

Preparations are completed for the dedication to-day [Feb. 17] of Fourth Church of Christ, Scientist, Harvard Avenue and Sixty-seventh Street. The edifice was erected at a cost of one hundred thousand dollars and is reputed to be one of the finest of its kind in the city. Four services will be held, in order to accommodate all those who desire to attend. One will be at 9.45 o'clock in the morning and the next at 11.45. The afternoon service will be 3 o'clock and the evening one at 7.45. The church was organized seven years ago by a number of the members of First Church who lived south of Fifty-fifth Street and west of Cottage Grove Avenue. The membership is about five hundred and the seating capacity of the building is one thousand.

The Chicago Chronicle.

NEW LONDON, CONN.

The opening of the new Christian Science headquarters on Sunday [Feb. 24] was an important event in the history of the local church. Greatly increased interest in the movement was evidenced by the large attendance at the three services, held respectively at 10.45 A.M., 3, and 7.45 P.M. Mrs. Rosemary O. Anderson officiated as usual as First Reader and Mr. James E. Comstock as Second Reader.

The property recently known as the "Lippitt homestead," at the corner of Hempstead and Granite Streets, was purchased by the Scientists in the fall of last year, and after extensive alterations suited for the use of the church, the building was opened for public service. The auditorium, which faces Hempstead Street and includes the entire first floor of the main body of the building, has a seating capacity of about two hundred. Opening out of a hall in the rear of the auditorium is a Reading Room, with entrance on Granite Street, which will be open to the public each day. The building is lighted throughout with electricity.

First Church of Christ, Scientist, of New London, Conn., was organized and chartered under the laws of the State in the year 1898. The church has had a remarkable growth in the short time it has been organized and is rapidly increasing in membership.—*New London Globe.*

BROCKTON, MASS.

The new edifice for First Church of Christ, Scientist, is ready for occupancy, and services will be held to-morrow [Feb. 24]. The edifice has been constructed by combining what was the D. H. Cobb house, 30 North Main Street, and the barn on the same estate. This estate was purchased several months ago by Mrs. George G. Snow, one of the original members of the Brockton branch of The Mother Church, The First Church of Christ, Scientist, of Boston, and was presented to the society as the site for a church edifice. The property was assessed for twenty thousand dollars. It is an ideal location for a house of worship, being on the main street, almost directly in the center of the city. The next building to the north is the Commercial Club House, one of the handsomest buildings in the city. The edifice is situated opposite the Porter Congregational church and faces the east. On receiving the property, the society immediately set to work to have a house of worship of its own, although not attempting at this time to erect the building which it will some time possess. The result is an edifice which is very satisfactory architecturally and which will serve the needs of the society for the present.

The church has an auditorium with a seating capacity of two hundred and six. A spacious Reading Room is at the front of the edifice. On the second floor are two rooms for the use of the Sunday School, coatrooms, and other conveniences. A fireplace adds to the cheerful appearance of the Sunday School room. The average congregation at the services of late has approached a number sufficient to tax the seating capacity of the new edifice, and it is planned to hold two services on Sundays when the demand is felt, and more if necessary. When the permanent edifice is erected it will be of stone, in all probability.—*Exchange.*

MONTREAL, CANADA.

About a year ago some of the church members thought that to conduct the Reading Room through an association would be a desirable method of uniting all in the church interested in spreading the "Gospel of Good Cheer" (Retrospection and Introspection, p. 72). The business part was carried on by monthly contributions from the members of the association. The year's sales were satisfactory, and we have a comfortable balance and considerable stock. The monthly meetings have been very instructive; the working members or committees have brought cheering news to report. We have placed Science and Health and "Miscellaneous Writings" for the first time in some libraries, and renewed copies in other libraries.

The chaplain of the Protestant jails for male and female prisoners kindly admitted our periodicals to both jails, and Science and Health to that for women. There were other institutions where the same contributions were accepted. There was also much literature circulated piece by piece. The blessing of activity along these lines has been great, and to know that those who are temporarily shut in can enjoy with us the regular periodicals, together with our text-book, is a joy to all.

We are grateful to Mrs. Eddy for all that we have received through precept and example; and are reminded that through their Founders Christianity and Christian Science have lifted out of the rough and rugged way any stumbling-block which might obstruct those who come after. We enjoy the reports of other Reading Room work in the *Sentinel,* and add this item to the list.—*Correspondence.*

ADMISSION TO MEMBERSHIP.

The next admission of candidates to membership in The Mother Church will be June 4, 1907. Applications must be in the hands of the Clerk of The Mother Church on or before May 20, 1907. Application blanks may be had by addressing William B. Johnson at the church edifice, Falmouth, Norway, and St. Paul Streets.

IMPORTANT NOTICE TO BRANCH CHURCHES.

Each branch Church of Christ, Scientist, is requested to send, on or before May 1, a report of its total membership (not a list of its members), as on record April 1, 1907, to William B. Johnson, Clerk of The Mother Church, Falmouth, Norway, and St. Paul Streets, Boston, Mass.

PICTURE OF THE MOTHER CHURCH.

The picture of The Mother Church which The Christian Science Publishing Society now has for sale is a half-tone reproduction, 12 x 15 inches in size, of a view giving the St. Paul Street frontage and Falmouth Street side.

The picture is mounted on a white mat, 21 x 25 inches, and will be sent to any address in a mailing-tube for fifty cents a copy. A dozen copies will be sent to one address for $4.50. Souvenir postals of the same design as the large picture are for sale at twenty-five cents per dozen.

Address all orders to The Christian Science Publishing Society, 250 Huntington Avenue, Boston, Mass.

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TESTIMONIES OF HEALING.

It is with a heart full of gratitude and love that I send these lines testifying to the all-healing and saving power of Truth and Love. My home is in Mobile, Ala. Ten years ago I went to Americus, Ga., to visit a married daughter, and in this place there came to me all the happiness of a new-found existence,—for it was then that Christian Science found me. Previous to that time I had never heard of it, and had for twenty-five years or more been a constant sufferer from what my physicians called chronic liver complaint, stomach and bowel trouble, etc. My diet had been reduced to the simplest foods and even these gave me intense suffering. Insomnia was added to my long list of ailments and this last almost reduced me to despair. I had the very best of medical attention,—in fact had tried everything that was suggested to me. My drug bills were very large, my doctor's bills ran up into the thousands, and yet I grew worse all the time. My last doctor urged a sanitarium. I felt that this meant death, that it was the last resort of *materia medica;* but "man's extremity is God's opportunity," and right here Christian Science found me,—a woman without God and without hope in the world. Through the strong, high realization of divine Love, the holy work began, and step by step I was led into this wonderful truth that has healed all my diseases and forgiven (destroyed) all my iniquities. I felt from the first treatment that I had found the great Physician, for the quiet sense of peace and joy that came into my life passed all human understanding, and a new life dawned upon me. In less than one month I found myself a strong, well woman, sleeping like a child, eating with a relish what was set before me, never fearing any bad consequences.

The blessings that have come to me through Christian Science cannot be numbered; words would fail me to tell of the numberless proofs of God's loving care in the overcoming of sickness and sin, both for myself and others. Through this wonderful understanding of Truth I was enabled to lay aside glasses which I had worn for fifteen years. This was eight years ago and I have never felt the need of them since,—reading and sewing with perfect ease. The past ten years of my life seem to be the only reality of me, for old things are passing away. Since this wonderful light has dawned on me I have never turned to a drug nor a material remedy of any kind; Truth has been my only remedy for every ill. In the old thought I was always sick and troubled; now I am well and happy. I have gained everything since coming into Science, and now know that I never possessed anything until my blinded eyes were opened to find Christian Science, the pearl of great price. I am daily a debtor to this wonderful revelation of divine Love. The spiritual uplifting has been far more to me than the physical healing, for it is revealing to me God's creation, whereby we cry "Abba, Father." Christian Science has brought me out of such seeming darkness into this marvelous light, that I long to tell the good news of the Christ-manifest; but I am learning that it is only as we bring the truth into our daily lives that we can help others out of their seeming bondage. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Proportionately as we follow in the footsteps of our beloved Leader can we know the divine Truth which makes us so free. Christian Science has put a new song in my mouth. "O taste and see that the Lord is good: blessed is the man that trusteth in him." My daily prayer is that I may become more and more worthy of my sacred calling.

MRS. EMILY H. WYLIE, Mobile, Ala.

As I think over the wonderful success of Christian Science, of its practical benefit to all mankind, and of the inestimable value and help it has been to me, a great sense of gratitude and love compels me to express my thanks to Mrs. Eddy for her great gift to all mankind. I write this testimony with a desire to encourage those who are in doubt as to the practical benefit and regenerative influence that Christian Science has upon all who sincerely seek its aid. Many who hesitate to put all their trust in the demonstrable truth taught by Christ Jesus and discovered in this age by Mrs. Eddy, are restored to mental and physical health through the results of her unceasing toil and self-sacrifice, and encouraged to press on until the goal is reached. When a child I met with an accident which necessitated a most serious amputation. As I grew towards manhood I was more conscious of my seemingly great loss, and I became morbid and melancholy. My mental suffering was greater year by year, until at last in desperation I traveled from place to place, seeking something to distract my thought from this unbearable condition. As a more acute sense of suffering came from time to time, I would seek relief in drink, so that I might, if but momentarily, forget my great distress. I was aging rapidly; I had no sense of rest or peace; no friends; no love. I was so lonely that I appeared to myself to be the only human being on earth.

I belonged to an orthodox church, and I tried to live up to its teachings, but I seemed to receive no help. I was unable to overcome sin. I had been taught that as God is almighty He made all there is, including sickness and disease; that it was God's will that I should be in this condition, and that I should not murmur at what God chose to send me. In reading the Gospels one day, I asked myself why the professed followers of Christ Jesus do not heal the sick, the lame, the halt, and the blind as he did. My interest in the church waned; I felt that I had received more than my share of troubles; I even felt that God was an unrelenting taskmaster; that my earthly parents seemed to have more love for me than God had, for they would gladly restore me if they had the power. Life seemed a burden to me, and I wished it was ended. I asked for death; I saw no hope in life.

In this condition, this darkest hour in the depths of mental suffering, divine Love heard my cry and led me to the home of a Christian Scientist. There I met a lady whose attitude was a revelation to me. She did not regard me as an outcast; she treated me as a brother; with gentleness, kindness, love, she patiently showed me the unreality of the conditions which surrounded me; pointed out to me the great fact of being, that "man is not material; he is spiritual" (Science and Health, p. 468). Gently she led my thought from the material to the spiritual, and loaned me a copy of Science and Health to read. What attracted me first of all, was the positive statement of Mrs. Eddy that the works done by Christ Jesus could be repeated today; that is, the healing of the sick, the lame, the halt, and the blind. I began at the beginning and read the book carefully, with the result that I was cured from a chronic ear trouble which had been contracted in childhood. I was thankful indeed for this healing and desired more. I have since overcome the tobacco habit and other false appetites. With the aid of my practitioner I began to improve mentally and gained some wonderful glimpses of man's real being. I was beginning to see the real, the perfect man, as God created him in His own image and likeness.

My heart goes out with gratitude and love to our Leader, Mrs. Eddy, for pointing out the way and showing us with scientific certainty how to escape from the miseries of mortal belief. Bidding us with hope and good cheer to be not weary in well doing, for a crown of righteousness awaits all who faithfully follow Christ Jesus, she has made known to us the true man and his relation to God.—JOHN O. ZUCH, Kalamazoo, Mich.

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About eleven years ago I was wonderfully healed in Christian Science. I had been an invalid almost from childhood, and had suffered much under many physicians, besides an operation, which left me helpless for weeks. I had been in a sanitarium, had taken treatment of a famous specialist, had spent my summers in the East and winters in Florida, and had been pronounced incurable by both eastern and western physicians. One physician said I was liable to become helpless at any time. I could neither eat nor sleep, and for a year took opiates to quiet me. It seemed as if I had every ill that flesh is heir to. I had tried to be patient, for I thought (in my ignorance) it was God's will for me to suffer. When Christian Science was presented to me I refused to have anything to do with it, but at the earnest solicitation of my husband I consented to try it. I said to the practitioner that I was prejudiced against Christian Science. She asked me if I believed in God. I said yes. When she explained that it is God who heals, I lost all doubt and fear, for I had faith in God's power, even if it was a blind faith. I asked her what I should eat, and she told me to eat anything I wished, as God never made anything that could harm us, for He is good. I ate freely that evening with no bad results, although for years before the same food had seemed to act as a poison, but now I had learned that God is all powerful. I lived in Science and Health, often reading until late at night. I was "hungering and thirsting after righteousness," but I needed to know God aright, also man's relation to God, in order to have health, peace, and rest.

I was healed in six weeks. I had worn glasses for five years, but have never used them since my healing, for I found sight in God, and good sight. I have proven daily and hourly that God heals the sick and cleanses the sinner. I never told the practitioner all that I wanted to be healed of, for my diseases were legion. I did not even know, and the physicians themselves admitted that they did not; but the Christ-healing is full and complete, making me "every whit whole." I feel so grateful and thankful to our dear Leader, Mrs. Eddy, who has reflected in her life and example enough of the divine nature to stand alone with God and to prove that one with God is a majority. I pray that I may help rather than hinder this grand and glorious Cause, which establishes the supremacy of good in human consciousness.

MRS. HELEN S. PENNELL, Atchison, Kan.

For perhaps fifteen years in my early life I was employed by the Esterly Reaper Works, and during the greater part of this time I was obliged to run a machine which compelled me to stand on one foot while I worked with the other. I am a very heavy man, and the constant strain caused my ankles to become affected. About twenty years ago I became so bad that I was obliged to give up my work, and I then engaged in the grocery business, hoping the change would prove beneficial. In this, however, I was disappointed, and two years later I found my ankles almost useless. During all these years different doctors were employed, but to no purpose. The case was variously diagnosed. The last physician said there was no hope of saving the feet, and made arrangements with a specialist from Chicago for their amputation. I also suffered intensely at times with rheumatic trouble.

Just at this time a friend persuaded me to try Christian Science as a last resort. I had never heard of it before, but was willing to try anything that would save my feet. After the second treatment I was able to discard the rubber stocking which I had used to support the ankle for some time. In a very few treatments the rheumatic trouble and minor ills were wholly relieved, but the weakness was slower in yielding; however, it has been entirely overcome. For twenty years Christian Science has been the only physician in our family, and never once has it been found inadequate to meet the demands made upon it, no matter how serious the trouble seemed to be. For all this we are indeed truly grateful; and especially to Mrs. Eddy, for showing us how to unlock the treasures of the kingdom of heaven, which this understanding of God and the Bible surely brings.—WATSON L. COWLES, Beloit, Wis.

A sense of justice prompts me to acknowledge the debt of gratitude which I owe to God, to Mrs. Eddy, to the publishers of this paper and its contributors. Since I earnestly and honestly entered upon this way, about a year and a half ago, Christian Science has never failed to meet my need. Each step has brought me a little nearer to God, the giver of all good; and I have a deep appreciation of the loving, unselfish efforts of our Leader, who through the wilderness and the Red Sea has borne the banner of Truth. I wish to acknowledge gratefully the increased understanding which came to me through the healing of a severe illness, about six months ago. I have suffered in the past from the same ailment, and under *materia medica* it always held me fast for four or five weeks, and was followed by more weeks of suffering. Christian Science has utterly removed the fear of this disease, as well as the long weeks of suffering. One night I had awakened with alarming symptoms, and I unfortunately threw wide open the door to fear,—fear of the past bondage, and this was at a time when I most earnestly desired freedom. For two nights and a day I tried to realize the nothingness of error and the somethingness of the truth, but with only the apparent result of increased distress. In the midst of this seemingly trying condition, it was with much gratitude that I thought of the loving help which Christian Science extends; and to my request for aid, over the telephone, a dear Scientist instantly responded, in loving, joyful obedience to the divine command, "Heal the sick." Immediately the effect of Truth understood was made manifest, for the fear departed at once. The outward symptoms remained a few hours longer, and in deference to another's wish a second treatment was given; but I knew the unreality of the symptoms, for I was entirely free of any fear of bondage, and absolutely felt the power of Truth, which had lifted me into an atmosphere of Love divine, and filled me with the glad assurance that this healing was accomplished through the grace and power of Truth and Love. Thus this seeming affliction proved to be merely a stepping-stone to a higher consciousness of God, which fitted me to comprehend more fully and appreciate the wonderful meaning of the Bible, as revealed by our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. My gratitude is of daily growth, and goes hand in hand with the unfolding to my sense of the absolute power of God, as sole cause and creator.

MRS. HETTIE M. MURDOCK, East Orange, N. J.

During the last three years my wife and I have had the pleasure of visiting The Mother Church in Boston and five Christian Science churches in Chicago. We wish to express our gratitude to God, to Mrs. Eddy, to the Readers, and to the lecturers, for the many beautiful and uplifting thoughts which have been given us; and to acknowledge the reflection of divine Love through these channels, which has given us a quiet peacefulness that surpasses all human understanding. As we entered The Mother Church on June 10, to attend the first of the six services held there on that day, the morning light had broken, symbolizing the awakening of enlightened and liberated thought, and as the sunlight of Truth streamed in through the windows, it seemed as if every one in that vast audience was filled with thankfulness, reverence, and consecration to God. The grand, majestic, towering dome spread over us as a canopy of Love, the beautiful organ and silver-toned chimes sending forth sweet strains of music

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to the praise of God.—every part and feature of this magnificent building spoke to us of the temple not made with hands.

When I first began to read Science and Health I decided not to take any more medicine, as I wanted to give Christian Science a fair trial, and this thought came to me,—If God created man, He certainly is able to keep him in health; and I find that He can and does. I am more prosperous since I became interested in Christian Science, because I used to be sick a great deal; but now I know that God is all, I am well, and as health is a capital to any one, prosperity is the divinely natural result. I used to be afraid to eat certain kinds of food, but we read in the Bible that Jesus said, "Take no thought for your life, what ye shall eat, or what ye shall drink;" again we read, "Thou shalt have no other gods before me." What was I doing? I was making a god of food by giving it power to distress me, and I was working from human theories instead of from the understanding of divine Principle. Now I am not afraid to eat or drink anything, and nothing distresses me. The spiritual food is always ready for those who are willing to accept it, with its animating and uplifting power. This is the best of all, and he who partakes of it is like an eagle that spreads its wings for a loftier flight, until all sense of sin and disease is lost to sight.

E. W. Bowles, Chicago, Ill.

It is over thirteen years since I first called upon Christian Science for help. I feel that I am a living monument to its healing power, as the demonstration of healing was made for me when I was under the fear of death. I have often wished to testify to the great blessing that Christian Science has been to me. Through its teaching I have found many times, since my first experience in healing, that God is an ever-present help in trouble, sickness, and sorrow, as well as in accidents. Daily I return thanks to the giver of every good and perfect gift for the great good of Christian Science, as it has reached me through our dear Leader, Mrs. Eddy. There is much love in my heart for God, and I am grateful to all who serve Him in this great Cause.—Mrs. Mary F. Parker, Kansas City, Mo.

About six years ago, while suffering with severe stomach trouble, I was suddenly stricken with a paralytic attack, which affected my left eye. I had been in a distressing condition about five months when my case was put in the care of a practitioner who lived about three hundred and fifty miles distant. I was healed through Christian Science in about one month, and am deeply grateful to God for this manifestation of His omnipotence and omnipresence. I also desire to express my gratitude to our beloved Leader, Mrs. Eddy, who is so unswervingly showing us how to obey divine Principle as revealed to her, and through her to us, in Christian Science.

H. S. Fliesbach, St. Louis, Mo.

I have always looked to what I thought was God, and prayed to Him, but never until I knew that sin had to be overcome before it could be forgiven, did I find Him; and in the degree that I follow Christ do I realize what God is, and that all sin and disease can be healed. Poverty had followed me all my days, and was in my mother's family before me. When I began to study Science and Health, eight years ago, I was destitute; my furniture was mortgaged; I had nothing in the house to eat, and no work. I earnestly sought help from God, and took my Bible and went away by myself. In that hour I was directed to go to one who gave me a desirable position. I have since been promoted, and all my debts are paid. Now I live without fear of want, and in the understanding that in God is my supply. In the mean time all my physical troubles are disappearing. I have been healed of a chronic sense of melancholy; of female trouble of all kinds; of liver trouble, etc.; and best of all, I have learned to know in a degree what divine Love is, and can demonstrate my understanding in the healing of disease. Instead of getting up in the morning with a load of care and misery, I rise with joy and thanksgiving for all God's goodness and lovingkindness to the children of men.

It is vain for me to attempt to express in words my gratitude and love to our dear Leader, who has brought all this to me and a waiting world. In The Mother Church in Boston I prayed in deepest humility to be able to so live that I may heal the sick and sinful; and this is her wish for all her followers.—Ella G. Holtzman, Washington, D. C.

Eight years ago I was healed through Christian Science. I had been from childhood more or less delicate, and after marriage my husband took me to Colorado to live, expecting the change of climate would prove beneficial. For a time this seemed to bring some relief, but after a few years stomach trouble reappeared in a more aggravated form. At the time I sought Christian Science I had been for more than a year living on a very limited diet, and was much emaciated. I suffered greatly, although I had received the best medical attention; had tried many remedies, as well as change of climate; so that the future seemed dark and without hope. One evening, in despair, I asked a dear Christian Scientist, whom I had met a few days before, to help me if she could in Christian Science. Through her clear realization of the allness of God, I was able the next day to eat what was set before me, and have done so ever since without any unpleasant results. For a few days there lingered some fear of eating certain foods, but this soon disappeared, and the other diseases left me about the same time. A young daughter, who had been subject every winter to serious throat trouble, and who in summer was frequently ill with bilious attacks, has been free from these troubles since my own healing in Christian Science.

I have had many proofs of the power of Truth, not alone in the healing of physical diseases, but have rejoiced to witness, under the rays of Truth and Love, the melting away of hatred and strife. There has been some severe wrestling with attacks of error, but out of these experiences needful lessons have come to me, followed by a stronger and more enlightened faith in the power of God, good, with a larger sense of gratitude to our dear Leader, Mrs. Eddy, and a better appreciation of her mission and work in the world. I owe much also to our periodicals, which so often bring cheering words at a time of need.

Mary M. Norris, Baltimore, Md.

For seven and a half years I was an invalid, not being able to walk in that time, although not confined to my bed all of the time. The doctors called the trouble a disease of the spine and female weakness. I had tried a number of physicians without realizing any permanent relief, although I think they all did the best they could for me. My body had become much distorted and my limbs were very much emaciated. In the spring of 1889 I decided to try Christian Science, although I knew nothing about it, but I had lost all faith in material remedies. A Christian Science practitioner came to see me on a Saturday and gave me treatment. The next Tuesday I began to walk a little, and in a week I could walk about the house and out of doors. I had many kinds of medicines in the house, but I had no further use for them and they were all thrown away. I have not needed any material remedy since being healed, sixteen years ago, and I have been able both to walk and to work ever since that time. I have found Christian Science a present help in every time of

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need, and I thank God for our Leader, and for the understanding which I have of Christian Science.

MRS. A. A. WADE, Fairmont, Minn.

I first heard of Christian Science in 1889, at which time several members of my family were on the sick list, and we were large contributors to doctors and drug stores. A Christian Science practitioner came and gave treatments to my wife, who had been unable to walk for seven and a half years, and she was healed in less than one week. It seemed wonderful to me. I had suffered from stomach and heart trouble for many years, also severe headaches. The attacks were becoming more frequent and more serious; the pains became so severe that it was feared I would pass away during one of these spells. I had consulted a good many physicians and tried many prescriptions, but received only temporary relief. I entered a class for instruction in Christian Science, and before it was ended I was entirely relieved from those troubles. I have witnessed many demonstrations of the truth of Christian Science in my own family during sixteen years' experience, and in my judgment it is the one thing to bring peace as well as healing to all mankind, so that all may live the Golden Rule. I am profoundly grateful to our Leader, Mrs. Eddy, for the wonderful work she has done and is doing.

EDWARD F. WADE, Fairmont, Minn.

I have long wanted to tell the world of my healing through Christian Science, something over seven years ago. I was healed of asthmatic trouble, from which I had suffered for ten years. I had this most distressing ailment, with many others, but thanks to God, and to our dear Leader, Mrs. Eddy, I am to-day perfectly well. I had tried all the remedies I could hear of, and many doctors; I had traveled from place to place, trying to find a climate which would help me, but found only temporary relief, and I had spent a small fortune in this way before I was led to Christian Science through a very dear friend. How thankful I am for this, and I deem it a great pleasure to tell what this blessed truth has done for me. A mortal sense of life and being has yielded to a clearer spiritual concept of God and man, and has enabled me to realize, in a degree, that the truth expressed in "Science and Health with Key to the Scriptures" is indeed the voice of divine Love. That this message of Love may reach every one in the land is my daily prayer. I pray that my whole life may attest my gratitude for the good which has come to me through Science and Health.—B. A. HOPKINS, Denver, Col.

I wish to express in a small degree my gratitude for what Christian Science has done for me. I never was a healthy child, and gradually grew worse until I was ten years old. I was always tired, could never play, and was thought to be in a decline. In the spring of 1901 I took a bad cold, with an annoying cough, and one evening I became very ill. My parents were alarmed and sent for a Christian Science practitioner. The symptoms were alarming, but in less than an hour's time I had relief, and with two weeks' treatment was thoroughly healed. I have not had a symptom of the trouble since. I began to eat and grow, and I am now a strong, healthy girl. I cannot be too thankful to our Leader, Mrs. Eddy, for bringing to us this great truth.—MABEL YOUNG, Peterboro, Ontario.

My healing through Christian Science has been so beautiful to me, that I wish to express my thanks to God, and to our dear Leader, Mrs. Eddy, for having shown us the way into this truth which makes us free. I was nervous and irritable; I thought life not worth the struggle. I called in a physician who had treated our family for twenty years, for at that time I would not give Christian Science any notice. The physician commenced to treat me, but I grew no better; in fact I became worse. I then took electrical treatment, which was very severe and painful, and did me no good whatever. In spite of all this I continued treatment of every kind under my physician, until his sudden death compelled me to look for aid in another direction. My sister-in-law had often spoken to me about Christian Science, but I would ask her not to speak on that subject in our home. The passing on of our family physician, however, came when my mental and physical condition was certainly alarming, and my family told me I must decide to do something. I then did not know which way to turn, but I sent for my sister-in-law and commenced treatment. I also started to read "Science and Health with Key to the Scriptures" by Mrs. Eddy, and began to improve from the very first. I continued to do so, until I was able to attend the Sunday services, also Wednesday evening meetings, and now I am a well woman. Not only am I a well woman, but I am a happy wife and mother. I see life in quite a different light, and for my healing I am so thankful to God, and to Mrs. Eddy, the Discoverer and Founder of Christian Science, and my greatest desire is to know more of this healing truth and to live it.—MRS. LAURA W. RENZ, St. Louis, Mo.

My heart overflows with grateful love to God for His tender care in making known to us in this age the evangel of peace known to all the world as Christian Science. I owe all I have and am to the truth taught in Christian Science. In the seven years that I have known this truth it has healed me of severe nervous and other troubles; destroyed in a good measure the fear of hereditary diseases, and given me a greater confidence in God and understanding of man's relation to Him. Through my healing nearly every member of my family has become more or less interested in Christian Science and has been healed by it.

Far above all of these blessings—the realization of better health and freedom from the bondage of fear—is the knowledge of divine Love and Truth that is here and now for all mankind, giving us a higher sense of the universe, of our fellow-men, and a deeper charity for all. For all of this I feel the sincerest gratitude to God, and also to our faithful Leader, Mrs. Eddy.

EURITH F. FETTY, Kansas City, Mo.

[Written for the *Sentinel.*]

A HYMN.

CHARLES A. STEBBINS.

LIKE as the early autumn breeze
Goes chanting through the hilltop trees
  Its joy and happiness,
Let me my voice, like David, raise
In psalms of thanks and grateful praise,
  And Thy great goodness bless.

Like as the distant casement-pane
Reflects the golden sun, I fain
  Would glow more holy-wise;
And let my heart an altar be,
Where pure and perfect thoughts of Thee,
  Like incense, endless rise.

Give me to feel Thy presence near,
To know the nothingness of fear,
  The faith that never dies;
And thus approach Thee, more and more,
Until the last remaining door
  Swings into Paradise.

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FROM OUR EXCHANGES.

[William Jennings Bryan in *The Commoner.*]

We cannot much longer delay consideration of the ethics of money-making. That many of the enormous fortunes which have been accumulated during the last quarter of a century are now held by men who have given to society no adequate service in return for the money secured, is now generally recognized. While legislation can and should protect the public from predatory wealth, a more effective remedy will be found in the cultivation of a public opinion which will substitute a higher ideal than the one which tolerates the enjoyment of unearned gains. No man who really knows what brotherly love is, will desire to take advantage of his neighbor, and the conscience when not seared will admonish against injustice. My faith in the future rests upon the belief that Christ's teachings are being more studied to-day than ever before, and that with this larger study will come an application of those teachings to the every-day life of the world. In former times men read that Christ came to bring life and immortality to light and placed the emphasis upon immortality; now they are studying Christ's relation to human life. In former years many thought to prepare themselves for future bliss by a life of seclusion here; now they are learning that they cannot follow in the footsteps of the Master unless they go about doing good.

[*The Outlook.*]

There are many affirmations in the old theology, as popularly defined, which no longer appear thinkable to men of the new school of thought. Such are the doctrines that the Bible is verbally inspired and in all its parts equally authoritative; that man was made perfect, committed four thousand years ago an act of disobedience in the Garden of Eden, and all the sin and misery of human life have followed in consequence; that God's wrath burns with an unquenchable flame against the human race because of that first sin and the hereditary sinfulness which has resulted; that the just punishment for sins, large and small, is an eternity of torment; that it is just to transfer the punishment of sin from the guilty to the innocent; that this has been done, and that thus and only thus can a way of escape from torment be found by guilty man.

[*The New York Observer.*]

To sum up: Certain movements in modern religious thought have altered in no slight degree the manifestations of faith. There is probably less unquestioning acceptance of doctrine, less consideration of this life as a preparation for eternity, and less effort to please God by ecclesiastical virtues in order to win heaven; but there is, in our judgment, a widening and deepening vital faith on the Lord Jesus Christ, manifested in following in his steps; there are more people who live day by day in eternity, and there is a marvelous extension of consideration, kindness, and sacrifice toward God's children in the effort to give them what Christ came to give us all—more abundant life.

[*The Universalist Leader.*]

What we learn of God and His truth in this world is so much knowledge laid up for eternity. We shall not have to unlearn it in the world to come. This knowledge over there is no different from what it is here. The laws of the everlasting life are everlastingly the same. All the wisdom and goodness we get in this world is so much soul-wealth to start business with in the world to come. The future need not give us a moment's anxiety. This is all safe in the hands of God.

[*The* (London, England) *Church Times.*]

What the world-spirit has destroyed is humility. It is the lack of this that makes men question whether sin is, after all, exceeding sinful.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

Vol. IX. No. 29



A LADY WITH A LAMP SHALL STAND IN THE GREAT HISTORY OF THE LAND



A NOBLE TYPE OF GOOD HEROIC WOMANHOOD
LONGFELLOW

BOSTON, MARCH 16, 1907

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CHRISTIAN SCIENCE SENTINEL

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ITEMS OF INTEREST.

National.

Seventeen million acres of forest lands have been added to the forest reserves of the United States by proclamations issued by President Roosevelt, made public a few days ago. Thirty-two forest reservations are created or increased in area by these proclamations. There was under consideration by Congress a proposal to change the law so as to require Congressional action upon the establishing of additional forest reserves. The President in a memorandum to the public bearing on the subject said, "If I did not act, reserves which I consider very important for the interests of the United States would be wholly or in part dissipated before Congress has an opportunity again to consider the matter; while under the action which I propose to take they will be preserved; and if Congress differs from me in this opinion it will have full opportunity in the future to take such position as it may desire anent the discontinuance of the reserves, by affirmative action, taken with the fullest opportunity for considering the subject by itself and on its own merits. . . . Failure on my part to sign these proclamations would mean that immense tracts of valuable timber would fall into the hands of the lumber syndicate before Congress has an opportunity to act, whereas, the creation of the reserves means that this timber will be kept in the interest of the home-maker; for our entire purpose in this forest reserve policy is to keep the land for the benefit of the actual settler and home-maker, to further his interests in every way and, while using the natural resources of the country for the benefit of the present generation also to use them in such manner as to keep them unimpaired for the benefit of the children now growing up to inherit the land."

Consul General Amos P. Wilder reports that a new flour mill completed in Hongkong is the first one in South China. In Shanghai there are some five flour mills, with individual capacities running up to six hundred barrels a day, in the main owned and operated by Chinese, although one is run by Germans. These use wheat from the Soochow Creek district and even as far as Hankow, some six hundred miles. Recently, however, a cargo of nineteen thousand bags of Tacoma wheat was received by one of these mills. They have been very prosperous for three years past—some of them having been in operation for six years—but during the past year there has been a big shortage in native-grown wheat, and the high rate of exchange at present seriously affects them. The Hongkong mill is located on Junk Bay, some hours' ride by launch from the center of the city of Victoria (popularly called Hongkong), on the Kowloon (mainland) side. The moving spirit in the Hongkong project is a Canadian, who for a dozen years has done a very large business in this section for the Portland Milling Company. Some years he has sold nearly two million sacks of flour, of forty-nine pounds each. He was one of the first to introduce the cheaper grades of American flour.

The two-cent-per-mile-fare bill, recently passed by the Legislature of Nebraska, has become a law. The railroads in that State, including the Union Pacific, the Chicago, Burlington, and Quincy, the Chicago and Northwestern, the Missouri Pacific, and the Chicago, Rock Island, and Pacific, have issued circulars absolutely abolishing all classes of reduced fares, such as clergy permits, reduced rate orders, charitable rates, etc. The circular says that it is the purpose to make the two-cent rate the only possible rate to apply on Nebraska passenger fares.

It is said that a bill will be introduced into the Tennessee Legislature seeking to regulate the charges made by the telephone companies operating in that State. Under the proposed plan charges will be regulated by the number of subscribers to each exchange. To this end the bill will divide the exchanges into five or six classes, and will seek to make the minimum rate smaller in proportion to the larger number of 'phones to the exchange.

The steamer Prinz Joachim with delegations representing the Commercial Clubs of Boston, Chicago, Cleveland, Cincinnati, and St. Louis, has touched at Porto Rico, the Panama Canal Zone, and Jamaica. A number of days was spent at Panama in examining the work at the Canal.

The eighteen-hour trains between Chicago and New York may be abolished, it is said, because excess fares are illegal under the new two-cents-a-mile law enacted by various States.

The public debt at the close of business Feb. 28, 1907, less cash in the Treasury, amounted to $920,644,854, a decrease of $6,797,352 as compared with Feb. 1, 1906.

The Ship Subsidy Bill has again failed of passage by Congress.

Foreign.

Russia's second Parliament was opened March 5 without disorder. Immediately after the members were sworn in the Opposition took control of the Chamber, electing as President Feodor Golovin, a Constitutional Democrat, and a man of character. There are indications that this Douma will demand virtually all that the first Douma asked, but with more moderation.

Sir Henry Campbell-Bannerman, the British Premier, has published in the *Nation* an article in which he indicates his reasons for holding as baseless those objections brought up at home and abroad to raising the question of the limitation of armaments at the approaching Peace Conference at The Hague. He contends that the original Hague meeting was convened for the very purpose of discussing this question, and, because of the delicate and complex nature of the question, failed to reach an agreement.

Lord Newton has introduced in the English House of Lords a bill proposing the reconstitution of the House on a partly elective basis. He seeks to remove the excessive preponderance of hereditary peers by stipulating qualification through service to the State or previous election, and provides for a certain number of elected peers and for the nomination by the Crown of life peers, these not to exceed one hundred in number.

The National Assembly of Persia has agreed to the proposal that the new National Bank of Persia advance the Government the sum of $3,900,000 to be used for the payment of the army, to meet the cost of diplomatic missions, to pay the expenses of the court, and for the purpose of refunding private bank advances.

A system of irrigation which will cover nearly one hundred thousand acres of land and will cost about $2,000,000 to construct, is being laid out by engineers of the Sinaloa Land and Water Company in the valley of the Culiacan River in Mexico. It will be one of the largest systems of irrigation in Mexico.

The China Association is co-operating with the Chamber of Commerce and American, German, and Japanese Associations in arranging the International Exposition to be held in Shanghai in the autumn of 1908. Exhibits from Europe and the United States will be invited.

The cost of placing the scheme of workmen's pensions into operation in France is estimated between eighty and ninety million dollars.

A railway tunnel will soon undermine the great wall of China.

Industrial and Commercial.

The Standard Reduction Company of Chicago is erecting the largest fullers' earth plant in the world at Hurricane, Ala., where the clay deposit on one thousand acres is found to contain the standard chemicals necessary to produce the desired article. The daily capacity of the new enterprise will be one car-load.

The salaries of all Postal Telegraph Cable Company operators, traffic chiefs, wire chiefs, assistant chief operators, chief operators, and managers were increased ten per cent on March 1, and this increase applies to all offices of the company in the United States.

Several sponge farms, all of which are paying concerns, are to be found in the Mediterranean. Until recently sponges have been simply collected from the sea floor, where they have flourished in a wild state, but of late years they have, like oysters, been cultivated.

The leather industry contributed $150,000,000 to the foreign commerce of the United States in the year 1906, against less than $55,000,000 a decade earlier.

The manufacture of wire fence by the nine plants in Michigan last year amounted to 4,581,280 tons.

General.

The highest price ever paid in this country for a painting, $65,000, was received recently at New York for a Troyon. The picture was "Le Retour a la Ferme," a canvas, fifty-three inches in height by thirty-eight in width. It depicted two cows on their way to pasture, one white and the other dark brown, two sheep, and a vista of green pasture land.

In the Vatican at Rome is the largest topaz in the world. It weighs seven pounds and has carvings upon it that occupied three Neapolitan lapidaries sixty-one years.

In Santa Rosa, Cal., is a church with a seating capacity of two hundred, which is built entirely of timber sawed out of a single redwood tree.

Sixty years ago there were only one hundred and fifty thousand children at school in India. Now there are four million.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

NOT A MATTER OF OPINION.

SAMUEL GREENWOOD.

THE decision as to whether or not Christian Science is true does not rest with the opinions of men, however eminent in their own line some of them may be; and those who attack it or its believers from no better motive, or upon no more reliable basis than their difference of opinion, have no reasonable justification or defense. A difference of opinion indicates nothing more than that all but one of the disputants are in error, and who that one is can be settled only by an appeal to the facts involved. That others believe differently from us does not necessarily prove them in the wrong, and until one can furnish definite proof of his position he had better maintain that generous, unbiased attitude of mind which welcomes truth even at the expense of cherished opinions. The almost countless phases of belief that have emanated from the popular concept of God should preclude mutual intolerance or antagonism, so long as these beliefs are honestly held and their influence is for the betterment of mankind. If one is confident that he is right, he can well afford to leave the establishment of this fact to divine wisdom and the fruits of experience; whereas the manifestation of bigotry or uncharitableness towards the views of others is a sure sign that if one's beliefs are right at least his practice of them is not.

The Leader of the Christian Science movement in a recent article sums up the entire wisdom of the question when she says: "It is of comparatively little importance what a man thinks or believes he knows; the good that a man does is the one thing needful and the sole proof of rightness" (Mrs. Eddy in *The Independent*). If this rule were the guide of judgment, the attacks upon the Christian Science movement and its revered Leader would cease, and the great blessings which they have bestowed upon humanity would be recognized and acknowledged. And what other right way is there whereby to judge of one's own or of others' beliefs than by the good resulting therefrom? Men do not abandon the opinions of a lifetime, nor leave the legacy of their ancestral faith, without a weighty and sufficient reason. They do not change their beliefs for the mere love of change, and the very fact that they have done so should appeal to the considerate judgment of others even if it does not win their approval. Those who have turned from their former beliefs to accept the teachings of Christian Science have done so because of the larger good received by them, and for nothing else. If they are deriving more help, physical, moral, or spiritual, than they found possible before, what rational cause is there why they should not make the change? To pass upon their course from any other point of view than the welfare of those most concerned, is to be guilty of the overweening dogmatism that says, "No one can be right that does not believe as I do."

Is it not true that humanity would never have progressed out of its cruder conditions had not some brave spirits dared to cross the boundaries of popular opinion and open the way to better and higher things? One has but to look back to the darker ages of the race to see that the spirit of intolerance is the spirit of savagery and of animalism. Had mortals remained content with existing opinions regarding the universe and the so-called laws of nature, we should never have had the telephone or a railroad, we should never have had the Copernican system, nor the discovery of our western hemisphere, nor the Reformation. Think of this, and what it means! Coming to our own age, if Mrs. Eddy had not dared to cross swords with popular material and theological opinions, the world would not have received Christian Science at this time; but that she had the courage to do this, and to give to mankind the results of her discovery, delivering thousands from sin and suffering, should forever shield her from persecution in a country whose people have struggled through oppression and bloodshed for their liberties.

After all, a mortal's opinions are the least part of him, and the part he can afford to lose with least loss. One needs no opinion and has none concerning what he knows; and hence opinions are little more than confessions of ignorance or uncertainty. An opinion may be right or it may be wrong, one cannot decide which until the truth is learned and demonstrated. One's opinion concerning Christian Science proves nothing either way, and is an impossible basis for correct criticism. That one may or may not believe a thing, is of no value in determining the actual truth of the matter. One may sacredly cherish the religious beliefs of his fathers, and feel firmly convinced of their truthfulness, and yet have no ground of practical certainty to stand upon with regard to them. Such a position does not warrant him in attacking the beliefs of others, and especially when proof is offered in support thereof. One may with dignity and respect differ with the teachings of Christian Science, if in broad-minded hospitality he recognizes the right of all to worship God after the manner that appeals most to them; but to aggressively antagonize what we may not understand and cannot disprove, is at best unwise and unjust. The enmity of any person or persons against any cause, no matter what their position or reputation, does not in any degree determine its worthiness; its own nature and its influence upon its followers alone decide if it be good or bad.

It is possibly a matter of opinion, with an individual or a body, as to what extent the truth of God's omnipotence shall be accepted and practised; but the whole world's opinion does not affect the fact itself, nor its availability in mortals' behalf. The fact, and not the opinion entertained of it, is the one important thing. It were a sad outlook for the salvation of the race if Christianity were founded upon human beliefs and conclusions, instead of upon the actual demonstration of the eternal verities of divine Truth. Mortal opinions are ever changing, but there

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is no change in the fundamental facts of being which Jesus relied upon and taught. Even the best human belief or opinion is not the interpreter of Truth. The teachings of Christian Science are not the outcome of personal belief; rather are they the revelation of God's omnipresence, omniscience, and omnipotence,—of His allness. These truths are the essentials of Christianity, and who shall weigh his opinions in the same scale with them?

The only justification for assailing a cause is that of wrong-doing; but even its opponents admit the good results that flow from Christian Science. Many medical men even admit that it does heal disease in many cases where they have failed; some of our foremost clergymen admit the moral reformations it is accomplishing and the peace and harmony it has brought to many lives, and all classes of observers have noted and admitted its Christian and beneficent influence upon its adherents. These must be the things that decide its truth and worth, and not the pronouncement of adverse opinions, formed and maintained through ignorance of the subject by those who are culpably negligent of opportunities to learn. One may become familiar with a house as it appears to him from the outside, but from that point of view would it not be folly to declare what are or what are not its interior arrangements? Yet this is the method of some who attempt to analyze Christian Science, or claim to write its history.

In view of the fact that in nearly every community there are numbers of Christian Scientists of unimpeachable integrity, many of whom are in the higher walks of life, who stand ready to testify of the uplifting and ennobling influence of Christian Science upon their lives,—their health, their character, and their home,—and will gladly assist in any honest investigation of their belief and practice; in view of this palpable fact, the continued misrepresentation of Christian Science or of its Leader can have no other animus than malice and hate. Such procedure must stand self-condemned before all fair-minded and just men. In the name of humanity, and in common love of our kind, why not let every good work, of whatever name, go on, and in the name of God do with its might what it can toward the alleviation of the world's misery?

Differing opinions may be entertained concerning a tree, but when the fruit turns out to be good the decision is beyond dispute. All honest opinions yield to proof. Opinions adhered to in the face of fact are essentially dishonest, they are inconsistent with moral uprightness. The history of the Christian Science movement is being written in the good it is accomplishing in the healing of disease and sin, in the overcoming of all the phases of the belief in evil. The whole nature and purpose of this movement is toward the accomplishment of these things in conformity with Jesus' command, and to write or attempt to write its history apart from or in belittlement of this fact, is as vain as would be the attempt of a botanist to describe a tree accurately without considering its fruit. As the bearing of fruit is the whole life-purpose of a tree, so the redemption of mankind from all evil, moral and physical, is the all-inclusive purpose of Christian Science; and all the efforts of its detractors cannot make bad this tree that bears such good fruit.

HUMAN SENSE CONTROLLED BY TRUTH.

REV. G. A. KRATZER.

To human sense some of the errors of mortal mind had their beginning in an indefinite past, and have been believed to be truth ever since. Other false beliefs had a later apparent origin, and others have arisen within the last century, some within the last year, and some within the last hour. In Christian Science we learn that error has no real existence, even though mortals believe it to be true; and that the apparent existence of an error is completely destroyed when it is universally discovered to be an error and not the truth, and further, when it is universally forgotten. It is surely best, therefore, for the individual thinker who has discovered the truth, to take the strict scientific ground that error does not exist and did not begin, and so cease to inquire into its supposed origin or to think about it. The thing for us to do with error is first to know it for what it is; viz., error, and then drop it absolutely, forgetting it as soon as possible. All that is real, all that exists, abides in the consciousness of God. God knows all that exists; but God is not conscious of error; He does not think error; if He did it would be the truth. Hence, from God's standpoint, which is the only true standpoint, error, false sense, does not exist and never began. Truth is comparable to light, and error is comparable to darkness. "God is light, and in him is no darkness at all." God is "of purer eyes than to behold evil, and canst not look on iniquity." If our thoughts were absolutely pure and true, as is the case with God, we should have no consciousness, concept, or remembrance of error in any form; hence there would be no question of how or when it began. In Truth there is no mortal mind, and therefore it has had no beginning.

Mortal sense is simply an aggregation of errors. Some of them are from time to time discovered to be errors, not the truth, and are forgotten and thus destroyed. Mortal mind is a changeable nonentity, having nonentities continually stricken out of it by the destruction of error. When it is discovered that in reality there is no mortal mind; that there is but the "one Mind, and that one perfect" (Science and Health, p. 249), then all error will have been forgotten, destroyed.

The stream of human consciousness consists partly of the truth and partly of false belief. Truth and error seem to meet in human consciousness just as oil and water seem to meet in the same vessel, but they do not mix or mingle. In proportion as human beings learn the ideas of Truth, and thus displace, forget, destroy, opposite thoughts of error, in that proportion they destroy mortal mind and acquire the "one Mind," "the mind of Christ." In our text-book we read that "the action of mortal mind needs to be controlled by the divine Mind" (Science and Health, p. 400), and this control is secured in the degree that its errors are destroyed and forgotten. The less of poison or of any obnoxious thing that we have, the better.

PROTECTION.

KATHERINE WHITE.

In reading the Bible one cannot fail to notice that from beginning to end it is full of accounts and promises of God's protection and guidance. Patriarch, prophet, psalmist, apostle, evangelist; those in high position, or men of low degree, all proclaim, out of their own experience, a power to save in every emergency. The promises in the 91st Psalm alone, to those who dwell "in the secret place of the most High," assure of deliverance from almost if not every kind of disaster which seems to fall upon humanity.

One is therefore constrained to cry out, Where is the secret place of the most High, in which mankind may dwell in safety? What ark will carry us triumphantly over the floods of adversity which threaten to engulf humanity? It is the great fact of man's at-one-ment with God; a fact which we have so dimly understood, so waveringly believed, and to which we have held with such feeble, tentative grasp. Who can measure the debt of gratitude which we owe to the Discoverer and Founder of Christian Science, for her clear explanation and strong emphasis of man's unity with divine Principle, for teaching us how to make practical in daily life the Science of Being? For there is all the difference in the world between the one

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who believes himself a separate entity from God, having a life of his own, a mind, a will, and a way of his own, all apart from and independent of God, and the one who realizes man's at-one-ment with his Maker, and who works out this "scientific unity" in his "life-practice" (Science and Health, p. 202). The one is the sport of circumstance, his existence as precarious as that of the sunbeam separated from the sun; the other has guidance in difficulty, wisdom in perplexity, safety in seeming danger, courage in adversity, comfort in sorrow, victory in every battle.

Step by step, through the study of their text-book in connection with the Bible, Christian Scientists are gaining this "mount of vision" where man's at-one-ment with God is revealed to consciousness; and as we come to realize what it means to live, move, and have our being in God, we do find the promises of guidance and protection fulfilled, and prove the truth of Jesus' words, "Nothing shall by any means hurt you."

"LEAD THOU ME ON."

W. PETCH.

SOMETIMES I think one is too much inclined to look at the life of Jesus as though it had all been comprised in the three glorious years of his public ministry. We rightly hold them as ideal, but we are apt to forget or overlook the preparation for those years. Students of Christian Science would like to reach at once the heights and depths of its meaning; the beginner is impatient of delays, and of his own slowness in proving the truth; but later on there comes to each of us a more sober stage, when we begin to realize that only "goodness attains the demonstration of Truth" (Science and Health, p. 2), then we see that we must seek goodness first if we would find the right way towards the source of all good—God. Sometimes when the way seems long and we are tempted to be weary because of the many burdens that seemingly must be carried along the road, we may well stop and think over Jesus' thirty years of preparation for his mission of teaching and healing.

Mrs. Eddy's words have many times cheered and comforted me. She writes, "Three years, he went about doing good. He had for thirty years been preparing to heal and teach divinely; but his three-years mission was a marvel of glory: . . . Only three years a personal Saviour! yet, the foundations he laid are as eternal as Truth, the chief corner-stone" (Miscellaneous Writings, p. 163). This has helped me to be patient, and it will help us all. If we know that we are working well and honestly; if we are confident of God; if we are learning day by day to practise more perfect obedience to the divine Principle of being, surely in God's own time we will be ready to heal quickly when called upon for help. Even now the purification of our own thoughts and the spiritualization of our own lives—in seeking and finding the ideal manhood and womanhood—is pointing the way for others more wonderfully than we ourselves can tell. Our Leader says in the article already quoted, "This spiritual idea, or Christ, entered into the minutiæ of the life of the personal Jesus. It made him an honest man, a good carpenter, and a good man, before it could make him the glorified" (*Ibid.*, p. 166). What could be more simple than these words?

What we each need and should desire most of all is to be made good—Godlike—in whatever state we are, be it that of carpenter or king; and this is what we must attain before we can become qualified to teach and heal as did Jesus. Let us think of those thirty years, according to human sense, and will we not be patient? Then let us think of those thirty years, according to spiritual consciousness, in which "one day is with the Lord as a thousand years," and will not this inspire us to be active, that we too may reach this glorified understanding? Patience and activity, hand in hand, guide us onward to the realization of that perfect Truth which must fit us—aye, compel us—to fulfil the Christ-mission for which we long.

GOD'S WAY.

DAVENPORT BROMFIELD.

For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord.—ISAIAH, 55:8.

WHAT a wonderful difference there is between God's way as taught in Christian Science and mortal man's way, which is really no way, although we are sometimes deceived into thinking it is. How often we hear the statement, "Each must work out his own problem in his own way." This is good advice, providing the student understands what the true way is. Paul says, in his Epistle to the Philippians, "It is God which worketh in you both to will and to do of his good pleasure." There are earnest students of Christian Science who are working faithfully in the way which seems to them right, yet who fail to receive that rest of which we read in the Scriptures,—"There remaineth therefore a rest to the people of God." This condition probably arises from the lack of a proper conception of what is meant by working out one's own problem. The problem of the student of Christian Science is so to study the Scriptures and his text-book that he may see more clearly each day God's way; for there is only one way in which anything can be accomplished successfully; viz., in God's way; and the sooner we learn this fact the better.

God's way is the way of peace. There is a little word which appears in the first chapter of the book of Genesis fourteen times, and in the text-book of Christian Science over ninety times. This word is *let*, and it is a very important word to the student of Christian Science. Each student must work for that condition in which he will be willing to let God's will be done. This work involves the casting out of self with its erroneous beliefs and practices, and in proportion as this is done will there be experienced that peace "that floweth as a river." In the journey from sense to Soul we meet with problems which are individual and which must be worked out individually, but we need to watch in this good work lest we lose sight of the glorious fact that God's work is complete, and is good, and that the student's greatest problem is to let this truth be manifest in his thought and action. The great need is to let that Mind "which was also in Christ Jesus" govern us in all our affairs. The reason we should let this Mind govern is because it is God, divine Truth, and our text-book declares that "what God cannot do, man need not attempt" (Science and Health, p. 231). Should the erroneous suggestion come that we are not able or willing to let God govern us, we need to cast out this error.

[Written for the *Sentinel*.]

COMPLETE IN THEE.

FRANCES MACK MANN.

COMPLETE in Thee, we do not see
The petty things that gender strife;
Broad grows the outlook, boundless, free:
Eternal good the only Life.

Complete in Thee, we do not hear
The human will's discordant sound.
High on the mount His voice is clear:
In true obedience God is found.

Complete in Thee, we now do feel
The tenderness our Master taught.
It makes us whole; and doth reveal
Completeness as the perfect thought.

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SELECTED ARTICLES.

LETTER FROM A CITIZEN TO A LEGISLATOR.

[We have been given the privilege of publishing the following protest against class legislation. The writer is a well-known banker and business man who has been healed by Christian Science.—EDITOR.]

Great Falls, Mont., Feb. 7, 1907.

Hon. Fred Whiteside, House of Representatives,
Helena, Mont.

Dear Sir:—There has just come to my notice the rough draft of a proposed medical bill to be introduced in the House by Representative Campbell. There is no doubt in my mind but that this bill is given sufficient latitude to embrace Christian Science, and while it is cleverly drawn, no doubt with a view to escaping the notice of the unwary, it must be plain to even the casual observer that great danger lies in the amendments which may be made, and thus uncover the true aim and object of this bill, which in its present form leaves much room for doubt as to the motives of the framer.

It is not my purpose to burden you with details setting forth the merits of Christian Science, nor to particularly defend it against the unscrupulous and unwarranted attacks of its self-styled critics. The truth needs no argument nor defense. It is open to the honest investigator, and those who do not choose to avail themselves of this privilege have no right to enact laws whereby we are to be governed and denied the right to choose for ourselves and our families the means of alleviating pain and disease.

There is ample proof of its healing power, and we desire to protest vigorously against the enactment of laws depriving us of our rights and privileges in these matters. We compel no one to accept our views. All we demand is to be left alone, asking only for ourselves the same rights we are willing to extend to others—the constitutional right of freedom to worship God. Through this constitutional authority we claim the privilege of applying our religious beliefs to the healing of disease to the exclusion of material remedies, if we so desire.

To refer briefly to my personal interest in this matter, I desire to say that this interest is measured by the depth of gratitude for personal healing from chronic ailments of several years' standing, which had defied the most conscientious and intelligent efforts made in my behalf on the part of some eighteen or twenty physicians, surgeons, and specialists of note. This is regardless of what others may say and think, and there is plenty of similar evidence to be had. I was also a scoffer of the worst type previous to investigating its claims for myself.

If this bill is amended to embrace Christian Science treatment, it is a blow at religious liberty, and we hope that the days of religious intolerance have been relegated to the dim and distant background of conditions outgrown.

Your record in Montana legislative halls has left a deeper impress than you can imagine, and with this knowledge of your record for honesty and the desire to see justice prevail, I have full confidence in your ability to sustain that reputation by using your best efforts to prevent legislation antagonistic to our personal freedom or which tends in any way to curtail our religious liberties.

Yours truly,

A. E. SCHWINGEL.

[Rev. A. J. Haynes in the *New Haven* (Conn.) *Journal and Courier*.]

During the last three decades the Christian Science movement has passed through an amazing growth. Making allowance for all exaggerations of doctrine, all extravagances of speech, all the crudeness of every sort incident to any new movement, the hard fact remains that there must be something of good in a religion which has changed the lives of tens of thousands of people from a tragedy into a song of praise. It is that kernel of good that we are after. I know not how other ministers may feel, nor other churches. But for us there would seem but one course to follow. It is that of open-mindedness to every new fact of the religious life which presents itself. . . . Indeed, I think I may say that I go so far as to approach this subject with a kind of eager sympathy. Perhaps I have been peculiarly happy in my acquaintance with Christian Science people. At any rate, I have never found my nature up in arms, so to speak, either over their teachings or their lives. To say that I accept the Christian Science system of thought as a wholly satisfactory interpretation of the New Testament would not be true. At the same time I believe most sincerely that these people are emphasizing certain religious facts, the importance of which cannot well be overestimated. It is these facts that I would point out. It is these facts that I would have the Church receive, thereby, as I believe, greatly enriching its own life. If their teachings, as they claim, are derived from the New Testament, then surely they are a part of our inheritance. We have no need to go outside our own fellowship to appropriate and practise them. I move on from this point in my sermon with full assurance, for I cannot be mistaken in assuming that it is the disposition of all who are under my ministry to approach this whole subject in a perfectly frank and fair-minded way. You and I are agreed in this: We would take hold of our investigation in that scientific spirit which asks only for the facts, and in that Christian spirit which would lead us to accept and hold fast to those conclusions that the facts fully warrant. . . .

Turning to the affirmative aspect of Christian Science, let us ask ourselves wherein lies its living power? Many answer, "In its healing." It is freely charged that Christian Science is not a spiritual movement; that it cares only for the loaves and fishes of physical health. So fair-minded a man as President Hyde of Bowdoin College seems to fall into this view of Christian Science. In a recent discussion of this subject he writes: "Healing is not, like love, joy, peace, modesty, fidelity, sacrifice, an essential manifestation of the Christian spirit." This may be true. But does he mean to imply that Christian Scientists confine themselves to the healing aspect of their ministry, while they disregard these fine graces of the spirit? If that is the implication I think it wholly unjust. Where is the evidence that they are lacking in the Christian spirit of love? Do they not keep the peace? Are they not law-abiding citizens? Do we find them lacking in fidelity and in patience? To be sure, they cling tenaciously to their beliefs, but since when has it become a crime to believe as a man chooses to believe? To be sure they are enthusiastic, almost to the point of fanaticism, in allegiance to their Church and Leader; but who, that loves our own Congregational fellowship, would not be glad to have our membership fired with this same intense spirit of loyalty? If I am capable of any fair judgment, Christian Scientists magnify first of all the graces of the Spirit. They love one another. They are creators of joy. They keep the peace. Over-modest we may not call them, but their assertiveness has this redeeming quality, it springs out of a deep faith. As to fidelity in all family and social relationship, I cannot see that they fall below the standard set up by other Christian bodies. Doubtless there is much to desire in their exemplification of the virtue of self-sacrifice, but that is as true of us as of them. A "peculiar people" they most certainly are, but so were the early Christians, and so are any people who undertake in a crooked world to walk according to some deep Principle of faith.

And this brings me straight to the thing I desire most of all to say. . . . What is the one great truth that we may speak of as the religious handle of Christian Science? What is it that they emphasize above everything else: far

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more, as it seems to me who would be just, than they emphasize their work of healing? As I speak a hundred are answering, "It is their teaching of the great truth of the immanence of God." No! it is not that; it is something infinitely more vital than that; it is what the Scripture calls the presence of God—the living presence of God. The teaching of the immanence of God is a profound philosophical truth, but it is not a truth that gets hold of the hearts and lives of men. It is the presence of God, made known to us in the redeeming, healing, uplifting, loving, and sanctifying power of the Christ—it is this, and this alone, that sways and turns the lives of men. The weakness of the teaching of the new theology has been in this, that it has said too much about the immanence of God as a cold, philosophical abstraction, and too little about the actual presence of God as a living power at the heart of life. The Scripture never talks about the immanence of God in His universe; its one life-breathing utterance is this: "Emmanuel—God with us." . . .

As those who bring torches into a dark cave, these people have come into this materialistic age bearing aloft living flames of spiritual reality. Their talk is of God. They invent all sorts of strange and grotesque figures of speech by which they would express their consuming thought of Him. Their language is the language of those who wrestle in travail of mind, trying to make words that are heavy with the usages of many generations of materialistic thought—to make these words tell the story of the vision that has come to them. To all who have lost their sense of an underlying Spirit, to men like those at Ephesus who said of themselves, "We have not so much as heard whether there be any Holy Ghost," to all such these people seem like crazy fanatics, creating confusion among themselves, trying once again to build that Babel tower that shall lift itself above the clouds of heaven. The one splendidly assertive fact of the whole movement is overlooked, the fact that God is real to them; not real in a poetic sense, but real in a Christian sense—a living presence, a triumphant power, a constant comfort, and an ever-springing fountain of eternal life.

This, then, as I understand it, is the explanation of the Christian Science movement. The secret of their power is to be found in the word "reality." These people have taken hold of that word, and as the swinging limb of a giant tree lifts the boy at play, this word lifts them to new heights of experience. Their souls kindle. God is no longer a doctrine to preach about; He is a living power working in every part of them—hand, and mind, and heart, and will, and conscience. From childhood they have listened to arguments as to whether there be any God; now they have discovered Him for themselves. And the discovery seems so strangely revolutionary in their lives—as indeed it is—that they can think or speak of nothing else. Thus it happens, as critics say of them, that they talk about their religion all the time. So real is it that nothing else seems real. So deep and vast is this spiritual essence that the very earth itself becomes an unsubstantial shadow. So vital and restorative is the presence of the Divine nature that they hesitate not to claim more for God than He actually claims for Himself. "These people affirm too much," the world says. I have no doubt of it—none at all. What else would you expect? Did not the quickening of the Divine presence at Pentecost—what men have called the "outpouring of the Spirit"—did not this lead to the same extravagances of speech, the same assumption of all-conquering power? Go to your homes and read the second chapter of the Acts. Where in all literature will you find another such wildly impossible piece of writing? As we read the record of that seemingly lawless upheaval of spiritual power, we do not wonder that the onlookers "were in doubt, saying to one another, What meaneth this? Others mocking said, These men are full of new wine." Yes, indeed, they were full of new wine. It was the wine of a new presence and a new power in life. It was the wine of a great love that filled their days with a tireless effort to create a heaven on earth, and filled their nights with the dreams of that heaven attained. Truly these people were full of new wine—intoxicated with the quickening, restorative, soul-refreshing sense of God.

What more can I say to make my message clear this morning? God forbid that I should seem to imply that there is no sense of spiritual reality, no sense of the living presence of God, in our own churches. Such an implication would be utterly false. At the same time it must be admitted that in many a Christian church the people have no pervading realization of their oneness with God. In a general, vague sort of way they believe that such a being exists. But that He is one with them,—they in Him, and He in them,—how deeply-rooted is this conviction? How many have come to see that our limitations limit God, and that He can do nothing for us except that which He does in us and through us? Seventeen years I have been trying to preach the gospel of Christ; and I should not dare to tell you this morning by what spiritual tragedies I have been led to the conviction that a vast deal of our conventional Christianity is worldly and unspiritual. There is no burning sense of reality in it. The things of the Spirit are not the things of supreme importance. Religion is looked upon as a good thing, a safe thing, an altogether respectable thing; but that it can make people who are poor happy, that it can make those who are sorrowful rejoice, that it can take the worry and anxiety out of the soul, that it can be made a living, onrushing, triumphant power in life—where are the hosts of people who believe this? Shall I, then, in an unspiritual age, raise my voice in protest against a people whose peculiarity consists in this, that they emphasize the spiritual alone? Shall I not rather say to myself and to you, Let us learn what it is that is making the Bible, the church, the religious life attractive to these people. As I meet them I ask them questions; and I find to my amazement that they are those who have gone out of our churches. Would I not be the poor part of a minister if this discovery did not drive me to my knees to ask of God what it is that the soul of man needs that I have not been giving it? Can I do less than make an appeal to you as a church that we move out into a larger appropriation of those vital truths of Christ's gospel that have to do with the actual presence of God in human life?

[Editorial in the *Spartansburg* (S. C.) *Journal*.]

This newspaper has no quarrel with the doctors. They do a great deal of good. They give their time to much study and work to prepare themselves for the safe administration of drugs. They should, of course, be skilled in the use of drugs and medicines. Those who are surgeons should have knowledge of the construction and action of the human body, that they may use the knife and scalpel with safety. The world is not yet ready to get along without doctors. Therefore the laws should and do provide for the regulation of the practice of medicine, which is an important profession.

Let the doctors keep on doing all the good they can. But they should not forget that others also are doing good. There are many schools and systems of healing, all of which do some good and many of which do much good. These should not be interfered with. The doctors should not entirely monopolize the business of healing. People should be free to have any sort of treatment they may prefer, provided it is not dangerous or plainly fraudulent. . . .

Our friends the doctors are the most numerous and influential perhaps in the healing profession, but we respectfully submit that they are not the whole thing. There are others. These should be let alone. The laws already amply provide for keeping out fakirs and charlatans, and properly so. But section 2 of the medical bill now in the

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Legislature would simply abolish every form of treatment, with or without medicine, and put the entire business of healing disease under the control of the State Medical Association, composed entirely of allopathic physicians. This we have stated, and still state, is not desired by many physicians, who already have all they can do and are not envious of practitioners of other schools of healing. Some of them have told us so. Section 2 of the medical bill has its foundation in selfishness. It is not for the benefit of the people, for whom the Legislature is acting. It is not even for the real benefit of those doctors who think they desire it, because nothing can be good which is not right.

Therefore, with great respect for the doctors, many of whom are our personal friends, and for their excellent and useful societies, county, district, and State, we are compelled to voice what we know to be right when we oppose this restrictive, reactionary, and monopolistic legislation. We wish every doctor to be qualified, and willing to take advantage of every opportunity that comes his way to do good. We wish those who give their lives to this profession to be fully rewarded for their time and their work and their talents and energies. We would not place an obstacle in the way to keep any doctor from having his full and rightful reward. That reward, however, does not properly consist in being given a monopoly of the profession of healing diseases, and we do not believe the people of our State think the public welfare in any sense requires it.

[Willard S. Mattox in the *St. Albans* (Vt.) *Messenger*.]

Far from confusing "the creator with His creation," Christian Science throws more light on the nature of God, the nature of His creation, and their mutual relations, than has ever been afforded by any previous attempt to explain them. Is it, after all, pantheistic to say, as Mrs. Eddy does say, that "nothing possesses reality nor existence except the divine Mind and His ideas"? (Science and Health, p. 331). If this is not true, then its opposite must be true, that something besides God does possess reality and existence; a conclusion which is destructive of the supremacy of God, and whose author is plainly the carnal mind, "which is enmity against God." It is not pantheism to preach the oneness and allness of Deity. That is the rock upon which Christianity is founded. It is the primal statement in Christian Science. Once we agree that God is what the Scriptures describe Him as being, the only creator of the only universe, then every conclusion reached by Mrs. Eddy in her book Science and Health becomes inescapable.

[Editorial in *The Boston Herald*.]

Let's hang on to the Constitution of these United States! No paternalism, if you please. Think as you like; practise the religions that best help you; live where and how you prefer, provided it is decent, and be content that every one else should have the same privileges. That is the true essence of the idea embodied in that priceless birthright of the American nation.

ADMISSION TO MEMBERSHIP.

The next admission of candidates to membership in The Mother Church will be June 4, 1907. Applications must be in the hands of the Clerk of The Mother Church on or before May 20, 1907. Application blanks may be had by addressing William B. Johnson at the church edifice, Falmouth, Norway, and St. Paul Streets.

IMPORTANT NOTICE TO BRANCH CHURCHES.

Each branch Church of Christ, Scientist, is requested to send, on or before May 1, a report of its total membership (not a list of its members), as on record April 1, 1907, to William B. Johnson, Clerk of The Mother Church, Falmouth, Norway, and St. Paul Streets, Boston, Mass.

THE LECTURES.

LANCASTER, N. H.

The lecture on Christian Science by Mr. Bicknell Young of Chicago, at the Opera House last Thursday evening [Jan. 24], was much enjoyed by those who were present. The lecturer was introduced by Col. Henry O. Kent, who said in part,—

As an outsider, I am interested with you in hearing of this movement whose progress has been the wonder of the times—Christian Science—or, as I suppose, the beliefs and methods of applied scientific Christianity. Its growth is asserted to be sure and its devotees are certainly among the most worthy of every community. To us of New Hampshire this movement has especial interest, in that its Discoverer and Founder is one of our own people, a kindly, helpful woman. Mrs. Eddy was born and reared among us. She has broadened in thought and scope as years have passed, doing only good to those about her in endeavors to alleviate mental and physical suffering, until she is regarded with veneration by millions. The rude and unkind criticism to which she has sometimes been subjected has but resulted in raising up friends among the communities which have known of her patient, helpful, and blameless life.—*The Lancaster Gazette*.

SANTA MONICA, CAL.

Hon. Clarence A. Buskirk spoke to a crowded house last Saturday evening [Jan. 26] in the edifice of First Church of Christ, Scientist, of Santa Monica. In introducing him Attorney W. M. Palmer said,—

Truth is eternal. Man hears the rustling of her robes and stands in the presence of his Deity; he seeks her and is called a philosopher; he makes practical application of the laws by which she governs, and the world greets him as a genius; he loves her, and he assumes the likeness of a God. In search of truth man crosses the snow-capped mountain-ranges of the world, he braves the dangers of the deep, his way is groped through jungles, and he feels the scorch of desert sands. Then, when truth reveals herself to him, man turns aside with cowering brow, lest he might learn to know himself. God help the man who is afraid of truth, who lets "the substance of things hoped for" separate him from his God.

To aid us in our efforts to find the truth, to encourage us in making our lives the exemplification of those truths established from the beginning by Him who said, "Let us make man in our image," we have with us one who seeks to aid in calling men back to Eden, knowing that the truth shall make us free.—*The Outlook*.

CITY OF MEXICO, MEX.

A lecture under the auspices of First Church of Christ, Scientist, was delivered last evening [Feb. 16] before a large audience in the church rooms in the Stilwell Block, by Miss Mary Brookins of Minneapolis, Minn. The lecturer was introduced to her audience by A. L. Van Antwerp, Second Reader of the local church, who said,—

Time is said to be the supreme test of any great world movement, but it has occurred to me that perhaps there is still a better test, namely, results, for "by their fruits ye shall know them." The Science of Christianity, that complement of Christian cognitions, is the doctrine of the Christ, given to the world some nineteen hundred years ago, and taught by Jesus on the shores of the Galilean lake, in the temple at Jerusalem, and on the cross. It controlled the hearts and minds of men for about three hundred years, but with the conversion of Constantine it seemed to fall into disuse and became hidden, buried under a mass of tradi-

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tion, theology, agnosticism, and even atheism. It was discovered, or better, exhumed, in the second half of the nineteenth century by a woman, Mrs. Mary Baker G. Eddy, who has brought to light the teachings of the great Master, Christ Jesus. This discovery she has called Christian Science. It is science both applied and pure; there are thousands of persons, and some of them are in this audience, who to-day are gladly, gratefully bearing witness to the beneficent effects and healing powers of Christian Science as applied in their hearts, in their minds, and in their lives. We who are Christian Scientists are proud to be such, happy to be so called. And why not? Our sick are being healed from all manner of disease; we are being cleansed from the leprosy of evil thoughts and desires; those dead in trespasses and sins are being raised, and the demons of envy, hatred, malice, and all uncharitableness are being cast out. What more, I say, can we ask?—*The Mexican Herald.*

HOUSTON, TEX.

Mrs. Sue Harper Mims delivered a strong and impressive lecture on Christian Science at Turner Hall last night [Feb. 11], before an attentive and appreciative audience. The lecturer was introduced by Mr. Joe H. Eagle, the well-known lawyer of this city, who said in part,—

A peculiar fortune befell me this afternoon. I quitted my office sooner than usual and took the Christian Science text-book home with me to look up some parts which a friend had suggested would be helpful, and began reading. I became so deeply interested that I continued until dark, and never found the marked places. I speak as a citizen of Houston in welcoming this lady here, and by request. And yet, I have no apology for it, but happiness in doing it. Christian Science to me, as perhaps to many of you in this audience, is a thing the true meaning of which is as yet unknown.

From our infancy up through our lives we are fed on frauds almost as our daily food. I remember distinctly that in my backwoods home in southern Kentucky, where I was reared, we were taught that there is a God of vengeance, who, if we will supplicate Him, will occasionally pardon us of our iniquities. I felt at the time, and I have felt ever since, that God is a God of love, and not a God of hate. We were taught and, in short, it is the prevalent teaching of this hour, that God is a policeman with a stick in His hand; and surely not a one of you believes that. But you are bound to believe that God is Spirit; that God is Mind; that God is everywhere; that God is the creator of all life; that God is substance; that God is perfection; that, therefore, He is in no sense the author of evil, of sickness, of sin, or of death. The great problem, my friends, from the time we come into this world until the time we quit it—is how to live right here.—*The Houston Chronicle.*

AMERICUS, GA.

Rev. William P. McKenzie lectured on Christian Science Feb. 11. He was introduced by Rev. Stanley Manning, pastor of the Universalist church, who said in part,—

The religious history of the last quarter or half century has been characterized by an increased emphasis upon practice, instead of upon theory as in earlier days. Abstract theology, which has little or no bearing upon practical life, has comparatively little interest for us; but the religion which leads one to visit the fatherless and the widows in their affliction and keeps a man unspotted from the world is welcomed gladly. This change has been felt in every denomination, and is in part, I believe, due to the Christian Science movement. Certainly they, above all others, have insisted that religion is a practical thing right here and now, something to be used seven days in every week. The influence of the Christian Science thought and practice is not confined to those who have allied themselves with its organization, although their numbers have grown at an astonishing rate in recent years. It is an influence which will be felt in increasing measure as the years go by.

I have personally known many who have been helped and healed by Christian Science. No reasonable person can doubt the testimony that has been presented. He may doubt this or that individual case, perhaps, but it is impossible to question the validity of any considerable proportion.—*Correspondence.*

FLUSHING, N. Y.

Armory Rink was filled to the doors yesterday afternoon [Feb. 10] with a highly attentive and appreciative audience to listen to a lecture on Christian Science by Frank H. Leonard of Brooklyn. He was introduced by Mr. Francis H. Sisson of Manhattan, who, though not professing to be a Christian Scientist, expressed his concurrence with the views of the editor of a leading New York newspaper that this is to be a Christian Science year. He said further:—

Christian Science has arrived. Whether we curse it or bless it, praise it with the enthusiast or laugh at it with the cynic, it has come and it is therefore worthy of study. From time immemorial man has been seeking to scale the heights of truth, ever listening for the music of the choir invisible, ever seeking for that which will give us joy and peace. It is therefore time that we should hear of Christian Science from one who is qualified to talk, one who has studied it from the inside, who has tested its doctrine by application, its philosophy by life, who has seen the results achieved, the sick made well, the feeble made strong. Let us judge Christian Science thus, in the words of its great Leader, Mrs. Eddy, who has said, "It is of comparatively little importance what a man thinks or believes he knows; the good that a man does is the one thing needful and the sole proof of rightness" (*Sentinel*, Dec. 1, 1906). The same may be said of any organization. We find among Christian Scientists a church that has no creed save the teachings of Christ, which has reduced his teachings to the last analysis—love. What this church has done and is doing is surely worthy of thought.—*The Flushing News.*

LAWTON, OKLA.

A good sized audience greeted Judge William G. Ewing at the Opera House Friday evening [Dec. 21]. He was introduced by the Rev. Oliver B. Loud of the Congregational church of Lawton, who said in part,—

Among my Christian Science acquaintances are men and women who stand high in the community, who are of a high order of intelligence, and who are an ornament to the community. I am now and always have been in favor of everything that will promote morality, intelligence, and Christianity. No doubt the people of Lawton will be glad to learn more of a religion that helps build up a community, promotes virtue in the home, and heals the sick.

Oklahoma Farm News.

LECTURES AT OTHER PLACES.

Watsonville, Cal.—Hon. Clarence A. Buskirk, Feb. 5.
Alameda, Cal.—Hon. Clarence A. Buskirk, Feb. 8.
Hanford, Cal.—Francis J. Fluno, M.D., Feb. 10.
Exeter, N. H.—Rev. Arthur R. Vosburgh, Feb. 10.
Galveston, Tex.—Mrs. Sue Harper Mims, Feb. 12.
Ashland, Ore.—Hon. Clarence A. Buskirk, Feb. 12.
Gloucester, Mass. (First Church).—Frank H. Leonard, Feb. 17.
Orange, N. J.—Rev. Arthur R. Vosburgh, Feb. 18.
Fall River, Mass.—Bicknell Young, Feb. 18.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book does not consult nor read letters on disease. Writing to Mrs. Eddy *is not* prohibited. Take no notice of startling reports about Mrs. Eddy. Our Committee on Publication will be reliable on this subject. ***Beware of counterfeit letters.***

"THE LORD REIGNETH."

DURING the past two weeks Christian Scientists have been much discussed by the newspapers, and we are glad to see that they have refrained from taking part in the exploitations of sensational journalism which so largely assume to forestall or even supplant our judicial system. When the aid of a court has been invoked in any matter, the only proper time and place for the discussion of the persons involved and the issues to be determined is in the properly constituted tribunal voluntarily selected by the parties who have alleged that the intervention of a court is necessary.

We have seen no evidence that Christian Scientists, individually or as a body, intend to depart from the well-settled rules of decorum which have marked their conduct heretofore, and which should be especially observed by all good citizens in matters relating to the administration of justice. The court will do what is right in the matter now pending, and our people need not be disturbed about the outcome. God is ruling His universe, and truth and justice will prevail on this occasion as on all others.

ARCHIBALD MCLELLAN.

"THE LORD IS THE STRENGTH OF MY LIFE."

BY a devious path, and after many a stumbling, David reached a consciousness of Truth, a sense of the presence and availability of the divine Life which accounts for his reputation as "a man after God's own heart." The calm, decisive way with which he expresses this sense in the opening lines of the 27th Psalm goes to show that his varied experiences, in mounting from a shepherd's cot to the king's palace, had brought him the clear, unquestioning realization that a simple and abiding confidence in God is humanity's only sure refuge and adequate support.

Prior to the awakening to this truth one's sense of strength is grounded in self-assertion, influence, muscle, or money. Upon these he depends, and if he reach his goal he wins the world's applause, and in its glamor there may reign for one brief hour the ego of self-sufficiency. Yet, however buttressed by human wisdom or will-power, this self-satisfied "I" is speedily proven to be a very ordinary affair,—yes, weakness itself in the presence of the brawling Goliaths which infest the path of spiritual advance. Christian believers have never questioned the all-power of God, but many have sadly failed to relate themselves thereto. They have not demonstrated Truth's practical availability in the human struggle with error.

An electric bulb, though insignificant in itself, becomes a veritable wonder when related to the sun. Through dynamo, steam-engine, coal-beds, and primeval growths, we trace its connection with the glowing center of our system, and find thereby the explanation of its marvelous efficiency; the sun has become its light and its strength. Thus may we also be linked to the infinite, through Christian Science. In the consciousness that was in Christ Jesus our articulation with the unfailing source of strength is effected, and this is the secret of true living which Jesus came to teach. "My Father worketh hitherto, and I work. . . . The Son can do nothing of himself." In these words the great Nazarene discloses the relation of the Father's wisdom and power to his own personal overcoming and redemptive ministry, and to ours as well; and it is to the realization of this tremendous truth that all men are called in Christian Science.

The approach to this understanding is metaphysical. It is through the recognition of the inseparability of divine Principle and its idea,—that man is the present and potential manifestation of God. Having reached this perception, the naturalness, the legitimacy, and the emancipating inspiration of David's great thought about God begins to dawn. As never before we understand the sublime egoism of St. Paul, when he cries, "I can do all things through Christ which strengtheneth me." The impulse of vicarious enterprise, the spirit of undertaking for God and for humanity, thrills the heart, and the endeavor to fulfil our Lord's commands to heal the sick, cast out demons, raise the dead, no longer seems presumptuous. "This is the work of God, that ye believe,"—how manifest the Master's meaning now, and how comforting to think of the greatness of this strength of God which is our strength!

Sometimes we have been foolish, as was the traveler who, having accepted a friendly invitation to get into a passing wagon, declined to lay down his pack lest he might trespass upon unmerited kindness! We have sometimes consented to cares, assumed responsibilities for others with an altogether Christlike willingness to do, perchance, but without the Christlike realization that God's great strength is available in solving every problem, in carrying every load, so that we may be relieved of the burden and our every worthy undertaking be brought to the desired end.

There are those who, in a time of health and prosperity, have no impelling sense of the need of a strength that is neither physical nor financial; but for them as for all there comes an hour when it is seen that the strength of God alone is sufficient. In the experience of all true Christian Scientists this realization has been reached, and the oft demonstrated fact that the divine strength is indeed theirs, brings a quieting reassurance and support whose value is above rubies. Committed to a sublime endeavor to lift humanity's weary load, they may well remember the heroic overcoming of their Leader, in all the years of her sacred endeavor, through her trust in Truth, "the strong deliverer" (Science and Health, p. 226). With the poet, they may be sure that "God ne'er dooms to waste the strength he deigns impart!" and with him say,—

> I can abjure the idle arts
> [The] pedants strive to learn and teach;
> . . . too intimate a tie
> Connects me with our God!

JOHN B. WILLIS.

HELPFUL KNOWLEDGE.

IT is well known that the most thoughtful and conscientious physicians refuse to discuss their patients' diseases with them, sometimes greatly to the annoyance of the latter, who naturally feel that they ought to know all there is to be known about themselves. As a result of observation and experience, however, it has been found that information of this sort has an injurious effect, hence many medical doctors withhold it, even though the patient is dissatisfied and disturbed by this reticence. In many such cases the sick one imagines that his condition must be very serious, because he is not told what the doctor thinks; and on the material plane it is perhaps difficult to see which course is the more harmful, to tell the patient about the disease, or to keep him in a state of ignorance which is not bliss. The so-called human mind is conscious of its own lack and craves knowledge. In the treatment of disease a knowledge of evil on the part of the doctor is considered of prime importance, even while the harm-

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fulness of such knowledge on the part of the patient is generally admitted.

Now there is nothing wrong in any one's wishing to know all about himself; the only question is how this may be brought about so as to help and heal the sufferer. Happily for suffering mortals, Christian Science has come to supply this desire for knowledge of themselves, and in such a way as to make the knowledge a means for their healing. Physicians have always admitted the desirability of turning the patient's thought away from himself, and to this end the sick have been advised to seek entertainment and amusement, devices which, in most instances, not only fail to accomplish the desired result, but are felt to be "stale, flat, and unprofitable."

So much for material means; and what is to be said respecting the spiritual means employed in Christian Science? Here the patient is not kept in ignorance; his eager desire to know the truth about himself is supplied by knowledge, not of the mortal body, but of the ideal man, —the likeness of perfect Mind; and in spite of the possible prejudice with which the sufferer may have come to Christian Science, he soon learns that this ideal is no mere abstraction, but a fact of such importance to himself that his interest in material things, including his disease, pales before it. Many a one who had turned wearily away from the proffered gayeties of the world, will spend days and nights in the study of the Christian Science text-book, "Science and Health with Key to the Scriptures," drinking in its life-giving message, and even forgetting to think about the discords which had been absorbing nearly all of his time and thought. When he begins to think about himself it is with the newly-awakened sense that this ideal is now his ideal; and that its realization is possible here and now. He begins to see that we must either accept Mrs. Eddy's declaration of "perfect God and perfect man,—as the basis of thought and demonstration" (Science and Health, p. 259), or we must go back to the position of the Epicurean, "Let us eat and drink, for to-morrow we die."

When the searchlight of Truth is turned upon human consciousness, whether in sickness or in health, the distorted outlines of the mortal concept are seen for what they are, and in this way one begins to know all about himself. This view would not be at all consoling were it not for the declaration of Science that God's ideas alone are real; and when the unreality of sin and sickness is scientifically discerned, these dark shadows of material sense begin to fade out in the dawning light of Truth and Love. The knowledge that as a mortal one is unlike the ideal man, only serves as an incentive to "put off the old man with his deeds" (and his sickness), and to heed Paul's admonition, "Be [ye] renewed in the spirit of your mind." His stirring words, "Put ye on the Lord Jesus Christ," only express in another way the central thought of Science, that when we know and accept the Christ, we find in him "all the treasures of wisdom and knowledge," and this knowledge fully satisfies the desire to know all about one's self, for it reveals man's true selfhood,—untouched by sin, disease, or death.

ANNIE M. KNOTT.

MEDICAL BILLS DEFEATED.

Bills number 722 and 997, introduced by petition in the Massachusetts Legislature at the present session, have been adversely reported by the Committee on Public Health, and as the report has been concurred in by the Legislature the bills are now finally disposed of. The Committee held a public hearing, as required by law, and within a few days thereafter submitted its report. The petitioner was emphatic in saying that his attack was directed against the practice of Christian Science, thereby raising the issue squarely, and the action of the Legislature was therefore most gratifying.

LETTERS TO OUR LEADER.

[Telegram.]

Chicago, Ill., March 10, 1907.

Mrs. Mary Baker Eddy,
Pleasant View, Concord, N. H.

We, the charter members of Seventh Church of Christ, Scientist, of Chicago, as our first act, in deep gratitude to God, express our love for and loyalty to you, our beloved Leader, and to the Cause of Christian Science.

HARRIET R. WHITE, *Committee.*

[Telegram.]

New York, N. Y., March 10, 1907.

Mrs. Mary Baker Eddy,
Pleasant View, Concord, N. H.

Second Church of Christ, Scientist, of New York City, desires to express continued loyalty to you, our dear Leader, to the Cause of Christian Science, to the Directors of The Mother Church, and to further state that it holds itself in readiness to obey any request that you in your reflected wisdom and love may see fit to make.

Faithfully and lovingly yours,
Second Church of Christ, Scientist.
M. E. WINSLOW, *Clerk.*

Joplin, Mo., March 4, 1907.

Dearly Beloved Teacher:—Just a word, in this hour of your supreme persecution, to assure you of our undying love and gratitude. You have fought, are yet fighting, and will continue to fight a good fight, or fight for good; and a glorious reward is yours. God does not leave you nor forsake you. Truth is triumphant, and God is just. I could write pages, but may this be regarded as volumes in the substance of Love.

Most sincerely your student,
S. J. HANNA.

Boston, Mass., March 6, 1907.

Beloved Leader:—I wish to convey to you my deep sense of love and gratitude and to say that I am thankful to be one of your students. I consider it an honor and a great privilege. I know that you are God's chosen one to bring to humanity His messages of Truth and Love, and that Christian Science is the way of salvation from every claim of evil. The world owes you a debt of gratitude it can never repay. When I think of your unbounded faith in God, your marvelous courage, and the years of unselfish, patient, loving work, which you have given for the betterment of mankind, my sense cries out that you deserve from all something better than unjust criticism. No sacrifice has been too great for you to make in your ceaseless efforts and work to help and benefit others. I have not forgotten my stay of about three months in your home at Pleasant View, a few years ago; your sweet, loving thought, and the many kind things you did for me and all those in your household. Your thought and desire is always to help and bless others, even those who think they are your enemies. I know this is true, and in the words of our Master, I can only say of those who are trying to persecute you,—their best friend and the friend of humanity,—"Father, forgive them; for they know not what they do." You, dear Teacher, will surely be sustained and protected by divine Love in doing just what God wishes you to do. I desire to say at this time that if there is anything I can do for you, let me know and I will try my best to do it. I send you much love and thank you for all you have done for me.

Lovingly and gratefully yours,
THOMAS W. HATTEN.

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New York, N. Y., March 6, 1907.

My much-loved Teacher and Leader:—These must be the latter days so clearly revealed to your prophetic vision, and described on page 223 of Science and Health,—the turning and the overturning which must come to human consciousness before the Christ is seen "whose right it is to reign." As you rise higher in spiritual conception, and more of the dazzling glories of the eternal are revealed to you, error is spurred on to fresh endeavor, and a constantly increasing determination to destroy Truth's highest manifestation. It gives me great joy to know that its darts fall harmless. Like Paul you can say, "Henceforth know we no man after the flesh;" and having ceased to personalize, you have no personality to be injured. The garments of one who looks beyond the veil cannot be soiled by any taint of error. The light of eternity is shining all around you; you are in "the secret place of the most High." How glad you must be that so many eyes have been opened, that so many are waking up from sleep. I thank God from the depths of a consciousness which is learning its lesson of love and humility. I thank Him that even as I write to you I know Him better than I have ever known Him, and this clearer sense of Him enables me to see you more correctly than I have ever seen you. Through your spiritual revelation, through your immortal book, "Science and Health with Key to the Scriptures," the Christ has come again, but alas! he has not found "faith on the earth." Again the cry rings out, "Crucify him," just as it did nineteen centuries ago. Again human consciousness believes, in its blindness, that if it can get rid of the personality it can destroy the Principle. Is it possible to fight against God and expect to win the victory? All the powers of heaven are working for you. The innumerable company of angels, the thoughts of divine Mind, are holding you up in their hands,—"Not a weapon that is formed against thee shall prosper." God is omnipotent—almighty. As your student for almost a quarter of a century, I want you to know how thoroughly I trust and honor you; how faithful and true I believe those are who have helped you for so many years.

Beloved, out of a full heart I have written this. Remember if there is anything I can do for you in this hour of solemn import, call upon me.

Your loving student,
LAURA LATHROP.

Rome, Ga., Feb. 10, 1907.

Mrs. Mary Baker G. Eddy,
Pleasant View, Concord, N. H.

My Dear Leader and Teacher:—Please accept this expression of gratitude from one of your humble followers, for what Christian Science has done and is doing for the world. The Bible, and Science and Health, with all your other works, have been my only instructors. But what a blessed Teacher! Not person, but Principle, has guided me through many deep waters. I am especially grateful to you to-night for a victory over the thought of hatred, which your teaching has helped me to win. While error was battling hard to shut out good, I picked up "Miscellaneous Writings," and on page 9 I read, "'Love thine enemies,' is identical with, 'Thou hast no enemies.'" I pondered over those beautiful lines (so very *apropos*), and immediately that peace "which passeth all understanding" filled my consciousness, and I knew you were right. I have had so many proofs of God's allness, in mental, moral, and physical demonstrations; and I thank "God, from whom all blessings flow," that one was found good, and pure, and brave enough to lead all those who "have eyes to see" and "ears to hear" out of the wilderness, into "the vestibule in which a material sense of things disappears, and spiritual sense unfolds the great facts of existence" (Science and Health, p. 597).

Lovingly and gratefully yours in Christ,
MRS. CARRIE YOUNG.

Chicago, Ill., March 3, 1907.

Mrs. Mary Baker G. Eddy,
Pleasant View, Concord, N. H.

Beloved Leader:—The current press despatches would denote another attempt of the common enemy, the one evil, to disturb the harmony and serenity of your life, but remembering well your memorable words, "Our Father is at the helm," we take fresh courage, and beg to assure you of our loving loyalty, and to proffer you any service that we might be able to render you at this time. You should have, and assuredly will have such a wealth of support as will render you immune from the supposed effect of such pretenses; God reigns, and He who has ever been your strength will not forsake you now, but, on the contrary, even this instance of "the wrath of man" shall praise Him whom you have for so long time served so well. During nearly twenty years—eventful years—we have observed sublime trust in His goodness, and now feel sure that you will come out "more than conqueror." In behalf of Mrs. Kinter as well as myself, I remain, ready for instant service anywhere, Faithfully your student,

GEORGE H. KINTER.
ELIZABETH L. KINTER.

Cleveland, O., Jan. 14, 1907.

Beloved Leader:—We, First Church of Christ, Scientist, Cleveland, O., in our regular quarterly meeting held to-day, express to you our deep love and gratitude. We assure you that your life-work has stirred within us a devotion to the Cause of Christian Science, an earnestness of purpose, a consecrated zeal, and a fervent prayer that we may be found worthy followers of Christ and his sacred teachings. We rejoice in the "signs of the times,"—of the earth helping the woman. With tender love and loyalty,

HARRIET L. SLINEY, CLARENCE H. STOCKWELL,
CORA BOWLER MALONE, *Committee.*

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AMONG THE CHURCHES.

CHICAGO, ILL.

The edifice of Fifth Church of Christ, Scientist, of Chicago, 4840 Madison Avenue, was dedicated Sunday, Feb. 24. The three services which were held, at 10.45 in the morning, 3.30 in the afternoon, and 7.30 in the evening, were exactly alike, and at these services there was no departure from the usual simple form, except that just before the singing of the second hymn a letter written to Mrs. Eddy by a committee from the Boards of Directors and Trustees was read, and in place of making the usual announcements, the First Reader, Mr. John Stuart Coonley, gave a short church history and dedicatory address. The simplicity and sweetness of the service was remarked by many. At the three services there was a total attendance of more than three thousand persons. This church was organized Jan. 9, 1903, with 273 members, and held its first service in a rented hall Sunday, Jan. 11 of the same year. On July 28, 1904, ground was broken for the edifice just dedicated, the corner-stone was laid Oct. 8, 1904, and the first service was held in the completed building Aug. 20, 1905, at which time the membership was 494 and has since increased to 618. The Sunday School in connection with the church was opened Jan. 11, 1903, with an enrolment of 49 children, which has increased to 229 at the present date.—*Correspondence.*

ROCHDALE, ENGLAND.

There was a remarkable meeting in the lecture room of the Rochdale Public Hall on Saturday afternoon, "to hear testimony of healing and other benefits derived from Christian Science," the system founded by Mrs. Eddy of Concord, N. H., U. S. A. It will probably be news to most of our readers that a Christian Science Society has existed in Rochdale for three years. Services are held at the Public Hall every Sunday, and the members have a Reading Room in Baillie Street. Testimony meetings are held twice monthly. A great deal of interest centered in Saturday's meeting, and the lecture room was densely crowded. It was a representative gathering, in which members of all classes were present, from fashionably dressed ladies to humble working-class folk. The company was, however, far from being confined to Rochdale people. Visitors came in fairly large numbers from Manchester, Liverpool, and other places. The meeting began with the singing of Mrs. Eddy's hymn, "Shepherd, show me how to go;" followed by the reading of passages of Scripture and extracts from the Christian Science text-book, "Science and Health with Key to the Scriptures." The reading was followed by a period of silent prayer, after which the Lord's Prayer was repeated audibly. Then came something like an hour devoted to testimonies.

A gentleman, who was described to our representative as a Manchester doctor, said that though his father was cured by Christian Science of an organic trouble, he (the speaker) was for a long time skeptical. Subsequently his own daughter was dying of tubercular disease in the hip joints and the lungs. She had wasted to a weight of twenty-nine pounds, though eight years of age, and it seemed absolutely hopeless that surgery or medicine could save her. He tried Christian Science treatment—even then without much faith in it—and the result was more than one deserved. The healing went on gradually but continuously, and to-day, six years later, his daughter is a perfectly healthy child. That showed to him that Christian Science had a greater power of healing disease than he, trained in medicine, had ever supposed. It could heal where medicine could not. Another case happened in his own practice, a patient, suffering with no hope of recovery for six or seven years from organic disease of the valves of the heart, being quickly healed. After the first treatment by Christian Science she refused the bath chair in which she had been taken to the train, and her mother had to wheel it home empty—"and so overjoyed was the daughter that her mother, pushing the empty bath chair, could not keep pace with her in the race for home!"

Colonel Hobart of Liverpool told the meeting that he was brought into Christian Science about four years ago through the magnificent recovery of his eldest child when all material remedies had proved absolutely unavailing. Since then his second boy, who had previously had two bad attacks of appendicitis, had been instantly cured of a third attack by Christian Science. "The first attack," said the Colonel, "was taken in hand by a kindly medical man, and the lad was brought round after a time by the application of practically boiling hot fomentations. Eighteen months after that the lad had a second attack. Our old doctor had left the town, and a new one took the case. He applied ice bags! [Laughter.] A cure was in time effected, but in each case the boy passed through a long period of weakness and convalescence. Since we came into Christian Science the lad has had a third attack. This attack was cured by Christian Science without medicine. It was an immediate cure. About eleven o'clock in the morning he was in agonies of pain. Under treatment, in half an hour he was sound asleep; at one o'clock he ate his midday meal; at three o'clock he was playing football."

A lady from another town expressed pleasure in again visiting Rochdale, where she first heard of Christian Science from a friend with whom she was staying about three years ago. She was then suffering from a spinal complaint, and she was told by a doctor that she was likely to be paralyzed from head to foot. Christian Science cured her. A middle-aged man told of the joy and happiness and peace which Christian Science had brought into his life. It had cleared away worry, fear, and disease. He believed in having a heaven here. He congratulated Christian Science on such a meeting. Christian Scientists were to be found everywhere, and it was astonishing how their number was growing. A lady testified to her own cure of an illness, and also to that of her eldest girl, a delicate subject who was under the doctor from birth up to three years ago, when the family embraced Christian Science, and she was now a perfectly healthy, strong girl. A business man, who said he had been healed of chronic dyspepsia while reading Mrs. Eddy's book, praised Christian Science also for the relief it gave him from business cares and worries. "It has cured me," he added, "of a most ungovernable temper."

Lady Victoria Murray declared that she owed everything she was to Mrs. Eddy's book, which had brought so much health and happiness into so many lives. Only the previous day she had a talk with a woman who, at Christmas time, wrote a most unhappy letter, saying that she was suffering from cancer and that the doctor had sent her to London to see a specialist and to be operated on immediately, if the case was not too far gone. She took time and had several days' Christian Science treatment before seeing the specialist. When she did see him he found nothing but a little inflammation, which he said would go in six weeks or two months. Under Christian Science it was gone in a week, and the woman was now strong and healthy. This was what Christian Science was doing all over the world, healing the sick and reforming the sinner. "When I came to Manchester," said Lady Victoria, "everybody thought I would not be able to live in such a damp place. I had wintered abroad for twelve years, always in sunny climes. I suffered from spinal disease and consumption. Now, thanks to Christian Science, I am better, and am able to lead a useful life, trying to help others to understand how they can gain their freedom." Lady Victoria Murray also spoke of the great spiritual mission of the Christian Scientists, which she said was more to them than physical freedom.—*Rochdale* (England) *Observer.*

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TESTIMONIES OF HEALING.

In the spring of 1893, while studying for the ministry, Science and Health was placed in my hands, and the truth contained therein at once became to me the pearl of great price. I literally devoured the book, reading it about eighteen hours a day. Its originality was startling; it upset my preconceived opinions of God, man, and creation. Two sentences especially appealed to me: "The foundation of mortal discord is a false sense of man's origin," and, "For right reasoning there should be but one fact before the thought, namely, spiritual existence" (pp. 262, 492). I had found the key-note to the Science of being as taught in this marvelous book, and persevered until a glimpse of the new heavens and new earth came, for the old were passing away.

All my life had been spent in semi-invalidism, and I seemed destined to a continuance of suffering, but in three weeks after beginning to read Science and Health, to my joyful surprise I found myself a well man, sound physically and uplifted spiritually. Life was being lived from a new basis,—the old things of personal sense were passing away, and all things were becoming new. I learned that God,—infinite good,—is the one friend upon whom we can call at all times, an all-powerful, ever-present help in every time of trouble; that His children are really governed in peace and harmony by spiritual law, and as the right understanding of it is gained, the other things soon follow, bringing a peace which the human concept can never know. For the last twelve years my whole time has been devoted to the practice of Christian Science, and I have seen nearly every so-called incurable disease healed by its beneficent influence. God bless our dear Leader! She has set before us an open door which no man can shut, and it is but a question of time when the world will know her better and love her more.

EDWARD EVERETT NORWOOD, Washington, D. C.

There is no doubt that by far the greater number come to Christian Science by the way of physical healing, but there are those to whom this does not particularly appeal. In the hope that it may be of benefit to some such, and in gratitude for help received, I submit my own experience. Three years ago I knew nothing of Christian Science, aside from the knowledge gathered from the daily papers and current literature. When I thought of the subject at all, it was to class Christian Science with various human theories with which I could not be in sympathy, for they seemed to rely upon both good and evil. I had never known of a case of healing, had never read the text-book or heard of the *Journal* or *Sentinel*, but I would sometimes see people going into the Christian Science church. I was tired of trying to find anything satisfactory in religious belief, for it seemed as if God either could not or would not bring into harmony the terrible conditions existing in human society. I had quit using any form of prayer except the Lord's Prayer, and even then omitted the words "lead us not into temptation." How I longed to know just a little of the "why?" and "wherefore?" of it all.

Here is where Christian Science found me. I was thrown in contact with a dear friend of whom I had seen very little for a year or more, a thoroughly educated woman and a thinker. She told me she had taken some treatments in Christian Science for a physical trouble, and had become very much interested in the study of "Science and Health with Key to the Scriptures" by Mrs. Eddy. She asked me if I would like to look at the book, and I said I would be glad to do so. The first chapter, "Prayer," appealed to me from the first, and when I came to Mrs. Eddy's spiritual sense of the Lord's Prayer (Science and Health, p. 17), my interest was fully aroused. I knew that in a dim way I was learning what it means to "pray without ceasing." Very soon I bought a book of my own, and with the help of our Lesson-Sermons, as given in the *Quarterly*, I began in earnest the study of Science and Health, in connection with the Bible.

I stood very much in need of physical healing at this time, having suffered for several years from an obstinate form of stomach trouble. So far as I know, I gave no thought to the benefits I might derive physically from the study, but I did believe this Science held the truth of things, and I was so absorbed in getting an understanding of the Principle that I thought very little of myself. After about three or four months' study I realized that the stomach trouble was gone, and with it went other physical troubles, which have never returned. This healing was brought about by the earnest, conscientious seeking for the truth, as contained in the Bible and interpreted by our Leader in our text-book, Science and Health. I have since learned more of the Science of healing and have been able in a small way to help others in need. I have also learned that in living and loving is healing realized, and in reflecting divine Love I have the "signs following."

When we think of the pure, loving, unselfish life Mrs. Eddy must have lived in order to become conscious of this truth and give it to us, words are a poor medium through which to express the gratitude which her followers feel for her. It is best expressed by obediently following her, even as she is following Christ.

HENRIETTA TIPPERY, Omaha, Neb.

My case of healing is somewhat exceptional, and I write of it hoping to benefit some who are hungering and thirsting for Truth, as I was, and to point them to the way by which I was led from darkness into the marvelous light of Christian Science. For many years I was afflicted with divers diseases, among them chronic stomach and throat trouble, etc. After exhausting the resources of allopathy and homeopathy, and being finally advised that a surgical operation was necessary, I was appalled and hopeless. I was also afflicted from birth with what was called constitutional near-sightedness. During a visit to Texas I heard of Christian Science from a lady who had been healed, but I returned home before investigating it. On returning to Memphis I learned there was a small band of Scientists here, and sought them out. Through them I heard of Science and Health, and bought the "little book" that has proven its power to offer the true healing for the nations. I read it faithfully—often all night, when my ailments made me wakeful. Soon error fled before the dawn of Truth; disease after disease disappeared; I laid aside both reading and distance glasses, and could sew and read, even at night. I can now walk any distance necessary for business or visiting, in fact I can say I am "every whit whole," and for thirteen years have had no return of any of the ills that then afflicted me. I have been a Reader in First Church of Christ, Scientist, here, and my eyes had to be in normal condition for this work. This blessed condition is wholly due to Christian Science, and was gained from reading our text-book, unaided by any one, and my own application of the truth therein taught. This may encourage those who are in bondage to fear to read this book and to apply for themselves the truth that makes free.

MRS. M. E. CALDWELL, Memphis, Tenn.

For years I was a hopeless sufferer from a disease of the bone in my left limb, which had been fractured when I was about eight years old. Every few years this limb would cause me so much pain that I would be compelled to have it operated on in order to gain relief. Five operations in all were performed, the last being a little over four years ago. A number of surgeons informed me at different times that I would either be compelled to give up my profession or else my limb must be amputated; it must be one or the other. I lived in constant fear of this trouble at

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all times, expecting at any moment to be taken down again, and always used extreme care during the interval between these operations, but to no purpose. Often, when I have been in my bed suffering from this trouble, I prayed to God to let me die, so that I would be away from it all. The last operation was very painful; indeed, words cannot express how I suffered. When the wound was being dressed my cries could be heard for one or two blocks, and my parents would go out in the barn adjoining the house and stop up their ears.

This trouble returned in April, 1905, and during the following four days I suffered very much. I telephoned to a physician, and he instructed me to use certain applications; but it was to no purpose. Then my wife suggested that I try Christian Science. I informed her that it was absurd to think for a moment that Christian Science could help me. It might be very well for a person who had nothing the matter with him, but it could not help me.

But, thank God, my wife continued to speak of it, and I at last consented to have a practitioner come to my home. She came the early part of the evening and talked with me for over an hour. Upon getting up to go, she said that I could come to her office the following evening if I decided to have treatment. When the door closed on this good woman, I immediately walked to the kitchen, and my wife wanted to know if I was trying to fool her by not limping, a question which surprised me, but I admitted that I was better. I took the treatment at the time set, and in a few days was entirely well. I should say that the practitioner left a copy of "Science and Health with Key to the Scriptures" for us to read, also a *Christian Science Journal*. We purchased a copy of Science and Health later, and commenced to study this wonderful book, and the Bible is grand and helpful to us now. We became members of the local Christian Science church, and we feel so grateful to our beloved Leader, Mrs. Eddy, for the great and good work that she is doing in teaching us how good God is, and that He did not make evil. It is a pleasure to me to go to our testimony meetings on Wednesday, they are so helpful and benefit us so much.

By reading Science and Health I have been cured of heart disease, after having suffered from it all my life. My wife was informed by a physician who had examined me that I might drop off at any time. Stomach trouble in the worst form also vanished as a mist. I had carried medicine with me all the time, trying to prevent attacks of this sickness, but it always failed, and I never expected to get any better. All material remedies have gone out of our home now, and we are in better health than we have ever been in the past. My oldest boy (past six) we never expected to raise, but thanks be to Christian Science he is a well boy to-day. For all these blessings I am very grateful to God. Christian Science has not only made me much better physically, but it has uplifted me in a spiritual way. Everything looks so beautiful to us now, that it seems almost like heaven. God bless our dear Leader.

LOUIS F. MCLAREN, Eureka, Cal.

Nineteen years ago I was a chronic invalid. The physicians said my case was an unusual one; they did not seem to understand it at all. It was laid before the Medical Board at Kansas City, and only one physician knew of a similar case. Every function and organ of the body seemed to be involved, and though all known remedies had been tried, all had failed. I then refused to be tortured any longer; I gave up my drugs and turned with my whole heart to God. On bended knees I promised Him that if He would only send some one that could heal me, I would devote the rest of my life to His service. A short time after this a lady gave me an article on Christian Science, and it proved to be my "straw." I grasped it at once, and made my arrangements to go to Kansas City to see a practitioner. I told her I had come to be healed, and I thought God had sent me to her. She asked no questions, and I told her nothing about myself, as I was so tired of talking about sickness. After three days' treatment I bought a copy of Science and Health and began to read and ponder with wonder over its strange language. Oh, how I wished I could prove it all to be true, that I could get something that would give me peace and rest.

At the end of three weeks' treatment I was indeed a "new creature;" "old things" had passed away. I believed this to be the truth, and I wanted to *know* it. I went home to tell the good news to others; to try to prove that I did have something which the world could not give or take away. As this wonderful Word began to light up the dark places in my thought my delight knew no bounds; I had prayed so many times that the Christ would not come to me "as a thief in the night," for I felt that this would be the greatest calamity that could happen to me,—not to be able to recognize our Redeemer when He came. I have been able to prove to family and friends that Christian Science does heal the sick and reform the sinner. I was the first person in the city of Liberty, Clay County, Mo., to take treatment in Christian Science, and it attracted a good deal of attention. Our family physician thought it impossible for me to be really cured, and said I would soon collapse, and could never rise again, but I soon learned that the belief in human bondage must be cast out. Our dear Leader has shown us how to do this, and that each one must learn to do his own work, for God works with us, and the sooner we begin our work the better.

MRS. KATE PETTY, Little Rock, Ark.

It is a great pleasure to me to be able to testify to the blessed fact that Christian Science has healed me. I was the victim of several diseases, and I had scarcely ever been free from distress, caused by heart and other troubles; but, thanks to Christian Science, I feel that I have been born anew, as it were. I had suffered so much that I had concluded this was my cross to bear, that I never would be well; nor could I die, though sometimes I felt like destroying myself, because I was such a burden and so unhappy. I know now that it never was my real self, for man is always "hid with Christ in God." I am grateful that I accepted Christian Science when it was first presented to me. My healing was almost instantaneous, for I never had another attack of my trouble, though I had been subject to these attacks about once a week, and the doctor had told me they would prove fatal unless I submitted to a serious operation at once; but having passed through one, I had no desire to repeat the experiment. I have much to overcome, but know that I have found the way to grow better, and a good Friend to guide my every step. How close God is to us, yet how little some of us realize it, how little we know the Christ-love that yearns to bless all.

Words are inadequate to express my gratitude to Mrs. Eddy, but I am trying to show it by striving daily to walk close to God and follow our Leader's teachings. She is certainly leading us to the "light of life."

GRACE VAN PETTEN, Pond Creek, Okla.

I began the study of Christian Science for the sake of my young children. I wanted to keep them well and to keep them good, and my fears were many. The first marked demonstration was the healing of a badly sprained ankle in one night. My husband then said that Christian Science was the strongest medicine he had ever known. On several occasions—once with an eruptive fever, once with blood-poison, and once with an abnormal condition of the palate—the healing was delayed and we were tried, but a sudden return to health came at last. As a rule, one treat-

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ment has restored harmony, and many little ailments, including two cases of severe cough, have melted away before being recognized by more than one; but the protection afforded by Christian Science is what we are all most thankful for. Sickness, accidents, and other troubles have been forestalled by a conscious trust and by the prayer of Christian Science, when in seeming exposure or danger. Before coming into Christian Science I was not very strong and was sometimes sick; now I am strong and well, and although in the sixteen years two children have come to me, I have spent but one day in bed and have suffered very little pain. For such peace, health, and happiness, good works alone can express my gratitude to God and to all those who reflect Love. I am indeed thankful to live in an age when Truth is revealed through our dear Leader, Mrs. Eddy, whom we love, even though many of us have never seen her.—ALICE BARTON JONES, Denver, Col.

It is now nearly five years since I first heard of Christian Science, and my heart overflows with love and thankfulness for what it has done for me. I was for nearly fifteen years a great sufferer from a complication of diseases, supposed to result from a severe fall. I had tried a number of physicians and remedies, but I was not healed by any of them. I could walk only a very little at a time, and then I would suffer greatly; and I could not do any hard work. Some of the time I was not able to leave my bed for three to four months together, but through Christian Science I am now able to walk anywhere, and can work every day; for which I am very thankful, as I had given up all hope of ever being able to do so again. I thank God, and also Mrs. Eddy, the Founder of Christian Science, for this great blessing. As the years have passed many demonstrations have been made and Christian Science has been the means of bringing help to many of my friends.

The physical healing is only a small part of the good that comes as a result of the constant study of the Bible and Science and Health, and the effort to live the true life. The teaching given us in our text-book has lifted me into a better understanding of Life. I have no anxious or fearful thoughts regarding the future, knowing that God is the only power; and I take great pleasure in telling what Truth has done for me. The blessings I have received are many, and I would say to all, Do not falter nor turn back, no matter how hard or long seems the way. I hope that this expression of gratitude from an overflowing heart may be of help to some one.—STELLA CARLISLE, Waupun, Wis.

It is a little over three years since Christian Science made its effective appeal to me, through my reading in the *Sentinel* of the rapid recovery of a very dear friend, from a fall. Since that time I have not used medicine of any kind, and have enjoyed the best health of my life. Many physical ills, among them rheumatic and bowel trouble, have been quickly proven unreal and have vanished into their native nothingness through the power of Truth. The spiritual uplifting gained through this healing truth has indeed been a revelation to me. Several years prior to taking up the study of Christian Science, I had given up reading the Bible, declaring it to be contradictory, illogical, and untrue, for so it seemed from my intensely material view-point. This mental attitude landed me in the pit of agnosticism, where I remained until that wondrous book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, came to me with its uplifting message, clearing my vision and enabling me to enjoy the study of the Bible in this new and true light, through which has been destroyed the drinking habit, profanity, hatred, revengeful thoughts, —in fact, a long list of encumbrances emanating from mortal mind. To the thought unacquainted with the Science of being there is always something appalling in an earthquake, and in this country, where these disturbances are of very frequent occurrence, it is not unusual to see people rushing into the street from their homes and offices, in terror at the rocking of the buildings. Here again, as in all other incidents of human life, Christian Science is a sovereign remedy, allaying fear and teaching us that God is All in all.

Any attempt on my part to measure the benefits I have received from the study of this great truth only makes me realize more and more that I really began to live only three years ago; and for the many blessings which I have received, I feel impelled to exclaim, in unison with an ever-increasing multitude of beneficiaries, All love, honor, and gratitude to our noble-hearted Leader, Mrs. Eddy.

H. H. BEERS, Yokohama, Japan.

Through the healing of my mother I became interested in Christian Science, and while reading Science and Health I was healed of several ailments, one being a trouble for which the doctors had said the only remedy was an operation. Until this time I did not know that any one could be healed without treatment. My mother, who had been given up by doctors, was perfectly healed in a few months, for which I am very thankful to God, and also to our dear Leader, Mrs. Eddy. The understanding of Christian Science has been of great benefit to me; it has given me a better knowledge of the Bible, and shows me how the truth makes us free.—CASSIE COLE, Toronto, Canada.

I wish to express my heartfelt gratitude for what Christian Science has done for me. It has saved me from a drunkard's grave; it has cured me of the tobacco habit, which seemed to have a very strong hold upon me; it has cured me of using profane language, in which I indulged so much at times that my wife made the remark that I would soon have to be put in an asylum. I came into Christian Science through my wife, who had been doctoring for several years and with no success. She was advised to try Christian Science, and went to see a practitioner. As she did not understand English, I went with her to save her from possible fraud; but instead of finding evil, the good seed was sown in me. My wife did not take an active interest in Christian Science, but she has been relieved of most of her trouble by my reading to her at home, and the truth has done exactly what that kind lady told me it would do. My own healing has been seemingly slow, but I was almost blind to the truth. I thank God that the truth could be revealed to us through our beloved Leader, Mrs. Eddy. I do not know how to express my gratitude for the little book, "Science and Health with Key to the Scriptures," also for "Miscellaneous Writings," and the rest of our Leader's works. Almost all that I know I have learned since I came into Christian Science. I wish to say further that the *Sentinel*, *Journal*, and the *Quarterly* Bible Lessons are food to me. I give this testimony to acknowledge the truth of Christian Science.

CHARLES W. CHESLEY, Chicago, Ill.

I desire to give a testimony which I hope will encourage beginners in Christian Science. From early childhood I was very delicate, having all kinds of trouble, which kept me out of school a great part of the time. I was under the care of different doctors, and at this time we were living in the South. After coming West I seemed for a time to be benefited by the change, but in 1902 I had a very bad attack. It was pronounced by the doctor a dangerous condition of the stomach and throat, complicated with heart trouble. April, 1904, found me confined to my bed, and I was given up several times. Some Christian Science literature was then brought to me by a friend, but I would not accept it

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or even read it, as I did not see how it could cure physical diseases. I went on with the doctor, and continued to suffer a great deal, until at last the medicine seemed to aggravate the troubles, and I also became greatly reduced in flesh. Christian Science literature was again brought to me, and after reading it I became very much interested. "Science and Health with Key to the Scriptures" seemed to bring me new life, and I wrote to a practitioner for absent treatment, as I was still suffering. The following night I awoke at half past eleven, and told my mother that I was hungry. I ate heartily, and then got up and walked about the room. I said to my mother, "I am well, and God has healed me!" Next morning I ate breakfast with the family. Although my healing was almost instantaneous, I had later some trouble for which the doctor said I must have an operation. This, however, yielded to Christian Science treatment in a short time.

I am very thankful for the spiritual uplifting, as well as for the physical healing. Words cannot express my gratitude to God, and to our beloved Leader, Mrs. Eddy, for the many blessings that I have received through Christian Science.—JULIA SNELL, Nampa, Idaho.

My attention was first called to Christian Science by friends. For over ten years I had been a sufferer from a distressing kidney trouble. I tried many noted physicians,—in fact, practically everything that came to my notice, but all these efforts and remedies failed. It was in this condition that Christian Science found me, when I knew there was no help for me in medicine. I was healed of the worst form of kidney trouble, and the greatest of all the blessings which Christian Science has brought to me is that it has led me to my heavenly Father, and has given me implicit trust in His loving care. Words can never express the gratitude which I feel to God, and to our dear Leader.

MRS. MARY E. MATHENY, Laurel, Miss.

With a grateful heart I exclaim with the psalmist, "O give thanks unto the Lord: for he is good: for his mercy endureth for ever;" "Bless the Lord, . . . and forget not all his benefits." Five years ago I was led to behold the love and mercy of God, and since then have striven to avail myself of the cleansing power of Truth as revealed in Christian Science. Delicate from childhood, I was battling constantly with lung and stomach trouble, and later with various ailments peculiar to my sex. I could never say I had good health. As one physician expressed it, I had not a "sound thread" in my system. During one of the attacks I was obliged to drive to town to dispose of our farm and dairy produce, and while delivering some at the house of a Christian Science practitioner my suffering was noticed, and here I heard for the first time of the healing power of Truth and was helped at once. This new-found friend loaned me a copy of Science and Health, which I subsequently bought and would not part with at any price. I came to town in the greatest agony, with a high fever, and returned home the same afternoon completely healed of both acute and chronic diseases. Words are inadequate to express my gratitude to God, and to Mrs. Eddy, our beloved Leader. I realize that with God's help my present health and conduct must prove to others the healing power of Christian Science. Through the earnest daily study of Science and Health, and my German Bible, I am now able to help myself and others. The Lesson-Sermons have been especially helpful to me in gaining a demonstrable understanding of Christian Science, though I have never attended a school where English was taught. I mention this to encourage others who wish to learn English with God's help, for with Him "all things are possible." The *Sentinel* is a welcome guest each week, and a great help.

MRS. MARY B. REIM, De Funiak Springs, Fla.

Early in the autumn of 1903 I began to have a peculiar trouble at the corner of my mouth, which resulted in an abnormal growth. A prominent physician of this place was consulted, and after several examinations he informed me that this growth would continue to increase in size, that the hemorrhagic attacks would become more and more frequent and dangerous, and that the only thing he could do would be to remove the growth by an operation, which would of course leave a scar. When he had assured me that this was his ultimatum I went to a Christian Science practitioner and asked for treatment. This trouble had continued for over a year, growing steadily worse. It was late one afternoon when the practitioner took the case, and I did not look at my face again until the following morning, when on looking into a mirror I was overjoyed to discover that I had been perfectly healed in that one treatment. There was no sign of the trouble left. This is only one of many blessings I have received through Christian Science, and I am filled with gratitude to God that through Mrs. Eddy we are enabled to realize this truth.

MISS GERTRUDE FREEMAN, Asheville, N. C.

I am very grateful for the many blessings which Christian Science has brought into my life. About four weeks before Christmas, 1900, I was suddenly taken with a very severe attack of lung trouble. My mother, not knowing much of Christian Science, called in a doctor, who said it was a very bad case indeed. My mother then asked a Christian Scientist to help me, and this she at once consented to do. When the doctor came on the following Saturday he said that I had improved wonderfully. On the fourth Saturday he was surprised to see me so well, as he did not know that I was under the care of a Christian Scientist. At this time I had to pass a medical examination for my work, and did so satisfactorily. I am very pleased to state that I now know there is but one healer,—divine Mind,—and that this Mind alone governs the universe. I cannot express my very deep gratitude to our dear Leader, Mrs. Eddy, who brought to us this living truth, which lifted me out of the shadow of death into this glorious light of Life.—E. STEDMAN, Kingston-on-Thames, England.

[Written for the *Sentinel*.]

THE CHRIST-DAWN.

LILLIAN MATHER LATHROP.

THE Love-light breaks!
Across the deep of sin's black night
I see the priceless pearl of light
Gleam tenderly with hope's soft ray—
The far-off promise of the day.
I feel the holy hush of morn,—
The child of Spirit, newly born,—
The sacred stillness of the dawn.
The shadows of the night are gone;
My thirsting sense drinks in
The fresh, sweet dew of Life,
And in the waiting silence
Of God's ever-presence,
To my listening ear
Speaks the low voice of Spirit,
"I am here."
The Love-light breaks!
Across the ages of eternity
The Christ-dawn wakes
My sleeping sense to immortality.

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FROM OUR EXCHANGES.

[Rev. W. C. Wendte, in *The Universalist Leader.*]

A man is not liberal simply because he holds advanced or radical opinions. Whether he is liberal or not will depend upon the spirit in which he holds them. If that spirit is narrow, unsympathetic with others' thought, scornful, intolerant, and irreverent, such a man is not a liberal. He is a bigot, no matter how freely he has discarded the traditional creeds or how vehemently he denounces the authority of pope, council, church, or priesthood. On the other hand, a man who still clings to these, who accepts the old dogmas and cherishes the traditional forms of piety, if he displays a broad and kindly temper toward those who differ from him in opinion, if he is ready to believe in others' sincerity and is charitable toward their views,—if, in a word, he is "reverent toward others' reverence," that man is a liberal, no matter how orthodox his creed may be. For it is not the holding of this or that set of opinions, however advanced, but the spirit in which they are held, which marks the true liberal. It is a great misfortune for the cause of freedom in religion that this is not more generally recognized by the advocates of a rational faith. The mistaken notion widely prevails among them that a man is liberal simply because he is opposed to orthodox forms of belief. The man who vehemently denounces the inherited traditional creeds and institutions of Christendom, and ridicules and heaps scorn upon those that uphold them, usually justifies his course on the ground that he is a liberal.

[*The Standard.*]

There are many things the matter, and not least is an inadequate conception of the Christian life. Men view it as transactional rather than vital. It is easy to sing, "'Tis done; the great transaction's done." They have made a profession of religion; they have united with the church; their salvation is assured. Salvation is escape from hell, not redemption from the power of sin. They need to learn that no man is saved who has not come to share in the purposes, the longings, the spirit of Jesus Christ. They need to learn that salvation is not the result of a legal verdict rendered by the Almighty, in which the man who holds selfishness and unkindness and unforgiveness and indifference in his heart is declared righteous and given a certificate of admission to heaven. The Lamb of God came to take away the sins of the world, not to give men a chance to go on in sin and escape the consequences.

[Rev. R. J. Campbell, in *The British Congregationalist.*]

You will be able to recognize that your bitterest enemy is after all only a wayward and foolish child, and that he can do you no real harm unless you descend to the level upon which he is assailing you. If you can keep your own heart free from the taint of bitterness, you will be nearer the truth not only about yourself but even about him, and in the end the higher is always stronger than the lower. Fight with the weapons of love and you will soon find out that there is no foe, for in heaven, where the angel of the soul doth always behold the face of the Father, all is harmony. And heaven is not in some distant corner of the universe of God. It is here, it is within you, it is wherever love is, it is wherever the spirit of Christ is to be found.

[*The Outlook.*]

The supreme concern of prophet, apostle, and of the Master himself was to make men understand the spiritual meaning and quality of life, and to so clear their vision and reinforce their wills that they might live as the children of God. For us all the one vital matter is to live every day in the light of immortality, not to frame theories as to our occupations and resources in other stages of that life.

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"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

Vol. IX. No. 30



A LADY WITH A LAMP SHALL STAND IN THE GREAT HISTORY OF THE LAND



A NOBLE TYPE OF GOOD HEROIC WOMANHOOD
LONGFELLOW

BOSTON, MARCH 23, 1907

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ITEMS OF INTEREST.

National.

The elections for the first Philippine Assembly, which is to convene in September, will be held July 30. The Assembly will consist of eighty-one members, apportioned on the basis of one delegate for each ninety thousand persons, and provision is made to increase this number to a total of one hundred. It will, in a general way, correspond to the American House of Representatives, while the Philippine Commission will correspond to the United States Senate, and the acts of the Assembly must secure the approval of the Commission before they become laws.

In a letter to Secretary Garfield, President Roosevelt has directed modification of the orders, issued under his direction last year, withdrawing certain lands from coal entry. In conformity to the President's directions about twenty-eight million acres of coal land will be immediately opened with other lands to be opened as rapidly as the geological survey can make the proper examinations.

The wireless station at Point Loma, Cal., on a recent Sunday night caught the Navy Yard at Pensacola, Fla. At the moment when Pensacola was taking a message from Washington, D. C., the operator at Point Loma caught Washington and also a wireless message from the battleship Connecticut, then on the Atlantic Ocean, which was communicating with Washington from New York harbor.

The Postmaster General has decided to add a five-cent stamp to the ones and twos already determined upon to constitute the commemoration series for the Jamestown Tercentennial Exposition. The five-cent stamp will bear a likeness of the head of Pocahontas printed in blue. Eight million stamps of this denomination are to be issued.

The report of half the members of the Committee on Public Grounds and Buildings, recommending the removal of the Maine State capital from Augusta to Portland and providing for a referendum vote of the people on the subject, was accepted in the State Senate last week.

Representatives of the Jamestown Exposition management will offer special inducements to the National Association of Amateur Oarsmen to hold their National regatta at Jamestown. Other places in the field are Philadelphia, Boston, and Saratoga.

The Harvard Board of Overseers has concurred with the vote of the Corporation in reference to intercollegiate sports. This means that football and other sports will be continued at Harvard, although under stricter regulations.

Foreign.

Negotiations have been concluded at Rome for the formation of a medieval museum in the castle of St. Angelo, which was originally a tomb erected by Emperor Hadrian for himself and his successors. The museum will include an immense amount of medieval material which is now contained in many different collections and stored by the authorities in buildings that are closed to the public.

The Settsu Spinning Company, operating 103,600 ring spindles, at Osaka, Japan, paid a forty per cent dividend for 1905 and fifty per cent in 1906. The Kanegafuchi Spinning Company paid a twenty per cent dividend. The Kyoto Cotton Flannel Company paid thirty per cent dividend and proposes to increase its capital from $800,000 to $2,500,000.

The "Woman's Enfranchisement Bill," which came up for its second reading in the English House of Commons last week, provides that women shall have the franchise on the same terms on which it is granted to men. The aggressive conduct of the women suffragists has given the question unusual prominence.

A Bavarian wine dealer has been sentenced to two months' imprisonment and to pay a fine of $2,500 for adulterating wine. It was proved that he manufactured fifty-five thousand gallons of "wine" in one year by means of chemicals, not using a single drop of grape juice.

A movement in favor of sending an English crew to America to compete against college or amateur crews in one or more races is again being agitated in England in university circles.

Whatever may be said of the lower classes, it is quite certain, says *The Gentlewoman*, of England, that the taking of strong drink in the upper circles is immensely on the decrease.

Count Itagaki, according to Japanese newspapers, has launched a propaganda for the abolition of titles to nobility in Japan beyond the lifetime of present holders.

Harland & Wolff, the Belfast shipbuilders, have decided to expend $1,250,000 in the establishment of ship engine repairing works at Southampton, England.

The Tokio, Japan, municipality will endeavor to arrange a loan of $25,000,000 for a scheme of harbor improvements.

Industrial and Commercial.

Another big plant is to be erected by the General Electric Company at Erie, Pa., on about seven hundred acres of land east of the city, extending from the Lake Shore Railroad to the lake front. Arrangements for acquiring the site have been completed. The present rate of growth of business of the company requires the provision of additional manufacturing facilities each year, which will employ between four and five thousand additional hands. The present plants will not be affected by the new one. About four hundred acres of the site will be set aside for residences of employes. It is the intention of the company to have comfortable and attractive homes built.

The *Manufacturers' Record* says: "Since the opening of the vast coking-coal fields of Pike and adjoining counties in Kentucky two years ago by the Chesapeake and Ohio extension up the valley of the Big Sandy River, industrial developments on a large scale have followed. . . . Eastern and northern corporations with millions of dollars of backing have secured hundreds of thousands of acres in the heart of the coal fields, and some of the largest mining plants in the South are now being installed in the sections where transportation facilities make industrial developments possible."

The one hundred and fifty-three fire and marine underwriting companies doing business in Connecticut during 1906 aggregated $225,310,949, an increase of $125,304,979 over the previous year. "The Connecticut companies alone paid in round numbers, on account of the San Francisco disaster, $18,000,000, and all of these companies are still in sound financial condition, with no doubt as to their ability to protect their policyholders the country over. The record is unrivaled in the history of insurance," says the Insurance Commissioner.

Notices were posted by the W. J. Rainey Coke Company, Cambria Steel Company, Washington Coal and Coke Company, and the Pennsylvania Coke Company, announcing that on March 1 they would pay the same wages as received by the employes of the H. C. Frick Coke Company, which had previously announced an increase. It is said all the coke companies in the Connellsville region will ultimately adopt the new wage. Upwards of sixty thousand men are affected by the increase.

Papers have been filed at Lansing, Mich., for the organization of a $15,000,000 telephone company. The Michigan Telephone Company, with its elaborate system, now has a practical monopoly of the long-distance business in the State. The independent companies have no working agreements with it, and therefore cannot maintain long-distance service. It is the aim of the new company, it appears, to unite the independents into a sort of co-operative body and to provide for them a material extension of their business.

The Carnegie Steel Company, of the United States Steel Corporation, has already booked in contracts more domestic tonnage in steel rails for delivery in this year than it did during the whole of 1906. The total tonnage taken for last year was 454,851 tons, and already in this year 458,407 tons have been closed in contracts. The above applies to heavy rails of standard gauge for steam railroads.

From acceptances already received by those having charge of the formal opening of Andrew Carnegie's $15,000,000 institute at Pittsburg, Pa., on April 11, 12, and 13, it would seem that the greatest gathering of notables ever brought together under one roof on an educational occasion will be present. Delegates are coming from France, Germany, Great Britain, and Holland.

General.

Workmen at Ancona, Italy, have recently discovered two ancient tombs of extraordinary value and interest while excavating for the foundations of a hospital. These tombs date from the third century B. C. They contained some beautiful silver vases, a pair of gold earrings set with emeralds, and a gold ring set with a carved stone. Orders have been given that search be made for other antiquities.

The fishhook cactus is literally a compass in the desert. No matter how glaring the rays may be that are reflected from the soil in which it grows, it always tilts its head to the southward.

A picture of the Holy Family recently discovered in Belgium is believed to be a painting by Raphael.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

APPRECIATION OF OUR LEADER.

[THE following letter is so expressive of heartfelt love for our Leader and appreciation of her work that we give it first place in our columns.—EDITOR.]

Cambridge, Mass., March 14, 1907.

Mrs. Mary Baker Eddy,
Pleasant View, Concord, N. H.

Beloved Leader and Teacher:—At a business meeting of this church on March 13, the first motion recorded the desire of the members that a letter be sent to you, our beloved Leader, to express our appreciation of your fidelity, courage, steadfastness, and love. We perceive that the best way to correct misrepresentation is to represent what is true, and we are grateful because of "the beauty of holiness" which shines forth so continually in your life. At every testimonial meeting, and noticeably of late, there have been expressions of love from those who have been healed of sin and sickness through your teachings, who have thus gained an understanding of your true character. A great multitude have come to know you through the blessings brought to them in this way, and misrepresentation is powerless to make falsehood seem real to them.

We rejoice that men of honest heart, not yet identified with our Cause, are coming to the defense of that ideal of practical Christianity which you have given to the world. They without having known you have high appreciation of your character, but some of our members who have known you, who have sat under your teaching, who have been in your household, are able more fully to know how consistent with your teaching is your daily life. You have constantly exemplified the teaching of the Master, "who, when he was reviled, reviled not again;" and you are teaching us how to love our enemies,—how to vanquish in our own hearts the resentment that is aroused by injustice, and how to replace it with goodwill and kindness, so that all hatred everywhere shall eventually be annulled by love.

As a church we are growing and prospering. We recognize that the foundation of this prosperity was laid by you, that this church is being built up by obedience to your teachings, and that your love is an inspiration to our members and workers. With grateful love,

First Church of Christ, Scientist, Cambridge, Mass.
EMMA EASTON NEWMAN, H. LLOYD,
WILLIAM P. MCKENZIE, *Committee.*

THE BODY'S BEST FRIEND.

CLARENCE W. CHADWICK.

OUTSIDE of Christian Science we find many people who have awakened to the injurious effects of the drugging system, and who are quite ready to condemn the use of drugs even before becoming practically acquainted with the body's best friend. The discovery of the transcendent power of divine Mind cannot be made until one comes face to face with Christian Science, for there is no other teaching, religious or otherwise, before the world to-day that advocates and practises the healing efficacy of Spirit or Mind.

Christian Science discards all material remedies; not simply because these remedies have been tried and found wanting, but because the Principle of right thinking and its activity in individual consciousness has revealed the unbroken spiritual friendship existing between Mind and its own ideas or embodiment. For nineteen centuries this friendship had practically been lost sight of by suffering humanity, when Christian Science voiced to the world, through its Discoverer, Mrs. Eddy, the momentous fact that all causation is mental. This naturally leads to the conclusion that it is just as erroneous to feed the body on wrong thoughts and beliefs as to dose it with poisonous drugs. When this conviction obtains, one is ready to prove to his entire satisfaction the available supremacy of divine Mind and to decide once for all that the best and only friend of the body is Mind.

The world owes a debt of gratitude to Mrs. Eddy for this much-needed discovery and for her practical presentation and demonstration of its claims. Thousands of earnest Christian people are daily adopting it into their lives, with more satisfactory results than they ever experienced through the use of drugs or any other material remedies. They are learning to give no power to matter for good or for evil, since finding out that all power belongs to Mind, God. This is the reason that Christian Scientists think and speak kindly of the advocates of *materia medica*, knowing that it is only through ignorance of the nature and power of divine Mind that they are led to look into matter for cause and cure, or to persecute those who believe in and practise Christian healing.

Because the Christian Scientist eschews all material means, this should be no excuse for thinking that he has discarded something for nothing, for the Scientist is already in possession of an unseen spiritual agency, a trusted and true friend of the body, and one that can always be relied upon to do what a lifeless, powerless drug cannot do. The new garment of Spirit or Mind is proven tangible and available before he discards the old, regardless of what the materialist may think to the contrary. It is only because he has undeniable proof of the willingness and ability of Mind to heal and control the body, that he can look back upon the experiences of the past and realize that his long and faithful devotion to drugs was but obedience to false law and evidence, and that he was really relying upon an enemy to do for the body what a friend alone could accomplish. Christian Science frees him from that which is unfriendly to the body, not by condemning the advocates of material systems, but by bringing him into contact with

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the law of kindness, the perfect law of liberty, through which he discovers the operation of Divine power that corrects and nullifies all false thinking, thus dealing primarily with mental causation. Simply believing that drugs are not friends of the body, does not free him from the fetters of so-called material laws; he must know that the body is not under any law of condemnation, and that matter is not a lawmaker, before he can partake of the friendship of divine Mind. Since causation is mental, the only positive cure there is must be mental.

When matter has once been proven to be non-causative there can be no longer any conscientious appeal to drugs for healing. The enlightened human thought is divinely impelled to look up and not down in its journey Mindward. It must constantly say of the true spiritual idea, "He must increase; but I must decrease." He who clings to matter for help practically denies the healing mission of the Christ, and so remains in ignorance of the blessings that divine Mind is ever ready to bestow upon the body. His province is to let Mind exercise its lawful and normal control by renouncing all faith in matter. Right at this point the Christian's faith and understanding are tested. If he is on friendly terms with matter and its so-called laws, he will still cling to the latter, even while praying to God for deliverance and salvation, not knowing that this robs him of the friendship of Mind, which demands whole-hearted obedience. So long as matter is regarded as a friend, he has no possible excuse for denying friendship with sin, disease, or death; but the moment the mythical nature of matter and its claims has been proven through "signs following," he has divine authority and understanding to overcome this unchristian triad of errors.

Christian Science is stoned to-day because it refuses to make friends of sin, sickness, and mortality; because it refuses to give power and jurisdiction to that which the Saviour proved to be devoid of mind or power. He gave no power or intelligence to matter, placed no dependence upon the human will or upon hypnotic suggestion, never used or advised the use of drugs, but reckoned himself to be the conscious exponent of Divine power, the perfect expression or reflection of omnipotent Spirit, the complete manifestation of the wisdom, power, and strength of God. "I and my Father are one" was his mental abode. Had he for one moment lost sight of this all-important spiritual fact he would have been found doing what frail humanity is trying to do to-day, mixing mind and matter, good and evil.

God speed the day when the professed benefactors of mankind will grasp the practical import of Mrs. Eddy's declaration that "mortal mind is the worst foe of the body, while divine Mind is its best friend" (Science and Health, p. 176); when they will cease "from man whose breath is in his nostrils" and will look to divine Mind for all information concerning man's constitution, health, and well-being; when they will lean not upon the finite human understanding, but will seek the understanding that comes from above; when they will cultivate the friendship of that which is unseen to the outward senses, and turn away from that which is material, transient, and unreal.

As time passes Christian Science is becoming more generally recognized, by those who are thinking their way out of so-called physical conditions, as the most efficacious healing agent known to the world. All the wisdom of the ages cannot endow matter with something which precludes the existence of matter. And because divine Mind is unquestionably proven by Christian Science to be the best and only true friend of the body, it is incumbent upon all who profess to be ministering to bodily needs to investigate the practical claims of Christian Science with true sincerity and honesty of purpose, before condemning it or attempting to legislate against it because it makes certain radical but necessary departures from established theories and customs. Every step forward in the history of the world has embodied less of matter and more of Mind.

OUR CHURCH SERVICES.

ERNEST C. MOSES.

DURING years of travel and investigation of various ethical movements at home and abroad, I attended many services designed to afford opportunities for the public worship of God or to proclaim the nature and rationale of various organizations aiming at the betterment of human existence; and the atmosphere of the assemblages usually made the distinguishing impression. Meetings which were characterized by relatively satisfactory degrees of harmony left a mental impression which endured and gave impulse to further inquiry,—intellectual manna gathered from human premises in a wilderness of ignorance, doubt, and flickering hope. But circumstances and constant seeking indicated a deep necessity for something adequate to meet the needs of a sense of cause and effect which suffered and chastised every pleasurable indulgence. Twenty-five years of alternating hope and smothered despair, impelling a continual search for health and harmony, had not brought permanent or even temporary relief. Neither the religious services attended nor the literature perused had appealed enduringly to reason or submitted encouraging evidences of substantial character. Hills and valleys were explored, seas traversed; Syria was visited because of the remedial promises of its Pharpar and Abana; oriental dreams and legendary lore were lightly invoked with no results but latter states worse than the first. *Materia medica* could only predict a hopeless ultimate, and as not one ray of cheer came from the material side, the wellsprings of consolation indeed seemed barren of refreshing waters. Salvation, even from fleshly ills, was an intangible dream of uncertain futurity.

In the midst of the apogee of these dreamland experiences came a loving message of possible healing in Christian Science, through a dear friend and neighbor, but not until four years later was the first step taken, of inquiry into the nature of this message. This step was my attendance at the Sunday morning service of The Mother Church in Boston. No words of tongue or pen can fittingly describe the penetrating sweetness of that service, and its refreshing influence upon a greatly impoverished thought. The service was incomparably soothing, dignified, and beautiful, leaving an enduring impression of harmony which had never been experienced before. Upon the arching wall of the auditorium appeared the acceptable message accentuated in these latter days as the most profound fact ever revealed to human-kind,—"God is Love." This declaration of the divine character settled into my consciousness, because the eye had not only seen the golden letters, but at the close of the service heart and mind had experienced the truth of the words through the affirmations of some of those present who rejoiced in a sure understanding of their import. The reflection of this universal truth penetrated a mental armament riveted and bound with fear, self-will, pride, and ambition, and the slumbering selfhood was awakened to drink in the genuine gladness which characterized the mental atmosphere of that service of good-will and peace. I had often heard God described as loving, but had never before been touched with a gladdened sense of the substance faintly symbolized by the word Love. No glory of golden sunrise or silver-tinted sunset on land or sea; no irradiance of arching rainbow; no royal hue of October's golden and scarlet vesture; no pomp of ecclesiastical assemblage or jubilee of music can compare with the memory of that dawn of Truth's eternal day,—the first gleam of Love's sunlight thus revealed to a spiritual vision all but obscured by heavy slumber.

Strange to say, that which had touched and vibrated the hidden chord within the better nature was not then understood, but three years later the reading of Mrs. Eddy's book, "Science and Health with Key to the Scriptures," quickly healed the suffering physical sense and gave the "oil

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of joy for mourning, the garment of praise for the spirit of heaviness." It became apparent in due season that the first true illumination had been received in The Mother Church three years before, when thought was touched and awakened to higher issues through the ministrations of witnesses divinely appointed to attend the meeting for the purpose of giving,—not alone for the purpose of getting. The command, "Freely ye have received, freely give," was lovingly obeyed in the service mentioned, and my heart was quickened to gratitude for this priceless experience. The impressions then implanted remained in consciousness for several years, until the " 'seven thunders' of evil" (Science and Health, p. 559) had tortured material sense to the very limit of human endurance and the darkness of a hopeless night gave way to the rising sun of righteousness with healing in its wings. When the imperishable idea of Truth falls upon the mortal sense, upon self-will, stubborn self-righteousness, ignorance, and sloth, it will grind the false sense to powder,—to nothingness.

Untold numbers have been drawn in a similar way to attend the services of The Mother Church and of its branch churches, and thus have first seen with clarified vision, heard with a quickened ear, and felt with a new correspondence of head and heart, the good news of the risen Christ, forever sought and forever welcome to honest seekers after Truth. The memory of such experiences should always quicken our sense of gratitude, which may be expressed in part by attending all our services and meetings, with the purpose of giving, of reflecting to all who come to them that realization of Love which is given to us in proportion as we reflect it to others. With this privilege always available to those who are situated so that they can respond, we should most carefully guard against all suggestions to remain away, or to use the meetings as occasions in which to discuss or promote secular affairs, or to admit any thought of discord to disturb the harmony of the various services. If we are conscious of inharmonious conditions, we should have recourse to a clearer realization of our right and privilege to reflect that omnipotent Love which "restores the lost and heals the spirit-broken" (Christian Science Hymnal). Otherwise we are asleep to the import of Section 5 of Article XX. of the Mother Church Manual. Mrs. Eddy has always assured her followers that they are all capable of much more than they accomplish. (Science and Health, p. 89.) Her definitions of "Church," as given on p. 583 of the text-book, clearly indicate that the truth reflected during the services should heal the sick and awaken the sinner. While the larger definition of church service is by no means limited to the assembling of ourselves in the edifice, nevertheless, at the present time these services are of vital importance to our Cause.

If in the press of the crowd at our church services we feel the touch of error, we should face and destroy it through the realization of Truth's all-power. This may be accomplished in part by following more closely the reading of the Lesson-Sermon and other declarations of the Word, realizing their force and application to all who come to hear and to learn. This is what makes our services the place where sin-tossed mariners who are seeking, find the true light which will guide them to the haven of Soul.

Our individual contributions to the work of our Church rest very largely on what we place first,—self or Science, mine or thine, absorption or reflection. Countless seekers are now coming to our services as we once came, and our gratitude to God should prompt us to carry the first fruits of our increased understanding of Truth to these gatherings for their benefit, knowing that God is all and does all. The mission of Christian Science is primarily for the regeneration of material sense, as a necessary prelude to the higher realization of the transcendental idea of God which it reveals. It is therefore of the utmost importance to the members of our beloved Church and to all mankind that its services should express an ever-advancing approximation of divine Love, the Father who has given us all and to whom we owe our very best. Our individual and collective necessity is that our public services shall increasingly heal the sick, thus demonstrating the verity of Christian Science and its true worth to humanity. In his letter to the Corinthians, Paul says,—"For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God."

OBEDIENCE.

LIEUT.-COL. W. E. FELL.

In England one of the most frequent charges leveled against Christian Scientists by other Christian believers is that they are "disobedient." Disobedient to some one or something, but to whom or what is not defined. That this arraignment is not true from a Christianly point of view—and there is no other—should be patent to all who have made a study of Christian Science. It is noticeable that error does not formulate definite charges against Christian Science, but contents itself with what it might term damaging generalities. The inefficacy of this mode of attack is amply evidenced by the daily increasing number of adherents to this freedom-bringing truth.

Christian Science refutes by its "fruits" (results) the imputation of disobedience, but would it not be well for those who make this charge to consider to whom or to what they themselves render obedience? Paul said, "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey?" To whom or to what are we to yield obedience in order that we may be found as the honest servants of the right master? The Way and Wayshower answers this question for us in these words, "I am not come to destroy [the law], but to fulfil." What law? The Mosaic law, "An eye for an eye, and a tooth for a tooth." This is the antithesis of Divine law as given us by Christ Jesus,—the law of infinite Love, that requires us to love one's neighbors as one's self, to resist not him that is evil, when reviled to revile not again, when smitten on the right cheek to turn the other also, when robbed to resent it not, and to forgive until seventy times seven. Is the Christian Scientist disobedient to this law? And what of this other law to which Christ demands obedience, to "love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind,"—the first commandment, "Thou shalt have no other gods before me"? Let our critics say in all fairness whether Christian Scientists are not striving in season and out of season to keep intact this first and great commandment. Do they not refuse to acknowledge any god, any power other than God, good? Is it not their incessant, prayerful effort to rise into this consciousness of the allness and oneness of Deity to the exclusion of all that cannot be said to belong to omnipresent good? That which is unlike God is given no power, no place, no intelligence. Does not the Christian Scientist know that God is all the power there is, that He fills immensity to the exclusion of all other presence, that He is the one Mind, the one intelligence, the knowledge of good and good only, or as Scripture says, "of purer eyes than to behold evil," and is not this the God in whom "we live, and move, and have our being"?

If the allegiance of Christian Scientists is given to these two great commandments, how do they manifest disobedience? Are not some offended because others think on different lines from those that they have laid down for themselves? Could our brothers agree amongst themselves as to which of the many scores of Christian denominations the Scientists should give their obedience? No, for their doctrines are in large part opposed. Then why express thoughtless and indiscriminate criticism of their brothers in Christian Science? These things should not be. "Live

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and let live" is a good proverb, or as Abraham said to Lot, "Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren." All the Christian Scientist asks of his kind neighbors is to be left alone to work out his own salvation, —to be obedient to the commands of the Master that we preach the gospel, heal the sick, and reform the sinner. The Scientist has found in his religion health, prosperity, happiness, and, greatest good of all, a spiritual uplift that in his wildest dreams he could not previously have conceived to be possible. Can any one of his Christian brothers offer him more than this? Does not much of this harsh criticism, so hurtful to the critic, arise from ignorance of what constitutes the Church of Christ? Is it possible that they think that God is influenced by a man's denominational proclivities? or, on the other hand, is it true that God, speaking through the prophet Micah, having denounced ceremonial worship as useless in His sight, sums up His requirements in these majestic terms, "He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

In "Science and Health with Key to the Scriptures" (p. 583), our Leader, Mrs. Eddy, has defined Church for us as follows:—

"The structure of Truth and Love; whatever rests upon and proceeds from divine Principle.

"The Church is that institution, which affords proof of its utility and is found elevating the race, rousing the dormant understanding from material beliefs to the apprehension of spiritual ideas and the demonstration of divine Science, thereby casting out devils, or error, and healing the sick."

To the Church, as thus defined, Christian Scientists are striving to be obedient.

"FORGIVE US OUR DEBTS."

ARTHUR E. JENNINGS.

THE terms of our forgiveness are clearly and definitely set forth in the Lord's Prayer. Before we may ask to be forgiven we are told that we must forgive our debtors. "And forgive us our debts, as we forgive our debtors." This rule is self-evidently proved to be true. It expresses Love. God is Love, and they who reflect Love reflect God. Jesus said, "If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." These and all other commands of Jesus were given to us because they are capable of demonstration.

It is quite a common thing to hear the remark, "I will never forgive so and so;" or, "I can forgive, but not forget." Neither of these statements expresses Love, and both are in direct disobedience to the Master's commands. Once a patient went to a Christian Scientist to find fault with the treatment. The practitioner asked: "Do you hate anybody?" and the patient replied with an emphatic "No!" Then the practitioner added, "Do you think anybody hates you?" "Yes," the patient responded; "hundreds hate me." The practitioner lovingly explained how this belief might be operating in consciousness, and having the same effect as hatred when entertained toward another; that the Master's words,—"and there rememberest that thy brother hath aught against thee," were not yet understood. We are harmed by believing that some other person can hate us, as well as by hating another. Both show that the omnipresence of Love is not recognized. Evil can only be impersonal. Apprehending this, the patient was relieved and went away rejoicing. In Christian Science we learn to forgive quickly. All condemnatory thought must cease. Then it is not only easier to heal the sick, but also the suffering sinner.

SELECTED ARTICLES.

[Rev. Dr. S. Edward Young in the *Pittsburg* (Pa.) *Dispatch*.]

This is a good hour for Christians in general to manifest a Christlike spirit toward Christian Scientists. We should remember that passing through sore trials is no proof of the divine disapproval. These people have been prospered more proportionately than any other religious denomination of our generation. I have known of a great many husbands and wives and sons and daughters made happier and better by accepting the teachings of Christian Science, and I have found many of them, I could almost say all of them, singularly sweet-tempered in the face of stinging criticism and what nearly amounted to persecution. I hope the rest of us may always prove as patient and as forgiving toward our enemies.

[Editorial in the *Concord* (N. H.) *Daily Patriot*.]

Few things emphasize more pointedly the growing power of Christian Science and the multiplying number of Christian Scientists, than does the effort being put forth by magazine publishers to cater to their wishes. For February and March it is the *Cosmopolitan*. In the former number was an interesting article by Mr. Klein, the celebrated playwright, and for the March number is a communication on Christian Science from the pen of the Earl of Dunmore, who is nominated one of England's influential men and literary lights. The *Cosmopolitan* informs us that in order to supply the demand for the number containing Mr. Klein's article its regular and special editions were entirely exhausted, and it was forced to put out a reprint in booklet form to meet the requirements. Its advance sheets for the March number indicate that the publishers anticipate a still greater demand for that edition than for the February number.

And all of this is interesting, because it points the drift of thought, the awakening of a world to different ideas, a different moral and religious sense, differing conceptions of moral and religious duty. It indicates a breaking away from the old; a restlessness on the part of the many with established conditions; a desire to branch out on new lines; a wish to explore new paths; to blaze new trails through the wilderness of speculation. This is not only true of the religious side of our life, but of the civic side as well. In fact it is true about all lines. Take it in politics: the radical democrat of to-day is the more conservative democrat of to-morrow, and the more conservative democrat of to-morrow becomes the still more conservative democrat of a few days hence, or a few years hence; and he in time—and it does not require much time, either—becomes the aristocrat of the future.

Then what? A fever of restlessness seizes on the mind of the populace. Some intellectual giant comes out of the darkness, some one capable of perceiving that custom can never make right intrinsic wrong. He exposes fallacy; shows unto the many that the special privileges to class deprive them of the most common rights; rolls the stone from off the path of plain duty, and convinces the many that if they would enjoy freedom they must not be afraid to walk uprightly. New thought is awakened, new ambition aroused, and the great wheel of change turns on its axis once more. Then some one relying on himself and the God-given right within him; some one who is not afraid to depart from the beaten track, whose courage has not been driven out of him by custom and subservience; some one true to his highest instincts is born, and strikes out boldly and stands prepared to sacrifice himself for that which he knows to be true. Then the established order of things has to give

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way; the aristocrat and the conservative democrat have their hold on things broken, and the order is again changed; the wheel turns as before.

In the religious world it has ever been so. The time was ripe for Luther; and Luther came, and the world listened and the world followed. The same was true of Wesley and Knox, and it is true again to-day, and the reasonable expectation is that it will be true through the centuries yet unborn. That is the philosophy behind the demand for the *Cosmopolitan* just now: new trails are being blazed in the religious world; new beacons are being lighted; independent speculation along different lines in religious thought is being premiumized; new realms are being opened, and the world wants to peep in and see.

[William Royle in the *Rochdale* (England) *Observer*.]

May I be allowed to correct your contributor, "Man About Town," on one or two points in his notes upon Christian Science, where he has given a meaning not in accordance with what Christian Science is, or what it claims to do? The basis of the movement is entirely Scriptural, and it is not founded on any one passage of the Scriptures, as he alleges, but as defined in the Christian Science text-book, Science and Health (p. 497), by Mrs. Eddy, its Founder: "We take the inspired Word of the Bible as our sufficient guide to eternal Life."

Christian Scientists differ from the orthodox understanding of the Scriptures, in that they accept the commands of the Master, "Go ye into all the world, and preach the gospel to every creature," "Heal the sick," as binding upon all and for all time, and not merely in the Master's day and generation; and that the healing of sickness is just as incumbent upon his followers as the preaching of the gospel. The Christly garment cannot be divided.

The cures wrought by Jesus and his apostles which the orthodox term miracles are to Christian Scientists the natural demonstrations of Divine power, available now, as in the days of the Master, when rightly understood, for divine Love, the Principle of all things, never changes, and is the same "yesterday, and to-day, and for ever." We have the assurance of Jesus: "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father."

Christian Science, as propounded in "Science and Health with Key to the Scriptures" by Mrs. Eddy, has nothing in common with "faith-healing," as practised by other denominations, as it is the only system with a scientific basis; and the proof that the teaching is the truth which makes free is in the signs following them that believe, as promised by the Master. Although Christian Scientists at present are but touching the hem of Christ's robe in their demonstrations, they are proving daily in Rochdale, as well as in other places, that Christian Science is the solution of every problem of life; that it is healing not only sickness, but sin, despair, sorrow, and other human woes. And let me correct our critic in this, that the healing is not based on the influence of the human mind or on will-power, but as expressed in Science and Health, Pref. p. xi.: "The physical healing of Christian Science results now, as in Jesus' time, from the operation of divine Principle, before which sin and disease lose their reality in human consciousness and disappear as naturally and as necessarily as darkness gives place to light and sin to reformation."

The incredulous may continue to scoff because of their misunderstanding, but Christian Science will continue its healing and reforming mission; and grateful old-time sufferers, many of whom were pronounced incurable by their skilled medical advisers and came to Christian Science as a last resort, many of them quite without hope, will not cease to testify joyfully of their release from physical bondage, and bear constant witness to the reality of the promise of the Christ, Truth, "And, lo, I am with you alway, even unto the end of the world."

[Albert E. Miller in the *Evening Genius*, Uniontown, Pa.]

Some time ago—or to be exact, in your issue of Jan. 28—appeared a letter signed by a local physician, setting forth his views in support of the then pending medical bill in our Legislature. It would not be very difficult for a Christian Scientist, or in fact any enlightened citizen, to agree with much that our medical friend said in his letter, but the bill in question having since been withdrawn and another substituted in which no attempt is made to interfere with Christian Scientists, the higher class of physicians throughout the State are no doubt glad to see the question settled in this way.

Irrespective of what future sessions of the Legislature may do to safeguard properly Christian Science practice, it must be quite evident to all that the least practical way in which to procure these safeguards is to insist upon Christian Scientists qualifying as practitioners of medicine. A recent attempt to settle the question in this way in one of our Western States brought forth such a flood of protest that the members of the Legislature were glad to drop the bill out of sight.

As an eminent member of the New York bar recently said, in discussing this question: "The Christian Scientist who professes a religion under the Constitution, and who heals only by admonition, counsel, and an adjuration to good conduct, exercises a right which is inherent in him as a citizen and not as a Christian Scientist, and to restrain him is to confuse the liberty of the citizens under the organic law that such an act must be unconstitutional." This seems to be a very practical view of the question, and the problem may be safely left to work out its own solution.

[From the *Berlin* (Wis.) *Journal*.]

Last evening, following the regular Wednesday evening testimony meeting, Berlin Christian Scientists held a short business meeting and voted to start a fund to build a church edifice by setting aside the regular Sunday collection the first week in each month. When the small number identified with this sect in Berlin is known a smile may pass over the face of the reader. However, when the accomplishments of these people elsewhere is remembered, it would seem that there is no cause to smile. This is not said boastfully. Little Oconto had the first Christian Science church ever built. Green Bay, with fifty members, has an $18,000 outfit—a handsome Bedford stone church of Carnegie library style. Elkhorn, smaller than Berlin, with less than a score of members, has recently dedicated a pretty little church building. These people do things differently than others, but they do them. There is no soliciting (sometimes unkindly called begging by persons who grudgingly subscribe to church funds). There are no entertainments or sales to raise money, no supreme effort on dedication day by a professional collector. And yet the money comes, and no Scientist church can be dedicated until it is wholly paid for. No one impoverishes himself or herself contributing, no one in or out of the church is urged to contribute. There is no "have to" about it. That old adage, "God helps those who help themselves," is put this way by the Scientists: "God helps those who let Him." The Scientist holds that the (so-called) mysterious Power Supreme, commonly designated as God, is the unfailing source of supply: that the Principle which is Life, Truth, and Love has no knowledge of poverty and want. "The Lord shall open unto thee his good treasure, . . . and thou shalt lend unto many nations, and thou shalt not borrow." "Yea, the Almighty shall be thy defense, and

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thou shalt have plenty of silver." This to the materialist may sound absurd; but that is the way Scientists look at it, and it works out with them. They know that when the proper time comes to build a church, they can do so and pay for it.

[From *The Springfield* (Ohio) *News*.]

This is certain: Christian Scientists are growing in numbers at a greater rate than anything else we know of. Christian Science can no longer be ridiculed off the boards. The opposition it has met in pulpit and press and the professions has not stamped it out. It is flourishing as much if not more than any other church. It is getting into its congregations persons whom the world is bound to recognize and whom the world does recognize as intelligent, thoughtful, honest people. These people are no longer ashamed to admit they are Christian Scientists. And, so far as we are able to judge, either Christian Science or something else has made an improvement in their lives. They pay their debts and attend to their own business and are happy—so far as we know. A congregation of Christian Scientists is not an aggregation of long-haired cranks, it measures up with the congregation of any other sect. And if they suffer from the many petty diseases that other people suffer from, they keep the fact to themselves and do not burden their neighbors with a relation of their aches and pains, and that in itself is worth something to society.

The *Chicago Chronicle*, referring to a recent attempt to obtain legislation against Christian Scientists, said: "The movement savors of persecution and of paternalism. If the people of this country are not competent to select their own physicians and cures without any help from the Legislature, it is time to fence the country in and call it a lunatic asylum."

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Subscriptions to the *Sentinel* which were sent us before the notice of the increased price, mentioned editorially in the *Sentinel* of March 2, will be accepted at the old price without regard to the date on which they begin. Therefore it will not be necessary for those of our friends who have sent in their subscriptions recently, and without knowledge of the increased price, to send us additional money, unless they are requested to do so.

THE LECTURES.

GENEVA, N. Y.

In Smith Opera House last evening [Feb. 1] Bicknell Young gave a lecture on Christian Science. Attorney E. A. Griffith presided at the meeting, and in introducing the lecturer spoke in part as follows:—

I am not a Christian Scientist, but I number among my best friends several who are firm believers in Christian Science, and whose lives, so far as anything I have been able to observe, are as pure and exemplary as that of the members of any religious sect. In them I have noticed rules of conduct and a manner of living in some respects superior to those exemplified in other religious sects, and many things that are very commendable. If Christian Science tends to uplift mankind, makes better men and women, truer citizens and better homes, it surely has a place as a religion among the people of all nations. I have seen the exemplification of the teachings of Christian Science through its devotees, my neighbors and friends. I hope to know more about the Principle of Christian Science after hearing the lecturer, and it gives me great pleasure to introduce to you Bicknell Young.—*Geneva Times*.

PACIFIC GROVE, CAL.

The free public lecture at the T. A. Work Hall last evening [Feb. 4], by Hon. Clarence A. Buskirk, was listened to by a large and deeply interested audience. He was introduced by Prof. A. T. Merrill, who said in part,—

In this day and age of many and varied interests men and women are not content to lie dormant. They are not content to let movements spring up about them, of which they are ignorant. In consequence of this a Renaissance has sprung up in our own time, which in its way is as broad and important as that peculiar movement of the sixteenth century to which the name is particularly applied. This new activity may be termed The New Birth of Inquiry. The thirst to know and to be sure of what we know has never been stronger than it is to-day. And the first requisite to arrival at the truth is fair and open mindedness,—what Wordsworth calls a "wise passiveness." It is a casting aside of prejudice, and a prayer for absolute truth.

In this way we should approach all movements founded upon sincerity and a search after what is best for man's intellectual and spiritual welfare. Carlyle tells us that no institution or movement in human history can grow into power or influence that is not based upon absolute sincerity. Let this, then, be the touchstone that we apply to the movement that is to be considered to-night.

That its growth has been phenomenal, no observant or well read individual can deny. That it numbers among its adherents a vast following of the thinking people of society, the earnest and the aspiring, no one can gainsay; that the lives of the professors are happy, cheerful, and helpful, is also as evident. A religion that embraces such followers and produces such results is certainly worthy of attention. It is with this attitude that I take pleasure in presenting to you the speaker of the evening.—*The Review*.

ASHTABULA, O.

The City Hall contained a goodly-sized audience on Monday evening [Feb. 18], when Edward A. Kimball of Chicago lectured under the auspices of the local Christian Science society. Dr. W. W. Totheroh introduced the speaker, saying in part,—

It is gratifying to see here assembled this large audience of intelligent and interested hearers. For many of us our presence does not argue that we are of this way concerning

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which things new and old are to be spoken, but it does give evidence of the recognition of the fact that the men of the past did not apprehend all the truth, so that nothing remained to be uncovered in these later days, and of a desire to honestly investigate what others hold to be truth.

As to Christian Science, about which we are to hear this evening, it is to be said to its credit that it comes to mankind, saying, "Come now, and let us reason together;" that it appeals to the Bible, and especially to the words and works of Christ, as authority; and points to its fruits—where it has made the vile, noble; the mean, generous; the base, magnanimous; the thief, honest; the irascible, gentle; the faultfinding, considerate; the desponding, hopeful; and the afflicted, whole.

Naturally, as something different from the religions which have long held sway, Christian Science has encountered much, and not a little unreasonable antagonism. But this opposition, so often taking on the forms of simply misrepresentation and ridicule, has herein only been a confession of weakness, and an involuntary acknowledgment of the actual production of good fruit.

While I am not here either as an exponent or a defender of Christian Science, except as I stand for progression in truth and liberty in religion, I cannot but remark that it partakes of the ridiculous when men who have not made an intelligent and careful study of Mrs. Eddy's work, wave it aside as merely nonsense, when thousands upon thousands of educated, thoughtful, conscientious, and reputable people, throughout America and beyond the seas, have discovered therein what affords them satisfaction. It is for such reasons, then, that I take pleasure in introducing to you the honored representative of Christian Science, Edward A. Kimball.—*Ashtabula Record-Herald.*

NEW BEDFORD, MASS.

A lecture on Christian Science was given at the North Congregational Church last evening [Feb. 11] by Rev. Arthur R. Vosburgh. The subject was "The Idealism of Jesus." In introducing Rev. Mr. Vosburgh, George S. Taber, First Reader of the local Christian Science church, spoke in part as follows:—

You have been invited this evening to listen to a lecture on a subject which I presume is occupying the thoughts of more people than any other question before the public at the present time; namely, Christian Science. Why? Because it is the unfolding of the truth of God to humanity in this age in a way the world has not known since the advent of Jesus Christ. Christian Science makes no claim to the creation of truth, for truth always has existed and always will exist; but it is the practical application and realization of the truth of a Principle that enables us to demonstrate that Principle.

The Standard.

PITTSFIELD, MASS.

About eight hundred representative Pittsfield citizens attended the Christian Science lecture by Bicknell Young of Chicago in the Colonial Theatre yesterday afternoon [Feb. 17]. The speaker was introduced by Rev. C. C. Cook of this city, who said,—

In the Acts of the Apostles there is a very striking account of the healing by Peter and John of a certain man who had been lame from his birth. This incident excited so much interest in the minds of the people of Jerusalem that the chief priests and rulers, conferring together, said among themselves, "What shall we do to these men? for that indeed a notable miracle hath been done by them is manifest to all them that dwell in Jerusalem; and we cannot deny it." Everywhere to-day throughout the civilized world, in increased and ever-increasing numbers, are living examples of the healing, saving power of Christian Science; and its opponents are finding themselves in the predicament of the priests and rulers of old, in that they "cannot deny it."

Indeed the time has arrived when denial, ridicule, or misrepresentation will not avail and the living vital issues of this Science must be fairly faced. Under these circumstances it would seem that every intelligent lover of truth should be eager to learn everything possible concerning so important a subject as this, and believing as we do that the discovery and promulgation of Christian Science are God-inspired protests against the gross materialism of this age, and knowing as we do that its teachings are proving the "power of God unto salvation" to all who accept and live them, we have invited to address you a distinguished lecturer who can intelligently and authoritatively elucidate its claims.—*Pittsfield Journal.*

BRADFORD, PA.

A large and appreciative audience greeted the Christian Science lecturer, Edward A. Kimball, last night [Feb. 11] in the Theatre. The speaker was introduced by John T. Melvin, Esq., of the McKean county bar, who said in part,—

I am not a believer in all the teachings of Christian Science, nor have I decided in my own mind that the creed of any denomination contains all the truth regarding the relations existing between man and his creator. Any system of theology that emphasizes the fatherhood of God and the brotherhood of man; that demonstrates that the kingdom of heaven is not some place far away in the clouds, but is wherever we choose to make it, or rather that it is within ourselves; that tends to make this world a better place in which to live, appeals to me, and in my opinion is entitled to a respectful hearing whether we can agree with all its doctrines or not. It does not make so much difference to me what any denomination believes to be the true religion, but rather I would consider what it is doing for the world. Is it upbuilding character; is it making better homes; is it producing good citizens; is it strengthening the weak, and is it raising the fallen? We are all scholars in the school of the universe,—some are in the primary department, some in the high school, and some in college. We are searchers after the truth and the truth can never perish. The form of its expression may decay and pass away, but truth itself will live forever. We have assembled here this evening to receive a lesson in the study of life and truth.—*Bradford Star.*

LECTURES AT OTHER PLACES.

Pensacola, Fla.—Rev. William P. McKenzie, Feb. 7.
Cambridge, Mass.—Edward A. Kimball, Feb. 15.
Spokane, Wash.—Clarence C. Eaton, Feb. 17.
Aberdeen, Wash.—Hon. Clarence A. Buskirk, Feb. 21.

ADMISSION TO MEMBERSHIP.

The next admission of candidates to membership in The Mother Church will be June 4, 1907. Applications must be in the hands of the Clerk of The Mother Church on or before May 20, 1907. Application blanks may be had by addressing William B. Johnson at the church edifice, Falmouth, Norway, and St. Paul Streets.

IMPORTANT NOTICE TO BRANCH CHURCHES.

Each branch Church of Christ, Scientist, is requested to send, on or before May 1, a report of its total membership (not a list of its members), as on record April 1, 1907, to William B. Johnson, Clerk of The Mother Church, Falmouth, Norway, and St. Paul Streets, Boston, Mass.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book does not consult nor read letters on disease. Writing to Mrs. Eddy *is not* prohibited. Take no notice of startling reports about Mrs. Eddy. Our Committee on Publication will be reliable on this subject. *Beware of counterfeit letters.*

"THY SON LIVETH."

A NEWS item which we copy from the Hamilton, O., *Republican-News*, answers in part at least the question so frequently asked, Why are so many persons attracted to Christian Science, and why do they become members of the Church? This paper says,—

Hamilton friends were informed this morning that Mayor and Mrs. William F. Thomas have joined First Church of Christ, Scientist, of Hamilton. It has been known for some time that both Mrs. Thomas and the Mayor were interested in Christian Science, but their intention formally to embrace its creed was not definitely confirmed until to-day. Mrs. Thomas said to the *Republican-News* to-day:—

"It is true that Mr. Thomas and I have embraced Christian Science. Our little son had been from his earliest infancy delicate and anemic, so that we feared he could not live to maturity. Friends suggested to us that we try the methods of Christian Science on his behalf, and this led us to an investigation of the subject. To-day our son is a perfectly healthy boy, and we feel that he has been restored to us through Christian Science. It was this that led us to embrace the faith."

And is it not also an answer to the protests that have been made by opponents of Christian Science against the treatment of children by this system? The experience of Mr. and Mrs. Thomas as told in the *Republican-News* is similar to that of thousands of other parents, and it is not surprising that they should have embraced a religious faith which gives proof of its Christianity by doing the works which the Master said should follow them that believe. But the healing of the sick is not the sum-total of achievement of this new-old faith. It is no rare thing to hear men say that they have been redeemed from sinful lives, from intemperance, debauchery, and dishonesty by this same faith. In fact the entire gamut of human misery, pain, and woe has been run by many who could find no relief until Christian Science restored them to their rightful place and dominion.

The Toledo *Press*, commenting editorially on the attacks made upon Mrs. Eddy and the religion she has taught and practised, says,—

That Mrs. Eddy's interpretation of the Scripture has made an impression, even taken a deep hold, upon thinking people is certain. That her following is largely among thinking, educated, and moral people is significant. That no argument yet presented has been able to reason a Christian Scientist out of his belief is also significant.

Up to date Christian Science has not been met by appeal to reason. It was at first hooted and ridiculed. The next move was to show that some persons whom the Scientists treated died. The inference sought to be drawn was that *materia medica* would have cured these patients. But were this test turned on the medical profession, where would it stand? Suppose that the situation were reversed and the claim made that every patient lost by the doctors could have been saved by Christian Science? What then?

Christian Science has outlived ridicule, and misrepresentation, too, for we must admit that many things said against it were not true. Now it has entered on the stage of persecution, under the pretext of protecting the public health. Christian Scientists are the only workers in this broad land who are denied compensation by law. But even this does not stop them. They go along just as zealously as ever.

Opponents of Christian Science should remember that ridicule, calumny, and persecution constitute one of the signs that follow the true faith. And the fact that it flourishes under these adverse conditions is another ominous sign.

The *Press* is not an advocate of the new cult, but it believes that every one should have a square deal. Above all things the *Press* opposes persecution as a means to any end. It is very evident that some other than the means thus far used must be employed to controvert the tenets of Christian Science.

ARCHIBALD MCLELLAN.

"AND BE YE SEPARATE."

SINCE truth and error are opposites, they have no affinity, and hence there can be no companionship between them. The general thought of their collusion or combination in consciousness is therefore illegitimate in a moral order, however paradoxical this statement may seem to render all human experience. The spiritually impelled have always felt the incongruity of that seeming association of good and evil which led the great Persian poet to exclaim, "I myself am Heaven and Hell," and asceticism in its various forms has witnessed to a great deal of honest but unprofitable effort to escape from evil by getting away from the world. It has made the mistake of assuming that it must reckon with externality, with persons and powers, physical conditions and forces, when in fact its goal, separation from the world, is to be reached through the elimination of a false sense, of which the world is but an "objective state" (Science and Health, p. 283). It has failed to perceive that the arena of vital and successful struggle is not without, but within; that we are to escape from the world not by running away from things, or by stifling "divinely implanted impulses," but by the transformation of consciousness.

No one will question the fact that the world needs most those who are most separate from it, and hence our removal from men should be that only which enlarges both our capacity and our opportunity to minister to them. The spiritualization of sense, the separation from the old man and his deeds, which is no less our problem than theirs, must be wrought in us if we would aid in effecting it in them. The writer of the Epistle to the Hebrews compasses both the problem and the means of its solution when he says, "God's message is full of life and power, and is keener than the sharpest two-edged sword. It pierces even to the severance of the soul and spirit . . . it can discern the secret thoughts and purposes of the heart" (Weymouth's translation). Christian Science has enabled its students to see this as never before, that the only world we have to overcome is the world of pride, selfish impulse, superstition, fear, unbelief, and dependence on materiality, which constitutes mortal sense; that we have simply to part company with a false, unworthy self ("soul"), and that the seeming tie is to be sundered by "God's message," the word of truth, spoken, spoken again, and spoken forevermore in the silent corridors of thought.

The spiritual illumination of Christian Science, the coming of the Christ-idea, enables one to perceive the virginal incorruptibility of truth; that it is eternally separated from error in man, even as it is in God, and the abiding recognition of this glorious fact is the vantage-ground on which this separation is brought into demonstration in our present thought and experience. The level of immunity from sin and stumbling is an exalted spiritual plane, and it can be reached only by climbing, but no one can turn his steps thitherward, in joyous hope and expectation, without speedily reaching the region of which Tennyson has sung:—

> I wondered as I paced along:
> The woods were filled so full of song,
> There [was] no room for sense of wrong.

In an hour of great trial, and of great weariness and discouragement as it would seem, Paul symbolized the self of mortal sense in a very startling way when he cried, "Who shall deliver me from the body of this death?" and the possibility of "laying aside" all the malice, guile, hypocrisy, envy, and evil speaking, thus prefigured, is realized as never before, if not for the first time, when there dawns in human consciousness the true estate of man in divine Mind. Separation from a false self is begun the moment we recognize its falsity; it is advanced as truth is poured into mortal mind through "floodtides of Love" (Science and Health, p. 201), and it will be completed when the sinlessness and sovereignty of "man in God's image and likeness" shall have been fully realized.

"He that dwelleth in the secret place of the most High

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shall abide under the shadow of the Almighty," and shall be separate from all error. The sanctuary of man is his consciousness of God. JOHN B. WILLIS.

TRUTH ALL-SUFFICIENT.

MANY will undoubtedly read with interest the recent statement of a Boston clergyman, that "people generally feel the need of getting more from religion than in the past; and we need to find more in it, in order to meet our present sociological problems." To this he adds, "We believe that the religion of Christ is adapted to sickness as well as to health;" an admission which will be gladly received by all Christian Scientists, since they have for many years been proving that the "religion of Christ," scientifically understood, is the only means by which healing in its true sense can be realized. There is nothing more sure than that divine law, as demonstrated by Christ Jesus, does heal the sick, and until this law is clearly understood and applied intelligently, attempts to do this much-needed work will result in disappointment.

No one can consistently deny that it is our materiality which obscures for us the light of Spirit, God, and thus hinders the universal demonstration of health and holiness; that our belief in material law interferes with our full recognition of spiritual law and its health-giving power. Further, no one can deny that it was the spirituality of Christ Jesus which brought healing to the needy thousands in his day. This being admitted, it would seem that all his sincere followers must be led to see the necessity of emergence from material belief in order that the same spirituality may be unfolded in them, for thus only can his mighty healing work be repeated. That all Christians will sooner or later recognize this necessity there can be no doubt, for an era of great spiritual unfoldment is unquestionably here, and it only remains for them to grasp the laws by which Truth operates in bringing to humanity salvation from sin, disease, and death.

While many have denied that healing by spiritual means is any part of the religion of Christ Jesus, this mistaken belief has been almost entirely swept away by the floods of testimony to the contrary which have come from Christian Scientists, and it is at last being admitted, even by some of the most conservative of religionists, that this healing should have a place in the Christian Church. The foundation for spiritual healing was laid long since in the ministry of Christ Jesus, and we may well remember the words of St. Paul, "Let every man take heed how he buildeth thereupon." The foundation is spiritual, and if any one attempt to build upon it the "wood, hay, stubble" of material theories and beliefs, the apostle tells us that "the day shall declare it," and the fire shall try it. Of the one whose work will not stand this test, Paul says, "He shall suffer loss." To the votaries of material sense the knowledge of evil—of sin and disease—still seems a thing "to be desired to make one wise," but Paul's words may well be deeply pondered, "If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God." The knowledge of disease and its asserted laws has not saved mankind from disease and death, because disease and sin have no principle; hence evil is not in the true sense a subject of knowledge, although in the material treatment of disease the contrary belief is the basis of practice, and theories of disease absorb almost the entire attention of the medical student, to the exclusion of spiritual law, which alone can bring healing worthy to be called Christian.

In spite of human opinion the day speeds on in which "the unity of the faith, and of the knowledge of the Son of God" will be realized, and Mrs. Eddy will be justified in her insistence that this unity must be based upon a recognition of the "perfect man" having "the measure of the stature of the fulness of Christ."

ANNIE M. KNOTT.

SUCCESS MAGAZINE.

Success Magazine announces that it has in preparation two articles on Christian Science, the first of which will appear in either the April or May issue. We are informed that they will be truthful and authentic presentations of the subject, and we commend them to our readers. We quote as follows from the editorial announcement:—

An organization which has, practically within a quarter of a century, established some six hundred churches, some of which have cost over a million dollars each; an organization which numbers hundreds of thousands of intelligent adherents, and which has gained a firm footing among the best classes of people in America, in England and several other foreign countries, must be of great interest to every intelligent American, regardless of his own religious faith. No other religious organization within the life of its founder has ever made such a remarkable advance among the English-speaking people of the entire world as has the Christian Science Church. The entire absence of ceremonial or liturgical forms of worship in the Science faith, the simplicity of its teachings, which are based on Truth and Love, have given it a peculiar hold upon multitudes of people who had never before affiliated with any of the existing forms of worship. It is the religion of optimism, of cheerfulness, of hopefulness, of brotherly love. Its essence is in the Golden Rule and the Sermon on the Mount.

NOTICE.

We assume that Christian Scientists who have received postal cards from a man who claims to be "giving instruction to Science students," of methods practised by his "brethren in India," will understand that such instruction is not Christian Science nor in any wise connected with our faith.

LETTERS TO OUR LEADER.

Edinburgh, Scotland, Jan. 14, 1907.

Dear Leader:—At this Communion season we, the members of First Church of Christ Scientist, Edinburgh, join in expressing our ever-increasing love, gratitude, and loyalty to you, our Leader and friend. Having proved yourself a servant of the "one Lord" by the persecutions that you have lovingly withstood during the past few months, as well as by forty years of selfless service for mankind, we rejoice with you in the fulfilment of the promise that "if they have kept my saying, they will keep yours also." Already the Cause of Christian Science is a vital part of the world's history, and your "Harvest" song is being repeated in our hearts to-day.

We are sure you will be glad to know that Christian Science is getting a firm hold in this country. Scotsmen have always been lovers of metaphysics, and the clear, logical deductions of Christian Science satisfy their reason, while the faith in the Bible which has so deeply influenced their individual and national life is now being illumined and placed on a sure basis by the spiritual interpretation given in your books. Copies of our text-book have been accepted by eight of the principal libraries in this city, and by the prison, and the *Sentinel* is supplied every week to ten hotels and to the station waiting-rooms. It means a great deal to have the literature thus widely circulated in a city which used to be so full of prejudice as Edinburgh. We feel that the barriers are breaking down all around, and everywhere are proofs that the harvest time is come.

Yours lovingly in truth.

E. ROSE COCHRANE, C.S.B. T. T. LAIRD, C.S.,
C. LILIAS RAMSAY, C.S.B., *Committee.*

San Francisco, Cal., Jan. 11, 1907.

Mrs. Mary Baker Eddy,
Concord, N. H.

Our Dear Leader:—This church, in annual meeting assembled, wishes to add its grateful testimony to your harvest of Soul. At the Wednesday evening meeting last

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week a request was made that all present who had reason to be grateful for Christian Science should rise. The large congregation rose in a body, only a few remaining seated. Then followed twenty-five individual testimonies, covering all manner of diseases and afflictions healed and spiritual benefits received. The Christian Science Church is indeed built upon the Rock. Through all the storms that come it stands and rejoices in the living God, His ever-present, healing Christ, and the inspired Messenger who has brought to light the scientific understanding of divine Truth. Through the prism of Christian Science we see the fair colors of God's bow of promise spanning our country from the New England hills to the golden shore of the Pacific; then completing the circle, uniting all nations in the unity of Spirit,—one Mind.

You have, through your writings and teachings, awakened us to a more spiritual view of life and living, thus giving us much freedom from the ills of the flesh, much courage to grapple with the problem of man's redemption. We are not disturbed over the question of your personality and its history, nor do we feel we need to go to Concord to learn what you are, for you have risen sufficiently above mortal personality to present to our view man's individuality and character in God's own image, and its possible present practicability. This has changed our standpoint and reconstructed our living. It is meet that we should acknowledge our debt of gratitude to you and assure you of our loyalty and tender love.

First Church of Christ, Scientist, San Francisco, Cal.
THOMAS H. LORD, *Clerk.*

New Britain, Conn., Feb. 22, 1907.

Beloved Teacher:—The message which you sent me by brother August concerning my recent letter to you, I deeply appreciate, and I return to you this word of heartfelt thanks. Since you saw fit to do so, I am especially thankful to have you share with the world my feeble expression of gratitude. My prayer, dear Leader, is that my life and works, in emulation of what I know to be yours, may evince sufficient gratitude to you to compensate for the lack expressed by the unjust criticism sent out against you and your great Cause, by the worldly wise and the culpably blind of this hour.

All who read, study, and compare with former editions your newly-revised book, Science and Health, must see the spirit of the Christ in your patiently continued life-work. In every change the student of your book will now see more clearly the divine Light,—the spiritual meaning as it is revealed to your pure vision; and this spiritually clarifying work you were doing in your closet, for the world,—not for yourself,—while the world was stoning you! The sick, and those who feel themselves to be sinners, will now more than ever find healing in your book; and they will gain from every change and added word a clearer spiritual sense of the Christ-spirit which you exemplify,—the spirit expressed in Jesus' words from the cross, "Father, forgive them; for they know not what they do."

I thank you for the unfolding blessing coming to me from our newly-revised text-book. Many a new sentence, or even a new word, that I have found, is worth more than the price of the book. God bless you,

Lovingly and gratefully your student,
JOSEPH G. MANN.

Saginaw, Mich., Feb. 1, 1907.

Mrs. Mary Baker G. Eddy.

Our Dearly Loved Leader:—We, the members of First Church of Christ, Scientist, of Saginaw, Mich., send to you our heartfelt greeting and sincere gratitude for the many blessings that have come to us through the study and practice of Christian Science. We have a small but constantly growing church and Sunday School, and we maintain pleasant Reading Rooms, from which have been sold in the last two years over one hundred copies of your marvelous book, "Science and Health with Key to the Scriptures," also much of the other literature written or authorized by you. The help which comes to us through the periodicals and lectures, and the study of our text-book, freeing us from the bondage of material beliefs and increasing our spiritual understanding of Truth, enables us to comprehend in some degree the deep, far-sighted love and wisdom which have inspired your great work,—the establishment of the kingdom of God among men. We desire that we may be ever ready to follow and obey our wise Leader, for all the events of the past, both recent and remote, have shown us that "his everlasting arms" are indeed around you.

With love and allegiance from the Saginaw branch of your Church,

MARY M. MITTS,
KATE A. M. HILL,
Committee.

Portsmouth, N. H., Jan. 21, 1907.

Dearly Beloved Leader:—I am but one of the multitude who have stood on the brink of the grave, with every so-called material support fast crumbling away. Then the "little book" came to me, with healing in its wings, and I found within its sacred pages Life not death, Truth not error, Love not hate; and the heavy garment of fear, alone, fell into the grave, while I arose into "newness of life," and with an earnest prayer to become as a little child in purity, in love, and in an abiding trust in the omnipotence, omnipresence, and omniscience of our Father-Mother God. My heart overflows with love and gratitude as I realize how completely you are rising above the illusions of so-called mortal sense, and how divinely you have turned your thought, and thus the thoughts of your true followers, away from personality to Principle. At this hour my thought turns often to these words in "Miscellaneous Writings" (p. 276): "In the dark hours, wise Christian Scientists stand firmer than ever in their allegiance to God. Wisdom is wedded to their love, and their hearts are not troubled. Falsehood is on the wings of the winds, but Truth will soar above it. Truth is speaking louder, clearer, and more imperatively than ever. Error is walking to and fro in the earth, trying to be heard above Truth, but its voice dies out in the distance."

Truly the prophecies of the Bible and of your writings are being fulfilled. The earth is helping the woman, and the "signs of the times" are that your great and glorious life-work, beloved Leader, will be "perfect and entire, wanting nothing."

With deep and abiding love and gratitude,
GRACE E. ALLEN.

Cleveland, O., March 2, 1907.

Mrs. Mary Baker G. Eddy, Concord, N. H.

Beloved Leader:—If I ever prayed with heartfelt fervor to divine Love, to touch with love-energy the heart of every Christian Scientist, rousing us to loftier purpose, to unity of thought, to consecrated zeal for God and humanity,—I prayed to-day, after reading in the morning paper this fresh attack—the most cruel of all—upon you, my beloved Leader, and upon your assistants, laboring loyally with you. May we learn to love and bless your enemies, as you have loved and blessed them. Only as Christian Scientists rise to a truer consciousness of spiritual law, and unite as one for the annulment of material belief, can its disappearance be accomplished or even expected. With our faces continually towards the light, and our hearts true to the one Mind which is Truth, no darkness can stay, but we shall behold and enjoy the illumination of God's day, wherein justice and righteousness reign.

With reverent love,
HARRIET L. SLINEY.

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AMONG THE CHURCHES.

ATLANTA, GA.

During my absence of three weeks in Texas, somewhat brilliant and sensational articles appeared in our papers, regarding a new church, in which I was given undue credit. Our Cause is growing so rapidly over the whole world that it is quite natural our trustees should have a splendid hope in connection with such a prospect, and far be it from me to limit this hope and promise. Has not all the sin and suffering of humanity arisen from the one error of limiting "the Holy One of Israel"? Our church is a democratic body, and it remains for the church as a body to project and carry out, through its committees, any need of the church. All of my love and sympathy are with any progressive and enlarging movement, but it must be in the divine order. The methods of Christian Science are modest, quiet, steady, scientific. "Not by might, nor by power, but by my spirit, saith the Lord of hosts."

Mrs. Eddy has written an immortal book, that will be studied, utilized, and demonstrated so long as there is a sick body to be healed, a sorrowing heart to be comforted, or a diseased mind "to be ministered unto." Lord Dunmore's manly, strong, magnificent tribute to Mrs. Eddy and her writings, in the March number of the *Cosmopolitan*, shows clearly the power and the mission of our text-book.

"Science and Health with Key to the Scriptures," by its spiritual interpretation of the inspired Word, explains to us how to follow Jesus in his demonstration over all materiality,—how to follow him in all the ascending scale of being, until we awake or rise to conscious unity with God, infinite good, our divine Principle. Mrs. Eddy says, "The scientific unity which exists between God and man must be wrought out in life-practice, and God's will must be universally done" (Science and Health, p. 202). We rejoice in the light that flows through her spiritual consciousness, illumining earth and dispelling the shadows of mortality.

MRS. SUE HARPER MIMS in the *Atlanta Georgian*.

MANCHESTER, ENGLAND.

Seven years ago Christian Science was practically unknown in the North of England, while to-day flourishing churches and societies are established in Manchester, Liverpool, Hull, Leeds, Sheffield, Bradford, Rochdale, Blackpool, Southport, and in many other towns. If a book were offered to you promising salvation from suffering in this present state of existence, you might read it with hope and an open mind, and yet with many doubts, but if at the same time you had the proof of its power established for you, through the restoration to health, or release from habitual sin, of yourself or some one dear to you, you would find it hard to stop at the reading of the book; you would feel an inherent desire to study its teachings. Thus it was that Christian Science found its ready converts in Manchester. In January, 1901, Lady Victoria Murray and her co-worker, Miss Coutts Fowlie, came with the Bible and this book, Science and Health by Mrs. Eddy, offering it to those willing to read it, and at the same time establishing its Christlike truth by performing the works of Christ and his omnipresent healing power. Many marvels were performed, as week by week other sufferers would tell their story of escape from bondage; thus spreading the truth of Christian Science, which says to every suffering heart, Christ is ready to save you to-day, and the kingdom of heaven is at hand. Christian Scientists are thus proving that there is no need to wait till we have passed through death to obtain the salvation that comes through the atonement of Christ—no far-off heaven to be gained only in the future, but all at hand, a present possibility, a living reality.

Lady Victoria Murray conducted services for nine months after she arrived in Manchester in a wareroom, situated in the busiest part of the city, where it was easy for the business men and women to drop in. At the end of the year there were many earnest adherents; those who had come out of curiosity had continued to come with ever-deepening feelings of reverence and gratitude for the new mind and body that the teachings of Christian Science inevitably bring. The desire was expressed that there should be a public Reading Room opened, where they might study the literature of this new-old religion, and so for the next eighteen months Lady Victoria Murray and Miss Coutts Fowlie opened their house for services and a Reading Room for the use of the public. Very soon there was not room enough to seat those desiring to attend, and therefore, in 1903, a site comprising 2,503 square yards in Victoria Park was purchased, and on May 30 of that year the corner-stone was laid of the first Christian Science church in Manchester. In 1904 the present part of the church edifice was opened for services, and in the following year a free Reading Room for the use of the public was built. In 1906 the Christian Scientists found themselves obliged to take another step; namely, the enlargement of their church to the fullest capacity of the site, which will more than double the present seating accommodation.

There is no debt on the church, the land having been paid for, as well as the present part of the building, comprising church, Reading Room, and school rooms. Lady Victoria Murray has been a most ardent and active worker in this field. She has been, and is still, Chairman of the Building Committee and Treasurer of the Building Fund. The Christian Scientists in Manchester realize that it is entirely due to the healing of the sick, the reformation of the sinner through her labors, as well as through the labors of her co-workers, who work together for the amelioration of sin and suffering, that the money has been so gratefully and generously donated. For four years Lady Victoria Murray personally conducted all the services, but after the completion of the building and the organization of the church, she retired from this post at her own desire. The present Reader, Mr. B. Tatham Woodhead, is a member of a well-known Quaker family, and was a very active worker in his former society. All the stained glass windows in this church illustrate the miracles of Jesus and his disciples. Christian Science teaches that the works of Jesus are as important to the Christian as his words.—*The Onlooker*, London, England.

[The appended editorial note appeared in the same issue of *The Onlooker*.—EDITOR.]

Lady Victoria Murray is a daughter of the Earl and Countess of Dunmore, and joined the Christian Scientists at the same time as her parents, as a member of the church in Bryanston Street. From London she went to Manchester, and has since remained there, actively engaged in fostering the spread of the work she has at heart, some account of which appears in this week's number of *The Onlooker*.

PERCEPTION.

MARION COOK.

WHEN birds are gone from bush and bough,
God's music is not fled;
Nor when embosomed in the snow,
Are tiny green things dead.
Thro' veils of finite sense we peer,
Nor view the perfect whole,
Till we hear unguessed melodies,
And love revealeth Soul!

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TESTIMONIES OF HEALING.

[The following testimony comes to us in the form of an affidavit made by the step-father of the patient, and verified by the oaths of five other persons whom we are told are among the best known citizens of Houston. The fact that other testimonies are not verified in this way does not detract from their value.—EDITOR.]

State of Texas, County of Harris.

Charles Winkler, being duly sworn, states on oath that on or about the year 1902, his step-son, Charles Winkler, aged eight years, was totally blind, and was pronounced so by physicians of Houston, Tex., who had treated him unsuccessfully, and who stated that his case was such as entitled him to admission to the Blind Asylum in Austin, Tex.

His mother was advised to take him to a Christian Science practitioner, Mrs. Lulu H. Bond of Houston, Tex., which she did, stating that they had no money to pay for Christian Science treatment. The case was accepted, the boy given daily treatment, and perfectly healed, and to-day is able to see better than ever before.

CHARLES WINKLER.

Sworn and subscribed to before me, this 9th day of March, 1907. M. G. FAKES,
Notary Public, Harris County, Tex.

We, the undersigned, have read the above statement, and solemnly swear to its truthfulness, having seen the boy when he was blind and since his recovery.

R. G. ASHE. CHAS. A. FLAGLER.
JOS. PEREIRA. MRS. G. C. RUBY.
MRS. EMMA J. BUJAC.

Sworn and subscribed to before me this 9th day of March, 1907. M. G. FAKES,
Notary Public, Harris County, Tex.

About nineteen years ago I was operated on at St. Luke's hospital, Richmond, Va., said operation resulting in a condition which led to several incurable diseases, so pronounced by eminent physicians, and making me a semi-invalid for fourteen years. During that time of great suffering relief through *materia medica* was only temporary. On the 16th of November, 1901, I arose from my bed and locked my door, that I might not be disturbed while reading "Science and Health with Key to the Scriptures" by Mrs. Eddy. I began reading about eight o'clock in the morning, and became so absorbed in this spiritual thought that it was noon when I was recalled to myself, but not the old self.—I was well and happy. I may add here that I had never been in a Christian Science church, never met a practitioner, nor spent a penny for literature. It is true I had read Science and Health once before, but had seemingly received no benefit. I thank God we have a Science given us by our Leader that is doing such marvelous healing.

IANTHE YELVERTON SAULS, Norfolk, Va.

I am not a Christian Scientist but I wish to corroborate the above testimony. My wife was in the hospital in the July preceding her healing, but was given no permanent relief, for in October she succumbed to a general breakdown, all the old troubles reappearing, seemingly as bad if not worse than before. I am delighted to say that no symptoms of her diseases have ever returned.

J. S. D. SAULS, Norfolk, Va.

About thirty years ago, when but a child, I had a very severe attack of rheumatic trouble, was in bed for a year, then was hauled around in a little wagon, and finally walked on crutches for about two years. This left me with what the physicians called a disease of the bone, which troubled me more or less all the time, although I was taking medicine almost constantly and had at least five operations at the hands of physicians during a period of twenty years, some of them very severe. The last physician who had my case was one of the best in the city, and did everything in his power for me. My wife, being very anxious about me, had asked another doctor to find out what my physician thought of the case. The report was that he had given me all the remedies of which he knew for the disease, and the next thing would be the knife again, but with little hope of an operation proving successful. As soon as my wife learned this, she went in her trouble to her mother, who at that time was learning of Christian Science, but knowing of my great faith in *materia medica* she had said but little to me on the subject. Her mother said she would have a talk with a Christian Scientist about me, and consulted with a practitioner that afternoon, asking her if she would take my case without my knowledge. The lady replied, "He must seek this truth for himself. Ask him to call and talk with me." She gave her some Christian Science tracts for me to read, and these my mother-in-law gave to my wife and told her what the practitioner had said. My wife hardly knew how to broach the subject to me, fearing that I would ridicule Christian Science, but that evening she asked if I would read some tracts on the subject of Christian Science, and finally asked me to go and see a practitioner. I promised that I would, and to please my wife I kept my word.

I appeared at the office of the practitioner, discouraged and dejected, little dreaming of what was really in store for me. At first I was very much afraid some friend would see me while talking with the practitioner, but the truth voiced soon removed my prejudice, changed fear into hope, and gave me my first glimpse of the truth which "healeth all thy diseases." "Science and Health with Key to the Scriptures" by Mrs. Eddy was placed in my hand, and I was asked to read it carefully, prayerfully, and without prejudice. After two weeks' treatment, without the dreaded operation, without any material medicine, a running sore on my side was healed up entirely. I received in all about four weeks' treatment, part present and part absent; and went ahead with my work, not losing a single day. We had a great deal of antagonism to meet, as we were living in the same house with a nurse and a doctor; also from my own people. My mother told my wife that if anything happened to me, she would never forgive her; but I am glad to say that nothing happened but good, and we know that nothing else can happen, for we trust in God, who is our Life, the source of our health, and our strength all the way. Many obstacles have crossed our path, but Christian Science shows us how to overcome every one of them. At first we kept our Science and Health and other Christian Science literature out of sight, as we did not want any one to know we were studying it, but that did not last long, for soon we were glad to tell what Christian Science had done and was still doing for us, and will ever continue to do if we practise it aright. This is our first testimony for publication. It will be nine years ago next October since I took up Christian Science and was healed, and I have had no return of the old trouble.

When I began treatment I was a constant user of tobacco, both chewing and smoking,—had used it ever since I was ten years old. I had tried on several occasions to give it up, but failed in each attempt and started in harder than ever. The practitioner referred me to Science and Health (p. 404), and told me that one could not use tobacco and read "Science and Health with Key to the Scriptures," at the same time, without losing all desire for tobacco. I made up my mind this should be my own demonstration through the reading of the book. How well I remember

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trying to read and smoke at the same time, but it was not long before I would forget all about the pipe in reading that precious book, and it was not a great while before all sense of pleasure in using tobacco left me entirely. One evening, about six years ago, I listened to a lecture on Christian Science. The lecture was just grand, and how I did enjoy it, but from that day to this I have never had the least desire for the weed, and this demonstration seemed to me almost greater than my former healing.

Words fail me when I try to express my gratitude to God, and to our dear Leader, Mrs. Eddy, for this blessed truth. I can say that I owe everything—my health, happiness, all—to Christian Science. I could fill page after page, telling of the many proofs we have had of the efficacy of this healing truth which is with us to-day. I feel so grateful that my wife and eight-year-old boy are with me in this truth, and we are each striving to have that Mind in us "which was also in Christ Jesus."

HARVEY L. DENNY, Des Moines, Ia.

It is with deep thankfulness, and also with the thought of helping some one who may be striving for health and happiness, that I write these lines. Nearly fifteen years ago I was healed in Christian Science of a very painful disease of the stomach and liver, accompanied by terrible headache. I had been treated for years with material remedies, under the care of some of the best doctors, but the complaint was gaining all these years, until I became interested in Christian Science through the healing of my sister of a serious stomach trouble which the doctors had failed to relieve. She came to visit me, and brought with her "Science and Health with Key to the Scriptures" by Mrs. Eddy, to give to me. I had read it but a few days when it came to me very plainly that it is the book spoken of in St. John's Revelation. I had always been a student of the Bible, and I could see at once how this book illumined its teachings, making it more blessed to me. Sayings that had seemed to me obscure, now became clear, and I wondered that I had not been able to see them before, especially the teachings of our Saviour. Science and Health is indeed a "Key to the Scriptures" to all who study the Bible with our textbook. I hold the two books together in my affections. I was healed in two treatments; all pain being destroyed. My baby, then about six weeks old, was healed of a bowel trouble. She is now nearly fifteen, and has never taken any medicine since she was healed in Christian Science. We have had many demonstrations, which prove the power of God, through Christian Science, to heal and to help. While I am thankful for the physical healing, it is indeed the smallest part, for the mental awakening and the spiritual uplifting are much more. I am thankful to God, and my love and gratitude go out to our revered Leader for this understanding of the healing power of Truth and Love, made known to us by her.

MRS. ADA UPDEGRAFF, Cheyenne Wells, Col.

In reading the testimonies in the *Sentinel* and *Journal* I am reminded of my own experience in coming to Christian Science. In 1903 I noticed that my hearing was affected, and later on it became so bad that I could not hear ordinary conversation. I went to one of the leading eye and ear specialists, who told me that I could not very well regain the hearing I had lost, but could protect what was left. This was not satisfactory to me, and in the mean time my case got worse, so that I could hardly hear anything at times. I had learned of Christian Science through my sister, who had received some benefit through studying it. I concluded to try it and took treatment; but owing to the fact that I was not willing to do as the practitioner directed me, I could not see at the end of three months that I was improved. I discontinued the treatments and went back to *materia medica*, until I was fully convinced that I could not be helped by man-made remedies. In 1905 I sent for the text-book, Science and Health, and this was the best investment I ever made in my life. I read it carefully, and I found that it was exactly what I was looking for. I studied it for about three months, then went to a Christian Scientist; and this time I was fully convinced that I would be healed. I began treatment in September, 1905, and was almost entirely healed in one week, although I continued treatment for several months. After I was well my friends would ask, "Do you hear all right again?" My reply was that I had found the truth, and the truth had made me free; that I had also found the pearl of great price, and that it was rising daily in value with me.

My mother was also healed by this truth. She had been an invalid since 1884. We had paid out hundreds of dollars for medical treatment, but she got well in a short time by Christian Science treatment. My brother-in-law was saved from the grave. He had seven different doctors and preparation had already been made for his death, but at this point Christian Science healed him. To-day he is in good health, his healing having occurred in the spring of 1905. If any one has reason to be grateful for the truth, I have, for what I received can never be repaid in money. My case was entirely hopeless from the material standpoint. I am thankful for the truth that Mrs. Eddy has revealed to the world, the understanding of what life really is. If any one wants further explanation about my case I will gladly give it. I not only believe, but I know that deafness can be destroyed by Truth,—that truth which heals the sick and reclaims the sinner as well now as in Jesus' time, and by the same method, by understanding that God's power is all.—JOHN T. NEU, Bellevue, Ia.

Christian Science has done so much for me during the three and a half years in which I have tried to follow its teachings, that I wish to express my gratitude to God, and to Mrs. Eddy for this wonderful truth. When Christian Science came to me I was laboring under a heavy burden,—one which only those can know who have had a member of the family stricken with a fatal illness, and who have very little means to employ help. For more than two years my mother, who was in a condition that rendered her perfectly helpless, had required my constant care. Through the study of Science and Health the load of care was lifted. My concept of God was changed, courage took the place of depression, and with this new thought came a knowledge that He is a very present help in time of trouble. As our Leader says, "With the understanding of Scripture-meanings, had come physical rejuvenation. The uplifting of spirit was the upbuilding of the body" (Miscellaneous Writings, p. 169.) Through the application of this truth I was able to care for my mother two years longer, and do all the housework that was necessary. I had several minor difficulties to overcome, such as sore throat, toothache, etc., and they were all met by the power of Truth. I wish to relate the chief demonstration I had. While taking a walk one evening, I fell on an icy sidewalk, seemingly injuring my spine quite severely. It seemed as though I could not walk or even rise again, but I knew that Truth and Love are all-powerful, and with this knowledge I was enabled to go on and do all that was required of me night and day, without letting any one

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know I had met with this accident. After a short time the trouble left me and never returned.

I came to realize that a knowledge of Christian Science was the best thing I had, and through this understanding I was able to keep well and strong. I have great reason to be grateful, and to love Mrs. Eddy for her life of faithfulness to God, whereby she was enabled to be a channel for this glorious truth. It is hard to estimate the blessing Christian Science was to my mother, both physically and spiritually. She was kept free from pain, and finally passed peacefully away. Through the days of grief that followed, the study of the Bible with Science and Health brought the comfort and peace that I so much needed. In writing of the physical benefits I would not forget the spiritual uplifting, for I know that only through the spiritual understanding of God have I been able to receive these physical helps. Having been a member of an orthodox church for several years, and a teacher in the Sunday School, I believed that the spiritual sense should be brought into use in our Christian life, and not buried, but I did not know how to make the needed application of the Scriptures. I believed that a Christian should have the Mind that was in Christ Jesus and be Christlike, and in studying Science and Health I found the light which I was seeking. The Bible became a new book; I rejoiced to know the allness of God and the nothingness of evil, and I desired to follow this light unto the perfect day. The *Sentinel* and *Journal* bring food and drink to those who are hungering and thirsting after righteousness.

FLORENCE A. HATCH, Syracuse, N. Y.

Through gratitude to God, and to our Leader, Mrs. Eddy, I gladly testify to the healing power of Truth as taught in Christian Science. About the 3rd of January, 1904, while working in a saw-mill, I slipped and my hand was terribly injured by a spiked roller. As soon as it was done the power of Truth was realized, and the sense of pain quickly stopped. Every one who works for this company is compelled to be insured, and as soon as my hand was injured the doctor was sent for. Meanwhile I went home, and when the doctor arrived his services were refused, but he said I could not draw any insurance unless I had medical attention. The doctor asked to see my hand; in fact, he was compelled to do so in order to make out the insurance report. He examined the hand, and said it was in a bad condition, and that I had better have something done for it. The doctor made the statement to a friend of mine, that if I had my hand taken off I could save my arm, but that otherwise I would lose my arm and perhaps my life. Christian Science treatment was, however, secured and relied upon, and all the torn flesh came off, the loose bones came out, and the severed fingers grew to the hand again. I did not suffer any pain whatever, nor lose any sleep on account of this severe injury, and by the first of April my hand was healed. I am very thankful for the truth revealed in Christian Science.—J. A. BRINKLEY, Laurel, Miss.

In looking back over my experience, say for the past twelve years, I note with a thankful heart the good that has come to me through my acceptance of Christian Science. I name twelve years, although it is just six years since the new life began for me; but by comparing this with an even period preceding, the evidences of growth are the more notable. These are a few of the errors that have been corrected or wholly destroyed in my consciousness in the time named: irritability, indifference to the interests of those around me, faultfinding and worry, delicate physique and many chronic physical ailments, all of which conspired to plunge me deeper and deeper into the quicksands of fear and discouragement. To-day I rejoice in a growing sense of patience, love for my fellows, an unforced cheerfulness of disposition, better morals, and perfect health. And what can I say to express the gratitude I feel for the spiritual awakening that has wrought this transformation, in that where I was once blind (non-church-going and ignorant of God and the Scriptures), I now begin with an absorbing interest to perceive the light, and to take an ever-growing interest in the Church of Christ, Scientist, of which I have the privilege of being a member. Perhaps I can best express this acknowledgment of benefits received in the language of David: "Bless the Lord, O my soul: and all that is within me, bless his holy name!" "Who forgiveth all thine iniquities; who healeth all thy diseases." My gratitude also extends most reverently to Mrs. Eddy, who has brought God's healing message, Christian Science, to me and my house.

ARTHUR L. HITCHCOCK, Washington, D. C.

I have long thought of expressing my gratitude for all the good that Christian Science has brought to me. I very seldom have a chance to be with Scientists, but the *Sentinel* is like a weekly visit from many of them. When I read the articles, so full of spiritual good, I often long to talk about them to some one. Our dear Leader's inspired article, "Personal Contagion," has helped me to see that I should not long for person but Principle. Science and Health by Mrs. Eddy, has made the Bible plain to me, and helped me to realize some of its promises. Its teachings have enabled me to destroy many seeming troubles for myself, and I long to so live that others may be blessed by my understanding of Christian Science.

MRS. BERTHA LILIAN HURLBURT, Black River Falls, Wis.

In February, 1905, Christian Science was brought to my attention by my sister-in-law, who lives in Brooklyn, N. Y. She was not aware that I was seriously ill at this time, but hearing that I was soon to undergo an operation she wrote, requesting me to do nothing further in the matter until I heard from her again. In the mean time she had sent to the Christian Science Reading Room, asking that a practitioner be sent to my house at once. When he arrived he found me in a very critical condition. I had lung trouble, besides all the old ailments: I had been unable to sleep night or day for several weeks, and consequently suffered very much. The doctor had told my nurse that my heart was very weak and had left a stimulant for me. I was not able to eat solid food at all, and I weighed only eighty-seven pounds. The practitioner treated me Thursday afternoon and again Friday morning. The doctor told the nurse that I was a very sick woman, and if she saw the slightest change in me to send for him at once. Soon after the doctor had left the practitioner came, and while he was giving me treatment I went to sleep and slept for some time. When I awoke it was to a new sense of life; I was rational, the disease gone, and I was free. I awoke with a smile and said, "I must have been asleep." The practitioner asked me if I did not want something to eat, and the nurse gave me some food, which I ate and was still hungry. That evening my husband on his return from business brought me a large basket of fruit, of which I ate freely.

On Saturday morning the doctor called again, only to find a happy, smiling face instead of the feverish one he had left the day before. He took my pulse and temperature and found them normal, stood at the foot of my bed and looked at me for quite a few moments, and then said. "This is beyond me: I guess my services are not required any longer." On Sunday I walked the length of our flat and back again; on Monday I dressed myself and baby, and when the doctor called to attend the nurse, who had burned her hand, he shook hands with me and congratulated

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me on my wonderful recovery. One week from that day I went to my practitioner's home, where I was received like an old friend. To me this meant a great pleasure indeed, for his wife and he both looked the picture of health and seemed so happy. The trip both ways was about twelve miles and it was a very cold day, but I felt much stronger both mentally and physically on my return home. The treatment was continued for about six weeks, off and on. All the old trouble for which I was to have the operation was healed, and my eyes, to which I had not given a thought, were also healed. Fourteen years before I had had two serious operations performed on them, and had worn glasses ever since, but last summer I was at the office of one of our best eye specialists, with a friend, and he examined my eyes and pronounced them normal. To-day I am a well and happy mother, doing my own work and caring for my three little ones. Words cannot express my gratitude to God, and to Mrs. Eddy. I feel like one that had been called back from the grave.

MRS. EDITH M. GREENE, Buffalo, N. Y.

At the age of five years our little son was taken with severe stomach trouble, accompanied with fever and headache. In about two weeks he had another attack, and we called in the nearest physician. The attacks gradually increased in violence, until at the end of four years we were nearly distracted at his condition. Christian Science was brought to our notice at the end of the second year, by a dear sister whose case of healing was very beautiful, but I spurned her advice, and said that if I were to put my boy in a Scientist's hands, and anything should happen to him, I could never forgive myself. I did not then realize that it was in God's hands I should be placing him. Five of the best doctors had treated the case, and all were agreed that the symptoms were very alarming. When all hope had gone, and when we thought he must leave us, my sister came again with the Christ-message, and we were then ready for it. We placed his case in the Scientist's hands, but with little or no faith that this would help him. I am thankful to add that the child was healed, to the doctor's amazement, and without one drop of medicine. It is now four years since then, and he still continues to be a very healthy child. A few months ago we met the doctor who had his case last; he smiled, laid his hand on my boy's head, and said, "And you have had nothing but the Scientist's treatment?" and when I said "No;" he remarked, "I am glad for you; he surely looks healthy enough now." Surely "if God be for us, who can be against us?"

This wonderful truth has gained such power in our consciousness that its light is our light, and it is leading us "into all truth." We have had many proofs of Truth's power over all error, showing us that God is Love, and now I am eager to point the way to others. Our lives have been greatly benefited; the way is much brighter; and Christian Science has indeed made our home a very different one. I wish to return thanks to God for this great blessing, also to Mrs. Eddy. Here words fail me, and I can only say God bless her.—MRS. JENNIE DU BOIS, Calamus, Ia.

This testimony is given as a slight proof of gratitude for benefits received through Christian Science. I was an invalid for five years, and scarcely knew a moment free from pain. Doctors tried one remedy after another, but the relief was only temporary. I had several diseases, including an abnormal growth, rheumatic trouble, and deafness. Christian Science was presented to me, and I attended a Wednesday evening meeting. While there such a sense of peace came to me that I decided that I wanted to know more of Christian Science. I continued going to the meetings and borrowed a copy of Science and Health by Mrs. Eddy, which I read like one starved for the truth (as I then was). My first thought on awakening every morning was to read more about God's world, and to find my place in it, where I could praise Him for giving us this truth through our dear Leader, Mrs. Eddy. I soon gave up the doctor and medicine and took Christian Science treatment. The healing was slow, but the joy that came with it was something I had never before known. I was perfectly healed, and now after six years I can say the Scripture has been fulfilled for me, as I can "walk and not be weary" and am in better health than ever before. I owe everything to Christian Science, and my gratitude is too deep for words.—MRS. IDA C. WHITE, Jersey City, N. J.

It is with a deep sense of gratitude that I acknowledge my healing through Christian Science. I received treatment in August, 1898, and I have never taken any material remedies since. I was healed of many ailments, among them lung and heart trouble. The doctor said that the lung trouble was very serious, and I had a continual pain in my side. The doctor told me that I would have to use morphine all the time, as I could not stand the pain without it. Although I have had a great sorrow, my Bible gives me strong assurance of God's presence in all times of need. I was under medical treatment constantly for over twenty years, and I can now say that Christian Science has completely healed me, and this is only a small part of the work it has done for me. The greatest of all is the spiritual uplifting—the knowing that God is no respecter of persons, and that "Divine Love always has met and always will meet every human need" (Science and Health, p. 494). I am indeed grateful for Christian Science.

MRS. BELLE C. REED, Canon City, Col.

I was afflicted from 1887, until healed by Christian Science in 1903, with what was pronounced to be stomach and bowel trouble in its worst form. A prominent physician pronounced the disease incurable. I was attended by nine physicians at different times, and was constantly taking medicines, but without benefit from them. The stomach trouble was healed at once by Christian Science treatment, and though the other was slower to respond it finally yielded and completely disappeared. I am now in perfect health.—MRS. MATTIE ZIMMER, Erie, Pa.

Two years ago I had very severe trouble with a tooth, which yielded to treatment in *materia medica* only after six weeks of suffering. This summer (1906) the same trouble again appeared, accompanied with severe pain and swelling. I called in a Christian Science practitioner, and after two treatments the pain subsided and the abscess broke. Thus was accomplished in twenty-four hours what had before taken six weeks of pain, although I had two doctors. Most gratefully do I testify to God's healing love.—MRS. AMY T. BAILEY, New York, N. Y.

For fifteen years I suffered from stomach trouble, and from the supposed effects of sunstroke, these troubles becoming chronic and causing constant suffering. I was treated by thirteen doctors during this period, but was not cured. Seventeen years ago my mother first heard of Christian Science, and she begged me to try it. To please her I did so, and in less than one year I was perfectly free from both of these troubles. I have not used any medicine in the past seventeen years, and I am now in good health.

WILL WALLACE, Marshalltown, Ia.

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FROM OUR EXCHANGES.

[Rev. Edward Everett Hale in *The Christian Register*.]

Say what you choose and think what you choose of the verbal inspiration, of plenary inspiration, of universal inspiration; separate the history of one book from another as carefully as you please, the certainty professed by all men is that in the Old Testament we have an unending variety of the religious thoughts or hopes or guesses, really of thousands of people. In the New Testament we have even more, we have the book on which the practical ethics and social conditions of the twentieth century have been forming themselves, or pretending to form themselves, as nineteen centuries have gone by. While the minister is reading the Bible, he is, or he may be, bringing the hundreds of people before him into the closest possible relations with hundreds of men whose statements about God and man have gone far in creating the daily life in which we all live.

[*The Universalist Leader*.]

Our age still longs for God and searches after Him. "As the hart panteth after the water brooks," so panteth our souls after the most High. Hither and thither we wander, almost aimlessly searching for the fountain in the desert. Few people of our times find the waters, which to drink is to satisfy forever our thirst for God. Just now there is wisdom in remembering the advice of Paul, "Covet earnestly the best gifts: and yet show I unto you a more excellent way." And that is the way of love. Another day we will try and find out this other way, which, though the world too often misses it, is yet so broad that even the simple-minded may find it if they will.

[*The Congregationalist*.]

Theology translated into experience becomes religion. One need not be a theologian, but only a believer in Christ through experience, in order to apprehend the meaning of the Christian religion. It is not described by all persons in the same language, because experiences differ. But the testimony of experience may be given and received among Christians without bitterness or accusations, because it is the testimony of what grateful human love has learned of the forgiving love of the holy God manifested in Christ Jesus our Lord.

[*The Standard*.]

When the minister of the gospel seeks first and all the time to present Jesus Christ in such a way as will turn men unto him, he can safely accept for himself all the admiration and love that his people are disposed to give. When he fills the whole horizon, when the thoughts of the hearers never get beyond the man who is standing before them, his eloquence, his learning, his grace, his wit, no large work for the kingdom of God is possible.

[*The* (London) *Christian World*.]

The church which gives its pulpit the liberty to utter its full mind will be the church to survive the storms that are coming. For this freedom is, as we have said, an indispensable condition of high efficiency, and it is only by efficiency that the church will win. The notion, which has been at the bottom of all the cramping limitations of the pulpit, that doctrine must be shielded from inquiry, is the worst and most hopeless of all infidelities.

[The "Undistinguished Heretic" in *The Independent*.]

Orthodoxy is continually overtaking heresy, and was never closer on the vagrant's heels than to-day. Let advanced men wait a bit and be patient; it is quite probable that in later years they will themselves be fearsome lest the younger men are running ahead too far.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

Vol. IX. No. 31

BOSTON, MARCH 30, 1907

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ITEMS OF INTEREST.

National.

The long-looked-for indictments in the municipal graft cases in San Francisco were returned last week. Seventy-five indictments, charging bribery, were found on evidence presented to the Grand Jury after six months' probing into the municipal affairs of the city. Sixty-five are against one man, a leading politician, and ten against another. A number of big corporations are involved in the bribe giving. It is alleged that the United Railroads Company paid each supervisor (alderman) $40,000, and the two indicted men $400,000; that the Pacific States Telephone Company paid ten supervisors $5,000 each; that the Home Telephone Company paid ten supervisors $3,500 each, seven supervisors $6,000 each, and the two indicted men $150,000 (estimated); that the San Francisco Gas and Electric Company paid the supervisors $750 each.

In an interview respecting the Ohio River floods, the chief of the Forestry Service said: "The great flood which has wrought devastation and ruin in the Upper Ohio Valley is due fundamentally to the cutting away of the forests on the watersheds of the Allegheny and Monongahela Rivers. . . . The area of these watersheds is given by the United States Geological Survey as about nineteen thousand square miles. Not more than half this area would necessarily have to be in forest. Great floods are becoming common occurrences upon the eastern rivers which have their sources in the high mountains. Such floods, with increasing intensity, must be expected from year to year until the important watersheds are protected."

The contentions of the attorneys for the Standard Oil Company, that the Government, which is now prosecuting the company at Chicago on indictments charging it with accepting rebates, had not proven the existence of the route by which it claimed the alleged shipments in violation of law had been made, were swept away by Judge Landis in the United States District Court, who held that the Government had proved the existence of such a route. This decision opens the way for the introduction by the Government of evidence to the effect that freight had been handled for the oil company in the illegal manner charged in the indictments, and this phase of the trial has been entered upon.

President Roosevelt has issued an executive order directing that Japanese or Korean laborers, skilled and unskilled, who have received passports to go to Mexico, Canada, or Hawaii, and to come therefrom, be refused permission to enter the continental territory of the United States. This is the outcome, except so far as the question may be taken up in treaty negotiations with Japan, of the issue growing out of the differences with that country over the action of the San Francisco authorities in prohibiting Japanese school children attending the schools set aside for the whites.

The National Arbitration and Peace Congress meets in New York, April 14 to 17. Among the subjects to be considered, according to the provisional program are: International views of the peace movement; women's relations to the peace movement; wage-earners in relation to the peace movement; legislative and judicial aspects of the peace movement. There will also be a "Young People's Meeting" and a "University Meeting."

Passenger traffic managers of all Western lines met in Chicago recently to discuss plans to reduce the speed of passenger trains. Their conclusions will be presented to the officers of the operating departments. It is probable that some of the accommodation trains which have been operated at a loss will be discontinued. The operating officials contend that the move is not so much an economic measure as one of safety.

The lower branch of the Maine Legislature, by a vote of 65 to 72, defeated the bill for the removal of the seat of the State Government to Portland and a referendum vote on the subject. The bill had been passed in the Senate.

The United States Congressional party who have been inspecting the work done on the Panama Canal, declare themselves highly satisfied with the progress made in the construction work.

On Saturday, March 23, Secretary Taft started on a trip to the Canal Zone, Cuba, and Porto Rico. Later he will visit the Philippines, and possibly Samoa and Alaska.

Extraordinary expenses to the United States up to date, caused by the sending of an army of pacification to Cuba, aggregate about $2,500,000.

A committee is investigating alleged extravagance in the expenditure of $1,000,000 for furnishing the new Pennsylvania capitol.

Foreign.

Lord Kurzon of Kedleston, ex-viceroy of India, has been elected Chancellor of Oxford University by eleven hundred and eleven votes, against four hundred and thirty cast for Lord Rosebery. Hitherto in the history of the University chancellors had always been chosen without a contest. The polling was held in the Sheldonian Theatre, from two until four o'clock in the afternoon, during which appeared eminent voters from all parts of the country,—peers, members of the House of Commons, archbishops and bishops, in addition to other men who have attained prominence in all professions,—the contest exciting the keenest interest.

A representative of the Prussian Ministry of Education, addressing the Appropriations Committee of the Prussian Diet recently, announced that the Ministry intended to see if any arrangement could be made with the school authorities in the United States for an exchange of language teachers, some Germans being assigned to teach German in American schools and Americans detailed by the school boards to teach English in German schools. Such an exchange, the speaker added, had been found to work admirably in France, but the plan had not proved so successful in the case of Great Britain.

The lower house of the Russian Parliament acquitted itself creditably in its first encounter with the Administration, and adhered to the decision reached in caucus to proceed with as little delay as possible to the program of constructive legislation. Premier Stolypin's second speech was a plain warning to the political heads that no playing with fire would be permitted, and that the Douma must confine itself strictly to its legitimate functions if it does not wish to be dissolved.

Prince Kanin last week opened the Tokio Industrial Exposition in the presence of a brilliant assembly composed of military officers, members of the diplomatic corps, and a throng of invited guests representing officialdom and the various commercial interests. The exhibition was designed as the celebration of peace, with a special view to stimulating local industrial enterprises which had suffered on account of the late war.

Emperor William has given his consent for Dr Muck, director of the Royal Orchestra, who is now conducting the Boston Symphony Orchestra to stay another year in the United States. The Emperor only consented to this further stay abroad when he was informed that the orchestra was maintained, not for profit, but for the benefit of musical culture.

The first Parliament of the Transvaal Colony, under the newly granted constitution, met in Pretoria, March 21, in the hall in which the late President Kruger presided for so many years over the sittings of the Upper Volksraad of the South African Republic.

Ambassador Leishman of the United States has had an audience with the Sultan concerning the recognition of the American schools and missions in the Turkish Empire. The question appears to be approaching a satisfactory solution.

Industrial and Commercial.

An automobile highway between New York and Boston has been proposed. The highway is to run from a point near the boundary line of Brookline and Newton as nearly in a straight line as possible to Mount Vernon, N. Y. The entire distance is one hundred and seventy miles and it is estimated that the cost will be more than $70,000 a mile. It is proposed to construct two thirty-five-foot roadways, one for south and the other for north bound traffic, with a thirty-foot space between and a ten-foot space outside between the outer edge of the roadways and the fence. The road will be built of macadam. The promoters estimate the tolls from five hundred cars a day passing over the highway will make it a paying proposition.

The shipments of Egyptian cotton to Great Britain from Sept. 1 to Dec. 27, 1906, amounted to 215,074 bales, or an increase of 45,814 bales on the shipments for the corresponding period in 1905. The shipments to the continent, India, and Japan amounted to 143,238 bales, or an increase of 20,584, and to the United States, 39,370 bales, or an increase of 7,808. The total to all parts shows an increase of about 74,000 bales.

Seventy thousand passengers are fed every month on the dining cars of the Pennsylvania Railroad alone. The monthly receipts amount to $65,000, and the amount of money spent on supplies to about $35,000. In the dining car crews there are four hundred and thirty men.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

MAKING EVIL UNREAL.

WILLIS F. GROSS.

THAT humanity is progressing spiritually and gaining a higher standard of moral attainment and efficiency, few will deny. More subtle and hitherto unknown manifestations of evil are constantly appearing, but there is also a more spiritual discernment of good wherewith to master the evil propensities. Even though spiritual progress may seem to be retarded by the efforts of evil, it is not defeated and hope does not give place to despair. Humanity's faith in good, and the abiding conviction that good will finally triumph over evil, was never stronger than it is to-day. There are few who can discern aright the signs of the times and comprehend the invisible agencies at work for the salvation of the world, but the signs are portrayed and the spiritual, energizing forces of the unseen are uplifting and elevating the race.

Wherever there is a sincere desire to be better, or an earnest longing to help another, there is felt the influence of that something which is not of the "earth, earthy." A man may not have the true concept of good, and he may entertain a false sense of evil, but it is evident that whenever he has followed the leading of good he has departed from evil. In proportion as good has come into his life, evil has ceased to be a part of it. All the progress he has made is the result of separating himself from evil and identifying himself with good. That he has not progressed more rapidly is due either to his unwillingness to part with evil or his sense of inability to do so. If it be true that his progress has been hampered in this way, then that teaching which increases his desire for good and enables him to overcome the evil from which he longs to be free, bestows a blessing upon him, the value of which can hardly be estimated. That Christian Science is doing this two-fold work is proven by the testimony of thousands who have experienced its refining and elevating influence. Christian Science has presented to these persons such a concept of good and of evil as has enabled them to succeed in a much greater degree in attaining the one and overcoming the other.

One of the things most difficult to understand by those unfamiliar with Christian Science, and especially by those who have not in some degree proved its teachings by demonstration, is the attitude of Christian Science toward evil. If Christian Science is to enable a man to accomplish that which he has hitherto been unable to perform, it must of necessity present a somewhat different view of things. A new method of doing anything must in some way differ from the method previously employed. If it does not, it is identical with the old and can therefore be no more successful.

The average man needs only to consider his own experience in contending with evil, his successes and his failures, to be convinced that for him at least a new viewpoint is needed. His present concept of good and his attitude toward evil are not what they should be if he is to attain the freedom he desires. His attitude toward evil is in accord with his belief in evil. If he has believed in the reality and power of evil,—and such is probably the case,—his efforts to overcome evil have been hampered by his belief. It may be that in the beginning his desire to depart from evil was occasioned by nothing more than the fear that the indulgence of evil would result in suffering. He believed there was pleasure and satisfaction in wrongdoing, but the fear of punishment was for the time being sufficient to restrain him. His moral progress was of necessity slow, but it was better for him to refrain from evil for no other reason than the fear of consequences, than to give himself up to the indulgence of that which would lower his moral standard. The law with its "thou shalt not," and the fear of punishment, have served and are still serving their purpose, but they have not sufficed for humanity's need. If they had been sufficient, then the preaching of the gospel would be unnecessary.

While the preaching of the world is usually far in advance of its practice, are there not good men and women whose practice, in some respects at least, is in advance of their preaching? Many of these persons will contend as strongly for the reality and power of evil as they do for the reality and power of good, but they will not permit evil to be as real and powerful in their lives as good is. It has been said most truly that what a man does determines what he believes; not what he says he believes, or thinks he believes, but what he does declares his real conviction.

Primarily the belief that there is pleasure in evil is the sole reason for its indulgence, and this belief—not the evil itself, but the belief in evil—constitutes the only power the evil seems to have over any one. Where can you find any one in bondage to a particular form of sin, who never believed that this sin could be the source of pleasure, satisfaction, or benefit to him? Where is there one who never believed that there was pleasure in the use of intoxicating liquors and yet became a drunkard? Thus is it with every form of evil,—only those who believe in the pleasures of sin become its victims.

The question then arises, Is there pleasure in evil or is there not? Ask one man this question regarding a specific sin and he will say there is satisfaction in that sin; another will declare there is not. The chances are that the former is in bondage to the evil, while the latter is not. Which one, think you, has the concept of sin which is more nearly correct; the one who believes there is pleasure in some sin and gives himself up to its indulgence, or the one who sees clearly the utter falsity of the claim of satisfaction in it and acts accordingly? The latter, you say. Now ask this person if he believes that sin is a reality; he will probably tell you that he does. Ask him if he believes there is pleasure in sin, and he will declare there is not. But if there is no pleasure in sin, how real is sin? Does not the belief of pleasure in sin lead to the belief in its reality? How much of a place has a specific sin in the life of the one who thoroughly believes there could be for him no pleasure or satisfaction in the indulgence of that sin? What would become of sin if all mankind were to lose their belief of pleasure or advantage in sin?

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If a man by reason of his moral and spiritual growth is able to see the falsity, unreality, of the belief of pleasure in one form of sin, will not a more spiritual consciousness reveal to him the unreality of other evils? If his spiritual growth continue, will he not some day reach the point where he can see the unreality of all claims to pleasure or gain in sinful indulgence? Is it not evident that the man who is in bondage to sin has not gained the correct view of sin; in other words, does not see sin as it is?

The declaration that God is infinite good, that He is all, necessarily includes the correlated statement that the opposite of good, termed evil, has no existence in fact. Its seeming is an illusion, and when it is seen as it is, it disappears; but so long as one chooses or is content to believe in its reality, it appears to be real, and to mortal sense its influence and power are in proportion to its seeming. The denial of the reality of evil does not leave one free to indulge the belief that it is real. On the other hand the indulgence of evil is proof positive that one has not accepted the scientific denial of the reality of evil, even though he may declare to the contrary. We repeat that what a man does, and not what he says, determines what he believes.

Right talking and right doing insures the greatest degree of success, but it is no difficult matter to decide which of the two is more important. One of the Master's parables is to the effect that a man having two sons said to each of them, "Son, go work today in my vineyard." One replied, "I will not: but afterward he repented, and went." The other said, "I go, sir: and went not." Neither expressed the loving obedience that could be reasonably expected, but the first was commended for what he did while the latter was severely condemned for what he said and did not. The one might be regarded as representing those good men and women who may in word declare for the reality of evil but whose lives testify to the reality of good and the unreality of evil. The other would be a type of those self-deceived mortals who profess to believe in the unreality of evil, and yet, regardless of their profession, give themselves up to its indulgence. The Scriptures plainly teach that the doers of the Word are saved, while those who are hearers only are rewarded according to their deserving. Paul declared that God will render to every man according to his deeds. Of the Gentiles he said, "For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves."

The Science of Christianity is needed; both the letter and the spirit are necessary. Any one will be more successful in his efforts to overcome evil if he sees that evil's claim to intelligence, power, and reality is false, than he will if he begins his work by acknowledging its validity. Has not the good man been endeavoring to do just what Christian Science demands; *i.e.*, make good real and evil unreal in thought, word, and deed? Why, then, should the teaching which ascribes all intelligence, power, and reality to God, good, be regarded with suspicion when it demands and makes possible the doing of good and the overcoming of evil? If a tree is to be known by its fruits, let a man ask himself, What would probably be the result if I should accept the teaching of Christian Science regarding good and evil? If he cannot satisfy himself as to what effect it would have on his life, then let him put that teaching to the test and "prove all things," holding fast only that which is good. That which is true will stand the test of honest, sincere, and faithful application. It invites such a test on the part of all men. The Master said of his teachings, "My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." In like manner it is possible for any honest, fair-minded man to prove for himself whether Christian Science is of human or of Divine origin.

THE TRUTH FOR THE CHILDREN.

MARTHA J. VOGELL.

MRS. EDDY'S beautiful and helpful advice to the Field, under the heading "Christmas for the Children" (*Sentinel*, Jan. 6, 1906), vividly recalls an experience which occurred in our home about eight years ago. Our little son was then four years old, and was attending a kindergarten in the neighborhood. As the children in the kindergarten were busy with the preparation for Christmas, much was said and thought about Santa Claus. One or two of the older boys endeavored to enlighten the younger children respecting this myth: but the majority of them would not admit for a second that there was not a real old man Santa Claus, for had not their parents and grandparents and other relatives and friends assured them of the existence of this wonderful and much-loved person? The teachers did not enter into the argument, for they would hardly dare deny what so many of the parents chose to have the children believe to be true.

When our little lad came home that noon, he seated himself in the depths of a large armchair, and looking me squarely in the eyes asked, "Mamma, will you tell me the really truth about something?" I promised to do my best, and he asked, "Well, is there a really old man Santa Claus, who comes down the chimney with a bag on his back, every Christmas eve?" For a second I hesitated, having been brought up as a child to believe in Santa Claus, and laboring under the delusion that there was so much pleasure for the family, as well as for the boy, in having him believe a falsehood about this subject; but remembering my promise to "do my best" in response to his request for the "really truth," I answered, "No, there is not a really old man Santa Claus with a bag on his back, but there is a love in the hearts of people that moves them to spend time and work and money to make others happy on the day we call Jesus' birthday; so you, and papa, and mamma, and all who are working to make somebody happy on Christmas day are part of the great love that some people call Santa Claus."

The child listened attentively, made no response for a few seconds, then with questioning eyes and eager, hopeful voice—showing that it was a question of grave importance to him—he asked, "But there is a really truly God, isn't there?" I was startled for a second, then silently thanked God that I had not been led to deceive the child. We had a happy little talk about God as the Bible teaches, and then the little lad ran off to his play with blocks and toys, merry as could be.

We have never found that this knowledge about Santa Claus made him enjoy his Christmas any the less. Each year he delighted in the Christmas tree, and took his part joyfully in the preparations for the day. We had, however, some trouble trying to keep him from telling his friends what he had learned; and several mothers came to me and declared it was a shame to spoil all the fun of Christmas by telling such a little child the truth about Santa Claus. When I explained to my child that some parents preferred to have their children believe in Santa Claus, and that we have no right to interfere with the opinions of others, he promised not to intrude his knowledge of the subject upon his little friends; but he remarked, "Why, mamma, when those boys grow big and find out that their mothers don't tell them the truth, they will cry."

Now some may say that is not an ordinary case, that most children would not take it so seriously; but I know of at least two similar cases. One was that of a girl twelve years old, who had placed implicit confidence in her mother's word, and when it became necessary for her mother to speak the truth to her concerning the Santa Claus story, the girl was bitterly disappointed and rebellious. With tears and sobs she declared she would never believe the Bible story about Jesus, if the story about Santa Claus was not true. The other case was that of a grown boy

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who had chosen to believe his parents' story of Santa Claus, regardless of all that his boy friends had said to the contrary, and regardless of their ridicule; but when he learned the truth, he refused to believe anything that his parents had taught him about God and Jesus. In each of these cases the parents were deeply grieved, and thoroughly convinced that they had made a great mistake in abusing the confidence of their children.

Another case presents itself, showing a different form of error which may result from deceiving the little ones. A girl of eleven years of age told me that her mother and older sisters thought they had great fun in deceiving her about Santa Claus, but all the time she was taking great pleasure in deceiving them. She said she asked them silly questions, all the time feigning innocence; and their answers were a source of great amusement to her. Thus was sown in that child's character a foundation for deceit; and by the very people of whom she had a right to expect help in gaining truthfulness and purity of thought.

These observations were made before I became interested in Christian Science, and while I was a Sunday School teacher in an orthodox church. A superintendent, under whom I once served as a teacher, tried to incorporate the Santa Claus story with the Christmas story, and some of the children demurred audibly. He told them he was sorry that they did not believe in Santa Claus, for his own children knew it was all true; and his children, a girl of eleven, and a boy of nine years, sat before him in their classes, nodding hearty assent to their father's words. A few other teachers besides myself felt that it was a grave mistake to drag this myth into the Sunday School, and so confuse the children's sense of truth with error. I am sure that all this deception of the little ones by parents and teachers is wrong; and it seems to me that in this connection it would be well for us to ponder Jesus' words in Matthew, 18 : 6.

As Christian Scientists—parents and teachers of children—we surely have reason to be grateful for the wisdom with which Mrs. Eddy is leading us; and a study of her words, in the article mentioned above, will indeed be profitable to all of us: "A deceit or falsehood is never wise. Too much cannot be done towards guarding and guiding well the germinating and inclining thought of childhood."

LOVE.

JESSIE KYNOCH.

A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.—JESUS.

As we study the life and teachings of Christ Jesus, thought is awakened to the need of more love. His ministry on earth was full of compassion, tenderness, and pity for sin-laden humanity. St. John, the beloved disciple, caught a sense of the wondrous power of love that flowed through the Master's teachings, and he never ceased his endeavor to awaken others to this consciousness. In his first Epistle we read, "He that loveth not knoweth not God; for God is love." Thus Love's power is the key-note of all spiritual progress, and he who would follow in the footsteps of the lowly Nazarene must let Love dominate all his life-work. It is only by striving to do this that we can learn to know God aright. We must throw open the door of our consciousness, that the Christ-love may flow in. It may be there are many weeds in our heart's garden, that only its radiant light can reveal; and we would have only immortal flowers growing there.

As the light of divine Love dawns upon us, we earnestly desire that more of the Christ-spirit may be manifested through us day by day, enabling us to follow more closely in the footsteps of him whose whole work on earth was doing good. Our Leader says, "Desire is prayer" (Science and Health, p. 7), and in trusting God with our desires we know, as a new understanding dawns upon our consciousness, that the false desires of the human heart give place to that which is true. Gratitude for this uplifting can only be expressed in self-abnegation and by a constant endeavor to reflect the Christ-love at all times,—alike in church and home, in business and in pleasure.

Constant vigilance on our part is needed to guard the door of thought against the intruding errors of mortal sense, of which one of the most insidious, perhaps, is that of unconsciously relying on personality instead of on divine Principle. Let us then turn away from the sense of personality and fix our gaze steadfastly on the perfect ideal. Through the inspiration of Love we gain the constant assurance that infinite wisdom is guiding every footstep, and though on our pathway we encounter many obstacles, we must press on, fearing nothing, for the star of divine Truth is ever before us and the light of divine Love is ever shedding its radiance on our way.

Many of us, weary of earth and tired of its battles, have turned to Christian Science, and found in Christ, Truth, that joy, peace, and rest which the world can neither give nor take away. Surely the sweetest song that can ascend to the great Father is loving gratitude expressed in a life of Christliness. Every effort so to live makes for the advancement, in some measure, of God's kingdom on earth, the kingdom of Love. "My little children, let us not love in word, neither in tongue; but in deed and in truth."

[Written for the *Sentinel*.]

"THE CARNAL MIND."

BEN. HAWORTH-BOOTH.

FAREWELL forever, evil counselor,
Henceforth be separate thy ways and mine.
My heart—thy foolish yoke-fellow of yore,
To sow the sands and drink the poison wine
Of earth's disquietude—hath prayed at wisdom's shrine.

And how doth wisdom cry, and lift her voice
Amid the warring tones of worldly things?
She bids the sons of earth awake, rejoice,
And cast away thy cords and binding-strings.
Their sickness and their sighs and vain imaginings.

Farewell forever! May the memories
Of thee and thine, and my benighted past,
Be all forgotten as the dream that dies
When morning lamps upon the clouds are cast.
Dark enemy, farewell; be this farewell the last.

Whence camest thou we need not pause to think,
Begone, depart upon the shuddering blast!
False flatterer, we part upon the brink
Of falsehood's ocean, whither Christ did cast
Thee and the herded swine, while mortals gazed aghast.

Seek then the swine; or seek the lowering sea,
Of strife the symbol and dark brooding fears:
These thine abode. And may the thought of thee
Be crucified, with earthly joys and tears,
Earth's loves and lies, her hopes and hates, her praise and sneers.

And now that he hath gone, my heart, assume
White robes, a semblance of the seamless dress;
New hopes, like rosy wreaths of sweet perfume,
With thankful thoughts in place of thanklessness.
And peaceful, pure desires that Love delights to bless.

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SELECTED ARTICLES.

[Editorial in the *New York Journal.*]

Some time ago we mentioned the interesting fact that Christian Science enabled a nervous woman to sit in the dentist's chair and smile in spite of pain. A celebrated dentist, who is not a Christian Scientist, said: "The most nervous girl that I ever saw, unable to stand pain of any kind, and whom I finally refused to treat, came back to me one day smiling. She asked me to give her another trial. I did so. She didn't move, she sat perfectly quiet while the work was being done. When it was over I said to her: 'I know what's the matter with you; you have been talking with the Christian Scientists.' She told me that she had. I don't believe in Christian Science, but I know that it can get a nervous girl in a frame of mind that enables her to endure the horrors of the dentist's chair with a smile."

That was one surprising feature of Christian Science. Now comes another, the fact that a man can actually go in a cheerful frame of mind to the electric chair with Christian Science behind him. A young man, George Granger, was put to death in Sing Sing Prison yesterday. This youth, guilty of murder, had sobbed and wept, and wrung his hands during his trial, presenting a pitiable spectacle of terror and lack of self-control. After his trial and condemnation, he was converted to the new ideas of Christian Science, and yesterday the formerly nervous boy stepped into the electric chair, was strapped down, and died as calmly as the young Christian Science woman had stepped into the dentist's chair.

A great many religions have been started in this world. The vast majority have died out. It is interesting and instructive for those interested in great movements of the past to study this Christian Science movement, this birth of a new religion, and to speculate as to the forces within it and its probable lease of life. Remarkable tributes to the Christian Science idea, and to Mrs. Eddy, the originator of the faith, come from remarkable people and remarkable places. The girl in the dentist's chair smilingly tells that she has become a Christian Scientist and doesn't mind pain. The young man in the electric chair helps to fasten the straps around him, and announces that he considers death no longer important, because he has been taught to see how little it all amounts to. At the same time, from the gloomy depths of the solemn British peerage, there comes a testimonial as to the power of Christian Science.

In the *Cosmopolitan* magazine for this month there is an article on Christian Science written by the Earl of Dunmore. In his article the "belted" earl pays an extraordinary tribute to the Christian Science faith and personally to Mrs. Eddy. This man declares positively that his wife was dying in Kashmir in 1892. Doctors told her that her death was certain. Then she began reading Mrs. Eddy's book—that is what nearly all the converts to Christian Science say of themselves—and "by dint of that study she learned that there was no necessity for her to die," and she did not die.

This British Christian Scientist is certainly an enthusiast. His daughter devotes her life to Christian Science. The Earl of Dunmore declares that he was cured by Christian Science of a serious ailment declared by surgeons to be incurable. It had all disappeared when the life insurance people examined him later on.

For the present, it is enough to say that the article by the Earl of Dunmore in the March *Cosmopolitan* proves that an American woman, Mrs. Eddy, has been able to evolve a religious health idea that has gone practically all over the world, and has made of her an extraordinary power.

[Editorial in the *Torrington* (Conn.) *Register.*]

There are many present indications of a popular revulsion against the attacks made by sensational newspapers and magazines upon the Christian Science Church. This is a favorable fact. It is but fair that the Christian Science Church should be accorded the same respect which is given to all other religious denominations in this country. The religious atmosphere of America is not yet filled. There is always room for another sect. . . . It is a surprising fact that the Christian Scientists have borne the bitterest kind of criticism without showing signs of losing their dignity. Whenever a reply has been issued to an attack, that reply has been made in carefully considered terms of argument. Denunciation of its assailants has not been a feature of the Christian Science Church's method. . . . Attacks upon a religious sect have been met usually with such a display of rancorous spirit by the assaulted sect that the dignity of self-control has been lost; but the Christian Scientists have fought for their religion with a calmness that is commendable. . . .

It is only in accord with the spirit of our Constitution that we should treat the Christian Scientists with the same toleration which we accord to all other sects with whose teachings we may not agree even in the slightest extent or to which we may be theoretically opposed. If there are millions of people in this country—and there are that many—who find great pleasure in accepting the theories of Mrs. Eddy, we ought to let them follow their way in peace. If we were to fight every religious sect with which we are not in sympathy this country would soon become a most unhealthful place of residence. It is only by the policy of absolute toleration that the atmosphere of America can be kept clear of baneful religious controversies. There is nothing more dangerous to national peace than a disposition to stir up religious rancor, and there is just such a disposition evident in this Christian Science agitation.

[Editorial in the *Carthage* (Mo.) *Democrat.*]

A bill numbered 123, which has passed the Missouri Senate and is now pending in the House, is one which is attracting attention all over the State. The bill is drawn and is being pushed by members of the medical fraternity and purports to be an act to regulate the practice of medicine and surgery. In fact the bill not only prohibits the practice of medicine and surgery without a license which the State Board of Health is authorized to issue only to graduates of medical schools who stand a rigid medical examination, but to prohibit the treating of the sick and afflicted by any one without such a license unless such treatment is gratuitous. In other words, the bill is obviously drawn for the purpose of preventing any but licensed practitioners of the medical schools from charging fees, and is generally considered to strike directly at Christian Science healers.

It is the province of the State to provide that none but competent persons schooled in all the knowledge the present-day medical colleges can give, should administer drugs or use the knife on the sick and afflicted. Poisonous drugs and knives in the hands of the ignorant and unskilful are dangerous. The State should protect its citizens from incompetence in the use of drugs and knives, but the State should also be careful to avoid any attempt to compel its citizens to accept any particular mode of treatment for illness or affliction, or to compel any citizen to accept the services of those only who use drugs and knives in the treatment of the sick and afflicted. Medicine, like all the sciences, is continually changing. The old school fought the inroads of the new school, yet the new school of homeopathy has established itself firmly by proven success, while osteopathy, the last candidate for admission, has worked many reformations, but it has its ardent believers and its record of many remarkable cures. The State cannot afford to discriminate by empowering any group of physi-

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cians or any school of medicine which presumes to be superior, and discourage and cut off the practice of others which may be as good but newer.

There is a growing sentiment, which must be recognized, against the use of drugs. The Christian Scientists have obtained excellent results through their so-called drugless healing, and have been the pioneers in medical therapeutics and the mental modes of healing the sick. But other church denominations believe now and have believed in spiritual methods of healing the sick. The State should at least respect the convictions of these citizens who believe they have found something better than drugs. The right of a citizen to choose his own method of being healed should not be invaded or ignored. The practitioner who desires to heal without the use of knife or drugs could of course take the training and examination and receive the permission to practise and receive fees under this act; but why should one who does not believe in drugs be forced to take this superfluous training, if he can heal those who apply to him for treatment, in order to receive legally the fee for services which might prove as valuable to the patient as those of the old-school practitioner. Compulsion of the conscience of persons of religious faith, or the convictions of any man with regard to what treatment that man must secure and pay for, is tyranny. The State should protect the public from dangerous instruments or poisonous drugs in the hands of incompetent persons, encourage wise sanitary regulations for preservation of public health, and leave the matter of choosing and paying for whatever medical attention or healing that is desired by the citizen to the citizen himself.

[Editorial in the *St. Joseph* (Mo.) *Gazette*.]

There is pending in the lower house of the State Legislature, the Senate having already passed the measure, a bill designed ostensibly to regulate the practice of medicine and surgery, but in which there is a hidden purpose quietly waiting against the time when the bill shall become a law. The bill was drawn and is being pushed by members of the medical fraternity, who assert that it is for the protection of the public from charlatans and quacks, who under the guise of physicians are constantly preying upon the gullible public. It provides that no one shall practise medicine or surgery in Missouri who has not first secured a license from the State Board of Health, which board is forbidden to grant such a license except to graduates of recognized medical schools. At least no one without such a license as is thus required, may practise either medicine or surgery for fees, while gratuitous treatment of the sick or afflicted is prohibited entirely.

The hidden purpose above referred to has been discovered by the Christian Scientists, who, should the bill become a law, will be prohibited from practising their particular methods of treating the afflicted, without first having been graduated from some medical school recognized by the State Board of Health, and securing a license to practise. There are also other persons, holding similar views in regard to the treatment of the sick or afflicted, who would find themselves in the same fix as our Christian Science friends, the right to use the surgeon's knife, to administer drugs of any character, or to treat the sick in any way, and charge for their services, being limited to graduates of certain schools alone,—a thing that is so preposterous as to be unreasonable in the extreme. There has always been more or less feeling between medical practitioners of the different schools, each holding to the peculiar method of treatment in which he happens to have been educated, and insisting that all others are wrong and should be refused the right to practise. It is to such narrowness and bigotry as this that such measures as the proposed bill must be attributed.

It is proper and right for the State to provide that none but competent persons shall administer drugs or practise the science of surgery. The surgeon's knife as well as most drugs are very dangerous things in the hands of one who does not thoroughly understand their use, and the public should be protected from this sort of quackery by the State. There are, however, a growing number of people in this country who do not believe in the use of drugs at all and who never submit themselves or their friends to the hands of a surgeon. Marvelous results have been secured in the healing of the sick through mental processes, some of our most eminent physicians themselves using drugs as sparingly as possible. Many people have religious views which prevent them from employing physicians of certain schools, a faith they have a perfect right to follow, so long as they do not enforce it upon others. In view of these facts it is not right for the State to compel this class of people to employ physicians from certain recognized medical schools or do without such treatment as they admittedly stand in need of. Limit by the law the right of incompetent persons to prescribe drugs or practise surgery, but in doing so it is not necessary or right to trample upon the rights of those who desire to do neither.

[Editorial in the *Puyallup* (Wash.) *Tribune*.]

Physicians seem to be of all persons most jealous of their rights. This is well enough until they attempt to hedge themselves about with special privileges supposed to be conferred by diplomas given from certain schools. Now, in point of fact, as one contemporary correctly puts it, no one man knows, and no set of men know, all that there is in the wide world of science as applied to the alleviation of physical ills. Hence, when a man with rising choler and bitter denunciation seeks to prevent others who do not see things as he sees them in the realm of therapeutics, from practising the science of healing, either by the administration of drugs, by manipulation of the patient's body, by a system of dietetics, or by the process known as mental healing, he assumes an attitude of intolerance and of persecution that is wholly at variance with the enlightened spirit of the age. Patients die under all manner of medical and so-called scientific treatment. Why concern ourselves more earnestly about the child that dies without medicine than about the child who was given bitter and nauseous potions as long as it could swallow? Or why gird at the man or woman as a quack who does not succeed in rubbing pain and disease away, and laud as a skilful practitioner the man or woman who has experimented in vain in *materia medica* for a remedy that would restore the patient to health?

Surgery claims to be an exact science, and the skill of the man who practises it should be judged according to the most rigid standards of surgical knowledge; medicine, on the other hand, is but a series of experiments, some of which apparently succeed, but many of which signally fail to bring relief and restore the patient to health. Of course certain facts have been established by long juggling in the realm of experiment. Cathartics and emetics and lethal drugs usually do what is expected of them; but beyond this, absolute results cannot be promised. This being true, the doctor who calls any system of treating the sick—except his own—"quackery," and the death of a patient who was not treated according to a certain formula "murder," is manifestly more concerned for the infallibility of his profession than for the public weal. And when he appeals with denunciatory language to the law-making body to place Christian Scientists under the ban of the law, he assumes before the world the pose of the dogmatist rather than that of the humanitarian. The editor of this paper is not a Christian Scientist, nor is he a dogmatist as to any other system of mental or physical healing. Many are helped by Christian Science. As much may be affirmed as to the efficacy of several other methods of treatment. More cannot be affirmed; and of

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some not as much. They all have their virtues—some, more; some, less.

[Editorial in the *Aberdeen* (Wash.) *Bulletin*.]

It is peculiar how readily a false impression is picked up and assimilated, and how hard a time truth has to find lodgment in the average mind, especially if it pertains to some new doctrine that is opposed to our early teachings and our opinionated prejudices. We do not belong to the Christian Science Church, and have no further interest in it than we have in every other organization which is striving earnestly for the betterment of society and the amelioration of human suffering, but we do feel that it should have the same consideration that is accorded others. It should have the credit of being sincere, and hostile criticism should be withheld until the critic knows what he is criticising. At the lecture last night, Judge Buskirk outlined in an earnest and logical way the plan of salvation as followed by his Church, and there was nothing in his argument that was at variance with the Scriptures. He maintained that theirs was a religion to live by, so that one might be the happier on earth and the more fully prepared to receive his reward in the world to come. Of course he claimed that Christian Science could cure all manner of ills that flesh is heir to, and though as yet we are not ready to discard the services of a physician for the various contagious diseases, when it comes to a question of contentment of mind we feel that this new doctrine will be of inestimable value. If the belief will bring comfort and peace of mind, as the judge assured us, we are for that religion, and want it applied where it will do the most good. Judge Buskirk says that Christian Science, in presenting its case to the world, has the best evidence, the evidence of the witnesses' own experiences. Because we do not find this relief, and because we do not believe this new doctrine, is no reason why we should deny the relief and the belief to others who can get comfort from it. Christian Science has become an acknowledged fact, and it is making itself felt as a living, breathing religion, and there is no doubt in our mind that it is doing and will continue to do much good in the way of restraining men from evil, lifting up dejected mortals, and bringing comfort and peace to many a weary soul; and that is the object of all true religion.

[Editorial in the *East Oregonian*, Pendleton, Ore.]

From the narrow, orthodox standpoint it [Christian Science] may not be a religious doctrine. From the blindly bigoted standpoint it may not be strictly "scientific," but if it answers a call of the human heart and feeds the mind with a satisfying nourishment, it is worthy of a place among the creeds of the world. When you see a neighbor made well by it, through honest, conscientious, sincere practice of simple laws of health which God has given for the use of man, is not that a sufficient reason for looking upon Christian Science with a degree of charity?

There is good in every creed. Like the trees of the forests, the creeds of the world all have some redeeming features. If this one comes to the aid of the sick, the feeble, the suffering, and relieves them, is not it a part of human worship to believe in it and love it and practise it? If any creed promises to make man's condition better now, to-day, here, let us embrace it, for the earth is filled with God's creatures, all of whom have a right to the best that there is in the mind of God and man for them.

We have just as much religion as we get into our week-day life, and not a whit more.—J. R. MILLER.

THE LECTURES.

NAPA, CAL.

Hon. Clarence A. Buskirk of St. Louis addressed a large audience at the Hayes Theater Sunday afternoon [Feb. 10] on the subject of Christian Science, and his discourse proved to be a most interesting one. Hon. Theo. A. Bell presided, and in introducing Mr. Buskirk said in part,—

It is perfectly proper for me at this time to express my hearty sympathy with the objects of the Christian Science Church. Its aims are such as to challenge our deepest respect and admiration, and we cannot in justice refuse to commend its works. Not being a member of this Church myself, I am unable to speak with that accurate knowledge that the subject demands; but a general acquaintance with its purposes and the basic teachings upon which the Church is reared, impels me to say that it is most worthy of our endorsement and of our active co-operation.

We live in an age of wonderful discovery, and of insight into the spiritual workings of the universe. Much that was once regarded as occult, mysterious, and supernatural, is now found to rest upon laws as certain and unchangeable as the laws that govern the procession of the seasons, the alternation of day and night, the ebb and flow of the tides, or the revolution of the spheres. We are molding into exact sciences the intuitions of the soul. As a Franklin successfully aspired to bring down the lightning from the clouds to serve mankind, so does a Mrs. Eddy convert the flashes of Soul into an eternal source of light and power. The formulation of a newly discovered law and the reduction of it to a working basis, is the greatest service the human mind can perform. It matters little whether you catalogue a law as spiritual or as natural, so long as it serves the practical purpose of improving human conditions. In addition to physical energy and mental strength we undoubtedly possess, each and all of us, the power of an immortal soul, and we cannot learn too soon how we may best use that power to fill our own lives, and others', with contentment and health.

A tree is to be known by its fruits; and Christian Science, by its works, has already won a commanding position in the world of thought and action, and if we decline to be frank and fair we do so to our injury and loss. Let us open our minds to the reception of all truth, that we may learn and profit thereby.—*The Napa Register*.

HAVERHILL, MASS.

Mr. Edward A. Kimball lectured on Christian Science Feb. 14. He was introduced by John M. Harrison, who said in part,—

The world concedes to-day that the best man who ever trod the globe, the wisest man, the man who knew more about the universe, the creator of it, God, His laws which govern it; who lived closer to God and manifested more of His power, is Jesus of Nazareth, the Christ. Yet how was he treated in his time, and how were his teachings received? He was ridiculed, defamed, persecuted, and finally subjected to the greatest indignity of the age, nailed to the cross between two thieves, and the charge was blasphemy. From that day to this, a like fate, in substance, has befallen each of his followers who has been good enough to gain a higher perception of Truth and brave enough to proclaim it to the world. Hence, to those of us who are familiar with her teachings and know their import to humanity, it is no strange thing that the Discoverer and Founder of Christian Science has been so misrepresented and maligned in this her own age. It is but history repeating itself.—*Correspondence*.

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BEAUMONT, TEX.

Mrs. Sue Harper Mims lectured for us Feb. 15, before a fair-sized audience in the Y. M. C. A. Auditorium. She was introduced by Hon. Hal W. Greer, a prominent attorney, who said in part,—

I am not a devotee of Christian Science, but I hasten to add that I wish I were good enough to be one, for those I know are all good people, whatever may be said of their opinions and their faith. To my mind they are certainly doing no harm, and every one of average intelligence knows they have accomplished and are accomplishing a great deal of good. Every progressive thought has been confronted by two great obstacles; one is prejudice and the other is contented conservatism, sheltered under centuries of custom. No one can convince prejudice, because it is the antithesis to reason and logic; conservatism may be convinced, but is always a follower, never a leader in the advancement of the human family. From my reading, however, I am convinced the world has advanced in thought, in enlightenment, in true science, in mechanics, and perhaps in art, more rapidly within the last one hundred years than during the preceding thousand years. New philosophies, new theories, and new schools of thought have made wonderful strides against prejudice within the last few decades; and it is not surprising that we should be told Mind controls matter or the physical essences called the body.

Whatever else may be said of Christian Science, every man and woman of average intelligence knows it has two highly commendable qualities, or rather, characteristics. First, you never hear its members criticise, detract from, or defame any individual, either as a unit, or in the aggregate, nor any sect or denomination or school of thought differing from them. This in itself is a virtue as attractive as it is unusual, and they are often sorely tried under the vituperation and ridicule cast upon them. Second, every moderately well-informed person in this audience can call to memory some marvelous cures they have wrought upon people whom the regular or *de jure* scientists have pronounced incurable. In fact, without medicine, without surgery, without violent rubbing or the usual methods of applied science, they have turned despair into hope and disease into health. Considering these two characteristics, I, for one, fail to appreciate and understand the bitter opposition they encounter.

The lady who will proclaim their tenets to-night comes from a splendid old Georgia family. She is a lady of culture and refinement, and I feel safe in saying you will have an hour's entertainment which you will remember with pleasure. Mrs. Mims is sister-in-law to the late Chief Justice Asa H. Willie of Galveston, a man who was universally respected by all who knew him, and was loved by every lawyer in this State.—*Correspondence.*

MANSFIELD, O.

The Y. M. C. A. Auditorium was well filled Sunday afternoon, Feb. 24, by those anxious to hear Judge William G. Ewing lecture on Christian Science. He was introduced by Robert E. Hutchinson, attorney-at-law and a member of the Ohio Legislature, who said in part,—

In view of the fact that I am not a Christian Scientist, I was somewhat surprised when I was requested to preside on this occasion. However, I accepted the invitation without reluctance; for, while I am not fully advised as to the teachings of Christian Science, I have observed some of the benefits that have accrued to its disciples; and I know, as do all of you, that any one who will conscientiously study and endeavor to practise the lessons taught by the lowly Nazarene cannot go far wrong. These people are Christians, serving the same God and looking to the same Mediator as other Christians. They are not peculiar, more than was Jesus Christ when he proclaimed the gospel of love. They are not heretical, more than was Martin Luther when he posted his ninety-five theses on the door of the Wittenberg cathedral. They are not radical, more than were Calvin and Knox inveighing against the established Church and scattering the seeds of the Reformation. Attracting, as it does, some of the brightest and most pious people in all Christendom, Christian Science cannot longer be denied respectful and intelligent hearing; and I therefore take pleasure in introducing to you this afternoon Judge William G. Ewing of Chicago, who will address you on this subject.—*Correspondence.*

LECTURES AT OTHER PLACES.

New York, N. Y. (Third Church).—Rev. William P. McKenzie, Feb. 3.
Chicago, Ill. (First Church).—Edward A. Kimball, Feb. 7 and 8.
Painesville, O.—Edward A. Kimball, Feb. 10.
Birmingham, Ala.—Rev. William P. McKenzie, Feb. 10.
Tallahassee, Fla.—Rev. William P. McKenzie, Feb. 14.
San Luis Potosi, Mexico.—Miss Mary Brookins, Feb. 14.
Jacksonville, Fla.—Rev. William P. McKenzie, Feb. 15.
Roseburg, Ore.—Hon. Clarence A. Buskirk, Feb. 17.
St. Petersburg, Fla.—Rev. William P. McKenzie, Feb. 17.
Elyria, O.—Edward A. Kimball, Feb. 17.
Tampa, Fla.—Rev. William P. McKenzie, Feb. 18.
Milford, N. H.—Bicknell Young, Feb. 19.
Bremerton, Wash.—Hon. Clarence A. Buskirk, Feb. 19.
Key West, Fla.—Rev. William P. McKenzie, Feb. 21.
Battle Creek, Mich.—Edward A. Kimball, Feb. 21.
Toronto, Canada.—Bicknell Young, Feb. 22.
Tyler, Tex.—Mrs. Sue Harper Mims, Feb. 24.
Elkhart, Ind.—Frank H. Leonard, Feb. 24.
Cocoanut Grove, Fla.—Rev. William P. McKenzie, Feb. 24.
Columbus, Ind.—Bicknell Young, Feb. 24.
Lodi, Cal.—Hon. Clarence A. Buskirk, Feb. 25.
West Palm Beach, Fla.—Rev. William P. McKenzie, Feb. 25.
Daytona, Fla.—Rev. William P. McKenzie, Feb. 26.
Pueblo, Col.—Judge Septimus J. Hanna, Feb. 26.

PICTURE OF THE MOTHER CHURCH.

The picture of The Mother Church which The Christian Science Publishing Society now has for sale is a half-tone reproduction, 12 x 15 inches in size, of a view giving the St. Paul Street frontage and Falmouth Street side.

The picture is mounted on a white mat, 21 x 25 inches, and will be sent to any address in a mailing-tube for fifty cents a copy. A dozen copies will be sent to one address for $4.50. Souvenir postals of the same design as the large picture are for sale at twenty-five cents per dozen.

Address all orders to The Christian Science Publishing Society, 250 Huntington Avenue, Boston, Mass.

ADMISSION TO MEMBERSHIP

The next admission of candidates to membership in The Mother Church will be June 4, 1907. Applications must be in the hands of the Clerk of The Mother Church on or before May 20, 1907. Application blanks may be had by addressing William B. Johnson at the church edifice, Falmouth, Norway, and St. Paul Streets.

IMPORTANT NOTICE TO BRANCH CHURCHES.

Each branch Church of Christ, Scientist, is requested to send, on or before May 1, a report of its total membership (not a list of its members), as on record April 1, 1907, to William B. Johnson, Clerk of The Mother Church, Falmouth, Norway, and St. Paul Streets, Boston, Mass.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book does not consult nor read letters on disease. Writing to Mrs. Eddy *is not* prohibited. Take no notice of startling reports about Mrs. Eddy. Our Committee on Publication will be reliable on this subject. ***Beware of counterfeit letters.***

A GRAVE RESPONSIBILITY.

In an appeal to Governor Campbell of Texas for a veto of Senate Bill No. 26, recently passed by the Legislature of that State, the Christian Scientists say in part:—

The purpose of a medical practice act should be to regulate the practice of medicine. When it attempts to go beyond this by subtle wording, or improper definitions of words, the bounds of propriety are overstepped, and the law becomes tyrannical. The objections set forth in this paper are not against the one-board medical bill or any just medical bill, but against the wording of section 13 of the bill, which reads as follows: "Any person shall be regarded as practising medicine within the meaning of this act who shall publicly profess to be a physician or surgeon, or shall treat or offer to treat any disease or disorder, mental or physical deformity or injury, by any system or method, or to effect cures thereof and charge therefor, directly or indirectly, money or other compensation." It is obvious that this wording is designed to include healing the sick by any method whatsoever, even the method of prayer or purely spiritual ministration. It is to that feature of the bill that this protest is especially offered.

Thousands of the citizens of this State hold the conviction, based on both experience and religious teaching, that healing the sick by spiritual means is the most effective way known to humanity. It is part of their religious belief and practice, and any infringement of their rights in this direction is directly against the provisions of the Constitution. Among no people is the practice of healing the sick as well as reforming the sinner by purely spiritual means, of greater consequence in the exercise of their religious faith than among the great body of religionists known as Christian Scientists. The fundamental teaching of their Church is that the same God who heals the sinner of his erring ways, also can and does restore the harmony of the body. Thousands upon thousands of cases where health has been restored through the agency of prayer after all human means had failed, can be cited in support of these views.

When the Constitution declared that the State should have the right to regulate the "practice of medicine," the word "medicine" was used in its ordinary meaning. The practice of medicine is ordinarily understood to be the administration of medicine or remedies for the cure or alleviation of diseases. (See Anderson's Law Dictionary.) When the Constitution has used a word in its ordinary meaning, the Legislature has not the power to define the word as is done in section 13 of this bill. It is plain that the framers of the Constitution had in mind the meaning of the word as it is ordinarily used, and when permission was given to regulate the practice of medicine, permission was not given to define the word or to use it differently than it is ordinarily used, and as it was understood by the framers of the Constitution. Therefore the act of defining the practice of medicine as it is defined in section 13 of the bill, is unconstitutional, and legislative enactment cannot make that the practice of medicine which is not the practice of medicine. (See Holley *vs.* State, 14 Ct. Cr. App.; *ex parte* Brown.)

The only claim upon which the medical profession can seek to justify its demand for legislation which would in effect give it a monopoly of the ministry to the sick, is that it is a tried, certain, and successful system; not only scientific and exact in its theory, but also uniformly successful in its practice. That the medical practice of to-day is not the medical practice of ten years ago or even one year ago, and that no physician expects that the practice of to-day will be the practice of ten years or even one year hence, would seem to dispose of all claims to a scientific foundation for the present-day system of medicine. That this practice is uniformly successful, or even that it is successful in a large majority of cases, is not claimed by physicians themselves; and in view of the large number of diseases which they class as incurable, it would be useless for them to claim anything of the kind. Not only is the practice of medicine variable in its results on different persons, but still another element of uncertainty is injected into the situation through the variation in quality of the drugs used. *Apropos* of this point, we cite the following statement, taken from an advertisement which appears in one of the leading American medical journals. Parke, Davis & Company is one of the largest, most reputable, and most widely known drug manufacturing concerns in the country, therefore it is fair to assume that the statement quoted is one of fact. Under the heading, "Shall the Doctor Trust to Chance?" they say:—

It is a fact—not so well known to the medical profession as it ought to be—that *there are upon the pharmaceutical market to-day quantities of so-called therapeutic agents whose medicinal value is essentially a matter of conjecture.* Some of these preparations are wholly or partly inert; others are abnormally, dangerously potent—conditions due primarily to variation in the active constituents of crude drugs, and secondarily to the fact that certain manufacturing pharmacists cannot or will not standardize their products.

When a Legislature enacts a law upon the request of the physicians,—for there is no popular demand for such a law,—turning over to them the entire care of the sick, it has taken upon itself a grave responsibility; and if the statement of this old and reputable firm of manufacturing chemists is true, it is difficult to say where this responsibility ends. Even if such a law as Senate Bill No. 26 were constitutional and just, any body of men might well shrink from the responsibility which its passage entails.

ARCHIBALD MCLELLAN.

TRUTH'S TRIUMPH.

In the earthly history of our Lord there is the record of one signal triumph,—his entry into Jerusalem accompanied by his disciples and a great throng of pilgrims who strewed the way with palms, while their loud hosannas roused the whole city and led its people to ask, "Who is this?" Although nearly two thousand years have rolled by since that momentous occasion, it is not forgotten, and the Master's brief triumph is recalled by Christian Scientists as marking an outburst of gratitude for the blessings received through his ministry. As we read this story we instinctively contrast his triumph with that of the Roman emperors,—the thousands of captives following the imperial chariot and the loud acclamations of the populace because thousands more had been slain. In the procession which followed Jesus of Nazareth on that eventful day there were doubtless the blind who through him had received their sight, the lame who could walk, the dumb singing his praises, and perchance Lazarus, whom he had so lately called back from the tomb,—a multitude to whom he had brought freedom from sin, disease, and death by his demonstration of the omnipotence of Truth.

We may well ask what the result would have been if all who had been healed by Christ Jesus, and who strewed his way with palms, had stood by him in the judgment hall where he faced alone the opponents of Truth a few days after his triumph. If all who have remembered Jesus since that day could but have known that the truth for which he stood, and by which he healed the sick and the sinful, has never been absent from the world; that the Christ has been with us "alway," even as he said, would not Christian history have been written in letters of light? But there are unnumbered thousands who know this to-day, and because of their knowing rejoice and give thanks. When the call came to lift again the standard of Truth, our revered Leader heard and obeyed, and those who have been set free from sin and disease know the divine Principle which heals and the spiritual law by which their freedom is gained and maintained. Mrs. Eddy's discovery of the Science of Christianity has placed Christian healing upon a permanent basis, and though the human mind may resist the truth, may even deny its power, as in Jesus' time, the spiritual enlightenment inseparable from Divine Science is fast overcoming prejudice and bigotry and preparing the way for the universal recognition of the healing and saving power of Truth.

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The healing of the sick and the sinful is inseparable from Christ's Christianity. With the great Teacher it was the constant going forth of the Life which animated him. We read in the Gospels that at the close of the triumphal entry into Jerusalem he went into the temple and resumed the healing work which was the proof of his Messiahship, and which led to the worship of God in spirit and in truth.

That Christian Science links us anew to the Master, bringing as it does the proof of Immanuel,—God with us,—thousands bear grateful testimony. One of these was a woman who in an hour of deepest sorrow sought healing through her pastor, only to be told that it was not for us today. A little later she found this blessing through one who for years had called himself an agnostic, but who had found the Christ through Mrs. Eddy's teachings. When he said, with the deepest conviction, "I *know* that Jesus lived and did what the Bible says of him, for in Christian Science I have learned of the Principle of his work and have daily proofs that the truth can do all that he said it would do," a new vista was opened up, and it was not long until the weary seeker for Truth echoed these words and rejoiced in telling their import to all who would listen.

As one after another accepts the message of Christian Science and is healed, we are reminded of that great multitude which John prophetically saw,—those who were clothed with white robes, and with palms in their hands, who ascribed "salvation to our God" and joined in the eternal triumph of Truth. ANNIE M. KNOTT.

THE TRUE SELF-IDENTIFICATION.

Born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.—ST. JOHN.

IN the wondrously beautiful passage which opens the third chapter of the beloved disciple's First Epistle, he refers to true self-identification as a possible, present experience. "Beloved, now are we the sons of God." It is the recognition of individuality as a divine idea, and the teaching of Christian Science lays great emphasis upon the vital need of this self-recognition, because of its practical relation to the solution of the least as well as the largest problems of human life.

Though much given to the apotheosis of personality, until it would "bestride the world like a colossus;" and though still lending a willing ear to the mesmeric assurance "Ye shall be as gods," material sense readily accepts the proposition that man is a sequence, an unfinished product of evolution; that he is beholden to heredity, environment, natural law, fate. This conclusion of world-philosophy has molded general mentality until men have acquired the habit of obsequiously linking themselves to all sorts of undesirable conditions and things. They identify the "me" with the weakness rather than the strength, the evil rather than the good, of their antecedents, as well as with present susceptibility to the sickness and death from which they long to flee, and to the sin which at a given moment they may either love or hate.

That we are unlikely to rise above the level of the things with which we closely associate ourselves in thought and habit, is the universal teaching of human experience, and even more surely do we become at-one with and subject to that with which we identify ourselves in substance and nature. The facts of human life thus bring the metaphysical oneness of cause and effect into demonstration, and make plain the moral hazard of consenting for a single moment that man is a product of aught but infinite good. Christ Jesus always declared that he was from above. He identified himself with the ideal, the highest, even God, and this it was that gave sure promise and prophecy of the glorious triumph of that first great Easter Day. Had he associated himself in any sense with materiality, had he recognized the intrusive and presumptuous authority of the flesh, the asserted laws of human procreation, or the generally accepted propriety and power of heredity and animal impulse, he certainly could not have achieved that consummate overcoming which won for mankind their richest inheritance, the Easter assurance and joy.

To perennially honor and declare our true individuality, regardless of all sense-seeming and seduction, is to lay hold on that divine idea which is mighty to save. It is to have part in the first resurrection, and it is to fulfil our Leader's injunction, when she says, "Rise in the strength of Spirit to resist all that is unlike God. He has made man capable of this, and nothing can vitiate the ability and power divinely bestowed" (Science and Health, p. 393).

This is the practical, immediate, and continuous appeal of Easter's glad song, "The Lord is risen." This is its meaning for us, that the ideal of an exalted, spiritual aspiration may and shall become transmuted into concrete spiritual supremacy; that henceforth we shall know no man after the flesh, but identifying selfhood with that alone which is of God, find our Easter triumphs ever multiplying as we arise with Christ. JOHN B. WILLIS.

LETTERS TO OUR LEADER.

[Telegram.]

Denver, Col., March 17, 1907.

Mrs. Mary Baker G. Eddy, Concord, N. H.

Beloved Leader:—The congregation of First Church of Christ, Scientist, Denver, Col., desires to express its love and its unwavering allegiance to you as its divinely inspired guide. Through the injustice of the present persecution of you and your work, people are awakening to the truth of Christian Science, which you have discovered, and are exclaiming with the Samaritan woman, "I perceive that thou art a prophet."

And "we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure."

Loyally,

FIRST CHURCH OF CHRIST, SCIENTIST, Denver, Col.

Philadelphia, Pa., March 14, 1907.

Beloved Leader:—A long time ago you wrote me in one of your letters that you hoped I might be spared the cup which you had been given to drink. Dearest friend and counselor, I have been spared this cup because of the loving sacrifices you have made, but now I wish that I might, even in the smallest way, share with you this hour. I am anxious to do your slightest bidding, to go anywhere, to do anything that you may ask or require. The love which flows to you from the hearts of the countless thousands you have saved, helps to show the truth of your prediction: "Clad in the panoply of Love, human hatred cannot reach you" (Science and Health, p. 571). Try me and see if I cannot serve you in some way. Mrs. Miller joins me in boundless love. Ever loyally,

ALBERT E. MILLER.

Passaic, N. J., March 5, 1907.

Mrs. Mary Baker G. Eddy,

Pleasant View, Concord, N. H.

Beloved Leader:—We, the members of First Church of Christ, Scientist, of Passaic, N. J., in annual meeting assembled, lovingly tender you our gratitude for your selfless life and your wonderful writings, which have made it possible for us to demonstrate unity of thought at this meeting in the election of Readers and church officers. The Christlike spirit with which you have met the recent persecutions show us that you are fulfilling the Scriptural

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statement, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." The way for us has been literally through fire (purification) and water (over error), leading us at last to discern somewhat of the spiritual idea, and God as infinite Person. Our prayer is that we may be obedient to this high behest, and meekly but mightily demonstrate the power of God to heal sin and sickness through the understanding of Christian Science. We rejoice that some have been healed at our meetings, through the reading of the Bible and "Science and Health with Key to the Scriptures" of which you are the author. We also give thanks for signs of instantaneous healing in our midst, through Christian Science treatment.

Our desire is that we may discern more of Truth's appearing by casting out error and healing the sick.

In constant love and gratitude,

First Church of Christ, Scientist.

MAYME M. HARMS, *Clerk.*

Omaha, Neb., March 10, 1907.

Beloved Leader and Guide:—We love you and are deeply grateful for your revelation of the infinite understanding of God and His universe. We recognize that you, so good and pure, did pray aright, and that the answer to your prayers was Christian Science, the inspiration from Truth and Love which has lifted thousands upon thousands from sickness to health, sin to purity, and darkness to light. We desire to follow you, beloved Leader, in overcoming hatred with love, and we are striving to realize that there is no evil mind to injure the Truth, its Revelator, or those who are being reviled with her in their stand for Christ. It is our prayer that God may bless our inspired Leader and dear Teacher, who has so patiently and bravely guarded and guided our sacred Cause, who has shown by example and precept how to live aright and "to find Christ, the real man and his relation to God" (Science and Health, p. 316).

Tender love from the children, officers, and teachers of the Sunday School of First Church of Christ, Scientist, Omaha, Neb. EVA W. MURTEY, *Superintendent.*

Wilmington, N. C., March 11, 1907.

Mrs. Mary Baker G. Eddy, Concord, N. H.

Dearly Beloved Leader:—First Church of Christ, Scientist, of Wilmington, N. C., sends to you this day, and every day, a message of boundless love and gratitude, together with the assurance of renewed endeavor to aid you in our humble way, in your holy work of breaking the fetters of a sin-bound world. It is written, "And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood" (Revelation, 12 : 15). To-day is this prophecy being fulfilled in our midst, and the dragon is trying to send forth a flood of falsehoods to drown "the woman." But no weapon that is formed against the "Holy One of Israel" shall prosper. Again, it is written: "What if the old dragon should send forth a new flood to drown the Christ-idea? He can neither drown your voice with its roar, nor again sink the world into the deep waters of chaos and old night" (Science and Health, p. 570).

In this sweet promise are all of your loyal followers resting, while pressing "toward the mark for the prize of the high calling of God in Christ Jesus."

Lovingly yours,

BOARD OF TRUSTEES.

First Church of Christ, Scientist, of Wilmington, N. C.

Cambridge, Mass., March 3, 1907.

Dear, Dear Mrs. Eddy:—It has been in my heart for the last four weeks to express to you my great gratitude for the chapter in your "Miscellaneous Writings" entitled "Love Your Enemies." Until this morning I had not found words to give adequate expression to my thankfulness for the living example which your life affords of the truth applied to these twentieth-century problems, to which any one can turn for help and encouragement. This Sunday morning, impelled by my appreciation of your simple and yet profound explanation of a text which had always sounded to me hypocritical when it came from my own lips, I no longer hesitate to tell you that to understand that to "Love thine enemies' is identical with, 'Thou hast no enemies,'" has changed my life of swinging between doubt and calm trust into one continued song of praise and thanksgiving to God for giving us His Son, Jesus the Christ, to manifest to the world that divine "Love is the liberator" (Science and Health, p. 225). And now, as I go about my every-day tasks in the presence of the seething waves of human opinion, I find in your words, "The only justice of which I feel at present capable, is mercy and charity toward every one, . . . taking special care to mind my own business," the "peace, be still" of the Master. How could I feel other than grateful to you, our beloved Leader! Most sincerely,

SUSIE HULL HIBBELER.

Minneapolis, Minn., March 4, 1907.

Mrs. Mary Baker Eddy, Concord, N. H.

Dearly Beloved Leader:—My heart goes out to you today in most tender and grateful love, as the blows of evil intent repeatedly beat about your path. The sense that takes cognizance of these unwarranted and inexcusable attacks cries out in righteous indignation at the culpable blindness and maliciousness of mortal belief, that will not even be just. But, though mortal mind may assume a thousand guises of evil or of good, or of both combined, it can never hide one ray of God's benignant light of Love, which you are reflecting to a sin-beclouded world. When I read your answer to *McClure's*, I felt as if I had never half appreciated you before. Those terse and clear-cut statements of facts shine out as beacon-lights above the clouds of falsehood, and illustrate the all-compelling power of Truth. And then appeared the wonderful revision of our precious text-book, illuminating afresh the Word of Life, Truth, and Love, which you have proclaimed; shedding new light on darkened human paths, and showing how you were spending your time in Godlike service to mankind, even while the missiles of malice were falling thickly about you.

I am not trying to tell you in words, dearly-loved friend and guide, how thankful, how grateful I am. Attempts to do that are always flat failures, but if any loving thought or appreciative word of mine, or any act of helpful service to humanity that I may render, can be of the smallest comfort or assistance to you, may I be ever ready and prompt to so indicate my loyal love and thanks. I have just returned from a long journey to the Republic of Mexico, where I gave two lectures, one in the capital city, and the other in San Luis Potosi, where are located the only duly authorized organizations of our denomination at present existing in Mexico. These lectures were well attended, and in both instances close and respectful attention attested the genuine interest already felt there in the blessed message we have to give. My lecture was printed almost in full by the *Mexican Herald*, nearly a page being devoted to the report. You have a large number of earnest, devoted followers in that sunny land, who honor and rejoice in your leadership and who are faithfully "breaking the bread" to the hungry hearts under their care.

With ever-growing appreciation and tender love,

Your student,

MARY BROOKINS.

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AMONG THE CHURCHES.

PENSACOLA, FLA.

The Christian Scientists of this city have united, and the first service since the amalgamation of the two churches was conducted last night [March 4] in the Armory Hall, and largely attended by those of the faith. Heretofore there have been two churches in the city, First and Second, but recently it was decided to consolidate the churches, and this was done last night. A number of residents of this city are members of the church.

Montgomery (Ala.) *Advertiser.*

WILMINGTON, N. C.

A beautiful model, showing in fine detail the perfect architectural lines of the new Christian Science church which is soon to be erected in this city, has been received and placed in the Christian Science Reading Rooms, where it has been greatly admired by all those who have seen it. It is the plan at the present time to have work begin on the new building some time during the present month. The church will be two stories in height, the rooms on the first floor to be used as Reading Rooms and for other purposes, while the auditorium will be on the second floor. The edifice is to be built of Indiana limestone. The seating capacity of the auditorium will be about five hundred.

Wilmington Messenger.

BATAVIA, N. Y.

First Church of Christ, Scientist, Batavia, has purchased property as a site for a church. The society closed a contract this morning [March 12] whereby it becomes the owner of the Haywood residence property at 217 East Main Street. The house will be fitted up for church purposes, and later, perhaps in two or three years, the society will erect a fine edifice there. All of the partitions on the first floor of the present house will be removed and an auditorium will thus be made with accommodations for about two hundred people. Possession will be given to the church people on May 1. The property has a frontage of eighty-five feet and is two hundred and forty-nine feet deep.

Christian Science services have been held in Batavia about twelve years, but it was not until four years ago that the society was incorporated. Its present membership is about forty, but it is said that the average attendance at its services is nearly seventy.

Batavia Daily News.

DOVER, ENGLAND.

On Wednesday evening [March 6] the recently formed Dover Christian Science Society met at Arthur's Rooms, St. James' Street, for their "first monthly testimony meeting" as to the value and effectiveness of Christian Science. Major Standen, Army Service Corps, conducted the meeting, others present being Captain Wilkinson, late of the Royal Engineers, Major Bainbridge, Messrs. Buchanan, Woollett, P. E. Moring, and a number of ladies. The hall was well filled. These testimony meetings are devoted all over the world to the purpose of listening to and telling of what Christian Science has done, physically, morally, and spiritually. The first Christian Science Church was formed in 1879. There are now about seven hundred Christian Science churches, and over three hundred societies similar to the one which has just been inaugurated in Dover.

Captain Wilkinson said, "I should like to testify to what Christian Science has done for me. It was about three and a half years ago that it first came to me, and at the time I was a very severe sufferer from eczema in its worst form. I don't know if any here have suffered from this complaint. I can hardly imagine anything more terrible. I had practically no hope of ever being free from it. It is, I suppose, one of those diseases which, if not quite incurable, are practically so. The prospect for me was altogether hopeless. I am glad to say, thanks to Christian Science, I am free from this terrible disease. My healing was slow, and I am really glad now that it was so, because it made me strive all the harder. If we are ready for the healing we get it quickly; if we are not, we have to get into that state of mind in which we deserve the healing. As my consciousness became imbued with the truth, I got the healing. Christian Science helped me physically on other occasions. In fact, one finds it a very present help in time of trouble, because it can be applied wherever one is. Morally it would be very hard for me to say what it has done for me. Perhaps I owe more to it in this respect than any other. It has given me a religion in which I have not simply 'belief.' It is a case of understanding and proving. One cannot be said to believe in mathematics. We can give proof to them, and there is an end to it. So it is in Christian Science. It is a demonstrable religion.

"At the time I became a Christian Scientist I was, as many people are, an agnostic. I did not believe in anything. When I came to Christian Science I discovered it was something which could be proved, in which belief was not necessary. The light thrown on the Scriptures is marvelous, and especially on the teachings, life, words, and work of the Master. It is very hard to express the gratitude one feels for such a marvelous teaching. It seems to remove all fear. We know we have nothing to be afraid of, for God is Love. Our future is what we care to make it. If we stick to Principle everything will go right; if we depart from Principle, everything will go wrong. Thus, if we act up to our higher understanding of God, we know we have absolutely nothing to fear."

Mrs. Standen said, "I am very glad to have the privilege of expressing my gratitude for what Christian Science has done for me, and for all in my family. It has brought me happiness. My family have never had anything else but Christian Science treatment. In trouble we have had strength to rely on God alone, and He has never failed us. It is a joy, too, to be able to help others, and I know that in giving them a slight understanding of Christian Science I am doing the best that can be done. I am grateful to God that my eyes have been opened, and that through Christ Jesus we are shown the way to go. I also thank Mrs. Eddy for her life of unselfish devotion, and for bringing the Comforter—Christian Science—so clearly before the world. My deep and earnest hope is that I may know more of Christian Science, and live it more truly every day."

Mr. Buchanan said, "I should like to testify to the many benefits I have received from Christian Science. Some three years ago I had an accident which resulted in concussion and blindness in one eye. By material means I was partially cured of the blindness, but the result was paralysis of the lower half of the body. I went to a practitioner in Christian Science, and he helped me. I am now practically cured. At first it was difficult for me to understand; I was always having attacks in the head. Now I go without any fear of having any. Also my eyes have got much better. I am grateful for what Mrs. Eddy has done for me." Others also testified to the benefits they had received from Christian Science.—*The Dover Express.*

Each of us needs at times to have a helping hand stretched out to him or her. But if it is done in a spirit of condescension it will be better never to attempt it. It is almost as irritating to be patronized as to be wronged.

THEODORE ROOSEVELT.

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TESTIMONIES OF HEALING.

At the close of a year of school work, my gratitude for Christian Science is beyond measure. Well do I remember the time when four o'clock would find me thoroughly discouraged about my work and too weary physically to do anything but go home and rest. Then came this new understanding of God, gained from the study of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and the joy of making it practical. To know that the Divine activity which brings success and gladness is ever available and ever applicable, and that the utilization of this activity does away with useless endeavor and misdirected effort, was a wonderful blessing in my school life. By knowing that "in the Lord Jehovah is everlasting strength," and that "the highest and sweetest rest, even from a human standpoint, is in holy work" (Science and Health, p. 520): by recognizing that I was a necessary, individual factor in God's universe, and could do intelligently, easily, and joyously whatever was right for me to do, my cloud of weariness began immediately to lift.

One of the most difficult of school problems is usually the maintaining of discipline. Not that there should exist a solemn stillness, produced by fear, but a controlled activity, wherein each pupil is self-governed. It means to have each member of the school actuated by a love for the right, and obedient to his highest sense of right, so that all will be working together in harmony,—no self-will, no interference, no self-seeking, but an earnest, active desire for the manifestation of good. I was led to see that the children were not to obey me personally, but to obey divine Principle; that there was but one right way for me, as well as for them, and that each one possessed the ability to discriminate and to decide aright, as well as the power to follow out this decision. The thought of the universal gift of wisdom and intelligence has also been of great benefit. The pupil could readily understand that what is true for one pupil is true for all, and that this was applicable to the most difficult problems.

We had short morning talks along these lines, and the children (from eleven to thirteen years of age) made splendid efforts and progress toward self-control, individual thought, and individual work. We kept before us constantly the idea of the perfect school, where each member was governed by right, and was strong, courageous, and loving, where dishonesty, evil-speaking, and criticism were shut out, and where all were filled with a sense of love and helpfulness. The result of this regular work has filled me with thankfulness, for the strain attendant upon thinl ing I had to control these forty restless boys and girls has disappeared. The fear, the fret, and the dissatisfaction has given place to a sense of increasing freedom, both for the children and for myself. The revealing of individuality and self-reliance has been marked in the pupils, and I trust in the teacher, for the promise is, "They shall be all taught of God."

C. F. MacKay, Fort William, Ont.

I wish to testify to what Christian Science has done for my daughter. About two and a half years ago, when she was thirteen years old, she had a severe illness. After she was able to go out a little, she began to complain of her back. Our doctor pronounced it rheumatic trouble, and in a few days it developed into fever and a lung trouble. This kept her in bed for three months and left her with a severe nervous disorder. Shortly after getting up from the fever, the heart became affected and she was ill about three months, during which time, in spite of all that medical skill could do, she grew worse. Kidney disease then developed, and for seven weeks she was in a distressing condition. Three different physicians treated her, and each pronounced her incurable. At last the doctor refused to respond to a hurried call, saying he could do nothing for her. At this time every appearance seemed to indicate that the end was near, but, thank God, we then thought to call in a Christian Scientist, who had been recommended to us by a dear friend. It was done only for the purpose of getting spiritual comfort and prayer for our child, as we had no hope for anything more. The first night after this treatment she was able to lie down and sleep, and from that time on she gained steadily and rapidly, until she was pronounced well and strong; and she has remained so. Her former physician called recently, as he was in the neighborhood, and was dumbfounded to see one whom he had thought was dead looking so well. We can never express our deep gratitude to God, to our dear Leader, and to Christian Science for the life of our child.

James Dalton, Bliss Corners, South Dartmouth, Mass.

I wish to add my word to the volumes of testimony telling of the works of Christian Science. It is now six years since my little daughter, then two and one-half years old, developed a severe throat trouble. It proved to be a very stubborn case, and was followed by another illness of a most serious nature. Our physician did everything in his power, but the child lay paralyzed and unconscious and with a high fever. At the end of the second week she was losing strength fast and there was no apparent change except for the worse. I became perfectly discouraged, and my brother then begged me to try Christian Science. I had been interested in it for some time, and had read Science and Health, but would not have had the courage to put aside all material means had I not felt desperate. My husband was willing to do anything I thought best, so we explained our feelings to the doctor and my brother went at once for a Christian Science practitioner.

Almost before I knew it relief came. The child's room was cleared of all material remedies, and a jacket that the doctor had said she must wear for months was removed. The Scientist said, "Just make her comfortable." The day following the first treatment the nurse was dismissed. The work of Divine healing went steadily on, each day showing marked improvement, and no one who has not been through such an experience can realize the thankfulness and joy we felt when motion came to the helpless side, and when she could drink again without difficulty. She soon learned to walk, and although the power of speech was slower to return, all harmony was soon realized, and treatment discontinued at the close of the third week. She was left with no ill effects, and as we said at the time, she was peacefully, satisfactorily, and perfectly healed and has stayed so. I hope this may give courage to some doubting hearts, that they may turn to Truth in their hour of need.

Florell T. Atwater, Lockport, N. Y.

In the third chapter of Jeremiah we read, "And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding." Who can doubt that this prophecy had its fulfilment when our divinely inspired Leader appointed the Bible and Science and Health to be the Pastor of the Church of Christ, Scientist, throughout the world? The steps by which she was led to this decision are told in her "Miscellaneous Writings," on pages 158 and 159. Not only are the Bible and Science and Health our Pastor at the Wednesday evening and Sunday services, but they serve as our guide,

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comforter, and friend whenever and under whatsoever circumstances we may turn to their pages, proving Mrs. Eddy's declaration to be true, "Divine Love always has met and always will meet every human need" (Science and Health, p. 494). I recall an instance of instantaneous healing several years ago which was effected by reading one sentence in Science and Health. I had awakened in the morning with unpleasant symptoms of illness, and while solicitous members of the family gathered around the bedside, my seven-year-old son, who has often experienced the healing power of Christian Science, handed me the "little book," Science and Health, which I opened, read one statement of truth, and was healed. All symptoms vanished then and there.

Although no words can express all the blessings and benefits I have received through the better understanding of God as taught in Science and Health, this was one of the most convincing and uplifting experiences I have had. In this case of illness human sympathy might temporarily have soothed the afflicted sense, but it could not have accomplished the result of the inspired thought, which was like an angel,—"a message from Truth and Love" (Science and Health, p. 308),—although this time not entertained unawares, as I was conscious of the holy impartation. Who can doubt that the inspired teachings of the Bible and Science and Health will forever feed us with knowledge and understanding, as Jeremiah avers?

MAZIE J. ALEXANDER, Chestnut Hill, Philadelphia, Pa.

In 1896 Christian Science found me a physical wreck, with no hope of receiving any aid from mortal man. Nine years previous to that time, through a fit of impatience I lifted a heavy weight, which two physicians said produced a severe injury, and for this trouble they had me wear a supporter for eight years, at the end of which time I had become very nervous. After this trouble began my eyes gave way; I could neither read nor sew, nor could I go in bright sunlight or stand over a heated stove. I was tested by three experienced oculists, two of whom pronounced the trouble beyond help, and warned me that I might expect to grow worse as years passed by. I was a young lady at the time, living on limited means, and during the preceding nine years the greater part of this had gone to physicians, although they had been very kind to me and considerate in their charges. Their sentence cast a very gloomy shadow over me; the thought of life-long dependence on others, and possible blindness in the end, was anything but pleasant to contemplate.

In this condition I earnestly besought God to spare my eyes, and in answer to my prayer He sent me Christian Science. The first letter written to a practitioner was penned by a friend; the next contained a few lines written by my own hand; at the end of four weeks I could read two hours with ease, and at the expiration of ten weeks I was a well woman, every disease having yielded to Truth. I now use my eyes just as I wish, both day and night. Would I not be very unworthy if my heart did not go out in gratitude to our Leader, Mrs. Eddy, who by her faithful trust in God has made it possible for me to know Him as my Physician? The physical healing is small when compared with the spiritual uplifting, for to know God is "life eternal."

MISS NANNIE FRIZZELLE, Snow Hill, N. C.

I first heard of Christian Science in 1886. One of my children was suffering from a nervous disease, which three well known physicians in Denver had failed to cure; in fact, the child had grown steadily worse. One day a friend told me of Christian Science, saying that this method of healing was a mental process, and that no medicines were given. She also told of the cure of cripples, and many others, all of which seemed strange to me. I was advised to take my child to a practitioner, and being discouraged with *materia medica* I readily agreed to try Christian Science, little dreaming that it was the Christ-cure until so informed by the practitioner. It is needless to say that the child was healed; indeed, after the first treatment she never had another paroxysm, and they had previously lasted for hours. Rejoicing over the child's recovery, I decided to try the treatment for myself, and I was healed of severe headaches and bowel trouble from which I had suffered for years. My physical healing, however, was the smallest part; the worry, fear, and despair were removed, and I was a new creature. I was firmly convinced that at last I had found the truth for which I had so long been seeking. I have since been enabled to overcome disease, both for myself and others. It would be impossible to enumerate the many blessings which have come to me and to those of my household through this truth—moral, physical, and financial; but the greatest healing of all is the spiritual regeneration, and my heart overflows with gratitude to our beloved Leader for this understanding of Life, Truth, and Love gained from the study of our text-book.—CAROLINE GLAZE, Denver, Col.

I would like to express my gratitude and love to dear Mrs. Eddy for the help received in our Sunday School; it has been such a blessing to me. Every breath I draw, all the strength and happiness I have, have come to me through Christian Science. From infancy I had the worst form of asthmatic trouble, suffering continually. I did not know what it was to run, laugh, and play like other children until I was healed in Christian Science. Now I am well! Any error that creeps in is always met by Christian Science. Where there seemed to be nothing but illness and worry and trouble in our home, now all is joy and love. We as a family know that Christian Science is the truth that makes free, and we feel that the only way to show our gratitude to God, and to our dear Leader, is to live a life so good and true that those who may be watching will say Christian Science is of God.

DONNA MARIE GEORGE, Brookline, Mass.

[Translated from the German.]

With a glad heart, filled with gratitude for all Christian Science has done for me, I testify of my healing. During the autumn of last year I was taken with severe nervous trouble supposedly caused by overexertion. The physicians advised me to go into the country for rest, or else to a sanitarium. As I desired to be freed from this trouble as soon as possible, I decided to go to the latter, hoping thus to be entirely well in at least six weeks, as the leading physician told me that I would surely be restored in that time, but after those weeks had passed my trouble proved to be no better; indeed it seemed worse. I therefore determined to leave the sanitarium and continue my treatment at home. Troublesome days and hours followed; one ailment after another crept in, and existence became a torment to me.

I knew but a very little of Christian Science, and although a relative had been entirely healed by it of a severe malady, yet I could not make up my mind to seek help in this way. I endeavored to forget my suffering through travel, work, and pleasure; and did experience some well days, but a severe relapse soon followed. One day when I was suffering terribly, I cast aside all doubt about the efficacy of Christian Science and turned to it for treatment. A few days later I journeyed to Berlin to receive present treatment, and I must confess that I have found more than I could hope for. I arrived on a

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Wednesday and attended the Christian Science meeting in the evening. It made a never-to-be-forgotten impression upon me. In looking around I saw happy and joyful faces everywhere, and a desire rose within me to find the same happiness and contentment. To-day I am just as happy, and I have this happiness through Christian Science. After the first few treatments a blessed sense of restfulness came to me, which I had not felt for months. The thoughts of fear disappeared more and more, and on the fifth day I was amidst the turmoil of a large city for six hours. I improved every day, and after four weeks' treatment I was almost entirely well and could joyfully return home to my family. I wanted to work out the rest myself through the study of Christian Science and the reading of *Der Herold*. In this I have been successful, and now I have been active again for six months in my professional work. Everything is easier for me; I do all my work with more joy, and all my actions are prompted by nobler motives. I am deeply grateful to God for Christian Science and its noble Discoverer, Mrs. Eddy, and I am endeavoring to understand Christian Science better. It is a precious thing to know the truth, and still more precious to live it.

H. ZIEBELL, Falkenburg, Pom. Germany.

I am indeed thankful for even the small knowledge I have of Christian Science; it has often helped me to see the unreality of evil in many ways. Two and a half years ago I was healed of a very bad case of kidney disease. I was in a terrible condition, but divine Love was my shepherd, and gave me an understanding of Truth. I suffered greatly at night, until I had treatment by a dear Scientist, which brought speedy relief. The trouble seemed very stubborn for the first few days, but when the fear was met it soon left me, and in two weeks from my first treatment I was well. I have not had any return of the disease, and thanks to Christian Science I have had better health than ever before. About two months ago my little girl, five years old, had a serious attack of fever; but I had no fear, and asked my wife to help me realize the truth, and that she would be all right. We put her to bed, and gave her treatment, and an hour later she was free; the trouble had been met. In the morning she had no fever, and in two days she was herself again. Words cannot express my gratitude to God, and to our beloved Leader for Science and Health, through which I have gained an understanding of this great truth. I am certainly waking from the mortal dream, to find that God did create all things good.

OSCAR D. SIRES, Charleston, S. C.

Twenty years ago I was an invalid, given up by physicians. For seven years I had been a great sufferer from female weakness, unable to do any work, or even to be about but very little of the time. I employed eight physicians in all; I tried every remedy I could hear of, and at last my family physician advised me to go to the Maine General Hospital in Portland. I did so, and had two operations performed. I stayed three months, having the attendance of all the physicians there, besides a specialist who was called in. Twice during my stay there it was thought I would die, and I finally returned home in a worse condition than when I went. Then, after seven years of suffering, during which I had spent a great deal of money for physicians and remedies, a friend who was not a Christian Scientist advised my trying Christian Science. I was not able to go to a practitioner, but sent word to her to come to me. After a few treatments I was healed of my troubles, including what one doctor had pronounced an abnormal growth. I had also been suffering from a severe bronchial trouble, but this, too, was overcome by the truth, and I began at once to attend to my household duties. More than fifteen years after this healing, another trouble came up, so that I was not able to walk without the use of a cane; but I held to Christian Science and called on a practitioner for help, and was at once released from bondage. A short time after this I walked over five miles through the woods without the slightest thought of my crippled condition a few months before.

Too much praise cannot be given to our Leader, Mrs. Eddy, the Discoverer and Founder of Christian Science. My own thankfulness cannot be expressed in words. To-day the Bible and "Science and Health with Key to the Scriptures" take the place of all other books for me. Christian Science has not only helped me physically, but spiritually as well.—ROSE E. ESTES, Skowhegan, Me.

I would like to add my signature to the long list of grateful people who have been healed by reading "Science and Health with Key to the Scriptures" by Mrs. Eddy. Six years ago last spring a lady sent me a copy of *The Christian Science Journal* and one of the *Sentinel*, in which I took so much interest that I read them a second time. I then felt sure I could be healed as others had been, although I had used medicine, from the time I was fifteen years old till I was forty-five, with no lasting benefit. The doctors I had were very good and kind and did all they could for me. I had heart, stomach, and bowel trouble, etc.; indeed it seemed as if I had all the ills that could be placed upon any one, but they were all overcome by the truth. When I got a copy of Science and Health I could not hold it up to read, but it was not long before I was able to be up and about the house, and then I wanted to go to the Christian Science services. I am truly thankful to God for giving us our dear Leader, Mrs. Eddy, who has made the way so plain for us to be free. I am also grateful for the *Quarterly*, *Journal*, and *Sentinel;* they are so much help to me.

MRS. MARY A. FARRIS, No. Little Rock, Ark.

For years I was a sufferer from stomach trouble and general debility. About two months ago, becoming interested in the wonderful healing through Christian Science experienced by a friend, I was persuaded to see what it would do for me. I saw a practitioner, received four treatments, and commenced the study of the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. To-day I am in perfect health, and cannot find words to express my gratitude to God, and to Mrs. Eddy for her noble work. My healing was immediate, and in addition I have been entirely cured of the tobacco habit of over twenty years' standing.—J. G. SHARP, Cleveland, O.

I wish to express my loving and grateful appreciation of Christian Science and the blessings it has brought to me. The text-book, "Science and Health with Key to the Scriptures," first came under my notice about seven years ago, and it appealed to me then as a practical working-out of the Sermon on the Mount, which I had learned in early childhood, from Christian parents and church associations, to look upon as the rule of life. After seeing Science and Health I never rested till I possessed a copy of my own, and for the past four years it has been my daily delight to study the Lesson-Sermon. Through it the Bible has become illumined from beginning to end, and light has been shed upon many difficulties. My progress has been slow, but I am thankful for even a small understanding of the truth by which we learn the real nature of God and man. Christian Science is truly "a present help" to me in all the relationships of life and under all circumstances. My gratitude goes out to dear Mrs. Eddy for her revelations

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of Truth, and it is my earnest desire to be a true Christian Scientist, worthy of the name.

MRS. DEBORAH SCOTT, Bathurst, Australia.

I have long wished to give my testimony for Christian Science, and I am now very glad to do so. My healing was not instantaneous, as in some cases, but I am very thankful that it was not, for I feel that the lasting benefit I derived from the study and work is more to me than the physical healing. I was healed of rheumatic trouble and nervousness, besides liver and bladder trouble of long standing. I was told by many physicians that I could never be well, but I am very thankful to say that I am perfectly well, and through the understanding of this blessed truth I have been able to help others. I am gaining more and more every day, and my heart goes out with deep, heartfelt gratitude to God, and to our dear Leader for her loving kindness to us in teaching us how to reflect God.—BESSIE R. WALKER, Chicago, Ill.

Christian Science came to me when all the world seemed dark. I had been for several years losing strength and vitality, until I was on the verge of invalidism. Several doctors had tried to help me, all differing as to the cause of the trouble, but I continued to fail, and an operation which was performed only left me in a weaker condition. This state of health, together with the loss of my mother, so depressed me that I turned to Christian Science, not knowing anything about it, except I had been much attracted to a neighbor, into whose life this truth had brought something that was beautiful and uplifting, something I had never known, although I had been an earnest seeker after Truth from a child. I had experienced what it was in times of sorrow and distress to reach out and receive spiritual help, and this convinced me there must be some great intelligence beyond the human; but the teachings I had been given in an orthodox church, while I shall never cease to be grateful for them, could not give me entire satisfaction. I could not account for all the suffering, discord, sin, disease, and death, which seem to hold mankind in such abject slavery.

Now I know, through my slight understanding of Christian Science, that God is not responsible for these evils, and that in just the proportion that I seek divine Truth understandingly and turn from my false beliefs of God and of man's relation to Him, in that proportion am I being made free. From the time I turned to Christian Science—over five years ago—I have been constantly gaining, until now I am enjoying excellent health. I have used no medicines or other material remedies during this time. But what is of much greater value to me is the earnest desire, gained through the study of Christian Science, to know more of God and of this truth which heals mankind mentally and physically.

My heart goes out in gratitude to Mrs. Eddy for what she has done and is still doing for tired humanity; and I want my life to speak louder than my words. I want to be worthy the name of Christian Scientist.

MRS. FLORENCE S. CROSIER, New Rochelle, N. Y.

When our physician and a New York specialist decided that our little girl had a serious lung trouble, I decided to call a Christian Science practitioner. We had never had any experience with Christian Science treatment before, and the conditions seemed very alarming. Nothing could rouse the child; she seemed insensible to touch or sound. Our regular physician still called, but did nothing,—indeed he seemed to be in doubt what to do; so after the Scientist had called several times, she advised me to dismiss the doctor. We did so, and the next morning the child opened her eyes and recognized her father. From that time she gradually manifested more and more intelligence, but the senses all seemed impaired. She did not see or hear right, and the sense of touch, and also of taste, was imperfect. Slowly but surely, however, she responded to the power of ever-present Love. When she was up and dressed she had to learn to walk and talk and laugh, but the treatment was continued until health was manifested.

CORINNE M. SAFFORD, New York, N. Y.

About the middle of May, 1906, I went to Portland, Ore., afflicted with a complication of diseases of long standing. I was examined by one of the most noted physicians and surgeons in the city, who said that no power on earth could remove these diseases without an operation, and that in my weak state this would be dangerous. It was then I turned to Christian Science. (I may state that on leaving home my wife had asked me, if all else failed, to try this treatment.) Through some misunderstanding I was not treated in Portland, but was told to get a copy of Science and Health; which I did, and studied it. About the 12th of June I received a letter from a practitioner in Denver, Col., stating that at my wife's request she had begun treating me on the 8th of June, and I remembered that on that very day, when the pain had seemed almost unendurable, right then a change for the better had come. In two weeks I was a well man, in better health than for thirty-five years. I returned home early in July, and have been gaining strength every day since.

My wife's attention was called to this practitioner in Denver by her having successfully treated a lady in Burns, Ore., who was afflicted with an abnormal growth. I was surprised to notice that I had no desire to smoke, that it required no power or exertion on my part to quit, although I had been an inveterate smoker for forty-five years. I am now sixty. My wife, too, has been healed by Christian Science, and we both find that the healing of the body is only a small portion of the benefits which we are receiving every day from the careful study of the Bible and Science and Health. God bless Mrs. Eddy for pointing the way to salvation and health.—HENRY A. SMITH, Beulah, Ore.

[Written for the *Sentinel*.]

HEAVEN HERE.

JOHN CHICK MURRAY.

WHEN, upward turned our longing eyes,
We pray that God be near,—
E'en then, while soaring to the skies,
Our God is pleading here.

While in pursuit of angels blest,
Thought treads the heavenly track,
Those angels gather in our breast
And, smiling, call us back.

We think their heaven is above,
But lives diviner show
That when our hearts are full of love,
Their dwelling is below.

All may of Christ the virtue share,
As helpers of the race;
And all his glorious mantle wear,
Who wear his love and grace.

How lonely, weary, with our load,
When carried for reward!
But when true service marks our road,
God is our guide and guard.

'Tis they who toil, all wages spurned,
Receive the richest pay;
And they the brightest crown have earned
Who cast all crowns away.

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FROM OUR EXCHANGES.

[Rev. Charles Roper, B. A., in *The Christian Life*, London, England.]

Let me tell you what I think religion truly is. It is a felt dependence upon a higher power than one's own; a recognition that the power behind all and in all must be infinite; that it is not blind and unconscious, but works intelligently; that Love is the dominant Principle, and not hate, otherwise there would be hell established everywhere to-morrow, and devils stalking the earth to curse it instead of angels to bless it; that this power is the source of all that is, matrix, Father; that though the human finite mind cannot conceive of this perfectly, yet imagination and reason working in conjunction raise up ideals of love and truth and mercy and goodness which are approximately as attributes of that power which, for the want of a better name, we call God. Immediately a whole scheme of duties opens out. As soon as a man pictures an ideal, dreams of a good higher than his own, his duty is to strive to attain it. Hence you have man's constant search for God.

[*The Christian Register.*]

Good will between classes, good will of the heartiest and truest kind may be established; but it will rest on justice rather than on sentiment. It will not take money from the poor man's pocket to build him an opera house. For there is only one ground of exact equality in this curiously devised world: that is, by doing to others as we would that others should do to us. Here we find the great bill of human rights and obligations where the richest and the poorest may meet heart to heart. No difference of culture, training, association, or habits can change this level. Slowly, painfully, the world is working toward this ideal. In the struggle it involves human beings are shaped to be instruments in the evolution of the race.

[*The Universalist Leader.*]

Truth never gets on the side of error nor error on the side of truth. Truth is mixed up with error in the minds of men as good is with evil in their lives, but they never change places nor fight each other's battles. God sometimes overrules error, to the furtherance of His truth, but He never evolves truth from error or converts error into truth, and those who embrace error suffer none the less on that account. They suffer none the less because God defeats their purposes and makes their labors subserve the cause of righteousness. Truth and error, right and wrong, good and evil never change sides. They are separated by the fiat of the Almighty. This must be accepted as a self-evident truth, as one of the fundamental principles of the moral universe.

[*The Chicago Journal.*]

Sin exacts the penalty soon or late. Though a man have wealth, genius, fame, everything that life can give, but have not a clear conscience, he is wretched and pitiable, for one day his sin will find him out. Despite all the sayings of the cynics, this is a world of law. Whenever that law is violated the criminal is punished, in one way or another. There is no escape, for within every man is a tribunal whose judgments are unavoidable. If he escape the world's justice he yet must suffer, and his family with him.

[*The* (London) *Christian World.*]

There is one thing which no combination can resist, and that is the law of life. It is just this law, lying directly underneath theology, which compels its movement. Consider, for instance, the working on any system of the mere lapse of time. No vested interests, no accumulated force of feeling can prevent the years from rolling.

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"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

Vol. IX. No. 32

BOSTON, APRIL 6, 1907



A LADY WITH A LAMP SHALL STAND IN THE GREAT HISTORY OF THE LAND

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ITEMS OF INTEREST.

National.

Changes in the local government on the Canal Zone, which will result in the harmonizing of various parts of the Zone, are to become effective April 15. The five municipal governments will be replaced by four administrative districts, which will be under the direct control of the Canal Commissioners. It is estimated that the total saving to the United States under the reorganized government will be about $100,000 a year.

The universities and colleges in the North Atlantic States enjoy an income of $11,000,000 a year, those of the South Atlantic $2,620,000. The North Central division colleges have $11,469,000 a year, those of the Southern Central division $2,333,000, those of the Western division, aside from California, $1,416,000. The whole country yearly spends $376,000,000 on public schools.

The seventh inter-collegiate chess match by cable between picked teams from three American universities, Columbia, Harvard, and Yale, on one side, and Oxford and Cambridge on the other side, resulted after a hard contest in a draw, each side winning two games, the other two games being drawn.

The investigation of the feasibility and benefits of national forests in the Southern Appalachians and White Mountains, which Congress provided at its last session should be made by the Secretary of Agriculture, has just been assigned to the Forest Service by the Secretary.

Meats, dairy products, and food animals sent out of the United States last year aggregated over $250,000,000 in value. More than sixty per cent of this total went to the United Kingdom.

A total of one hundred and ninety-nine lives and fifty-four ships have been sacrificed to the storms on the coasts of New England and the Maritime Provinces for the winter just ended.

Exports of manufactures from the United States now exceed $700,000,000 per annum and have doubled in value in a single decade.

The wealth of the United States in 1904 was $107,104,192,410.

Foreign.

The French Government has lately made a successful trial of a plan for the use of the Roentgen ray in detecting smuggled articles, whether in packages or on the person of the smuggler. The plan is to have every passenger on board a vessel from a foreign port pass in front of the X-ray apparatus and subject himself to a thorough examination. In this way smuggled articles concealed anywhere about the person can be instantly detected. As it is not necessary to remove any of the clothing, the passengers are caused absolutely no annoyance, and as all are treated alike they can take no offense. The process is quick. One man can examine all the ships that come to port in a day. In the trial mentioned one hundred and sixty-seven persons were examined in forty-five minutes, and on them were found jewels and merchandise hidden for the experiment. Every means of baffling it was tried at the test, and not a single hidden article escaped detection.

The Council of Ministers for Egypt has adopted the proposition to increase the height of the Assuan dam sufficiently to raise the water stored in that reservoir by nearly twenty feet above the present maximum. It is calculated that this will give sufficient new water to irrigate another million acres of northern Egypt, which, it is estimated, would yield an increased cotton crop to the value of $17,500,000 to $20,000,000 annually. It is stated that the work will take six years to complete and that it will cost $7,500,000. This would mean the destruction of the Island of Philæ with its historic remains.

The project of tunneling the English Channel has been doomed, at least for a long time to come, by the recent announcement in Parliament of the Government's well-considered decision against the enterprise. The Premier said: "Even if the military dangers could be completely guarded against, there would be a feeling of insecurity, leading to constant demands for increased naval and military expenditure and creating a feeling of alarm injurious to the country's commercial and political interests, which would not be compensated for by the advantages of the tunnel."

The trustees of the Carnegie fund for the construction of the Palace of Peace at The Hague, have appointed M. Cordonnier of Lille, France, to superintend the construction of the palace on a plan somewhat modified since M. Cordonnier's plan was originally accepted. The work will be under the general supervision of a committee of five, of which three will be trustees of the Carnegie fund.

In the annual Oxford-Cambridge field sports, which took place at the Queens Club March 22, there were seven Rhodes' scholars among the Oxonian competitors. Oxford won the contest by 8½ to 1½ points. The "Rhodesters" took three firsts, the long and high jumps, and the hammer throw, and third in the half-mile run.

At th close of a two-days debate, the lower House of Parliament at St. Petersburg adopted the preliminary Constitutional-Democratic resolution providing for the abolition of drumhead courts-martial, and instructing the committee to draw up and present a bill to this effect with as little delay as possible.

It has been announced at Cape Town that a proclamation will be issued about the end of April opening the Madibi gold fields to public digging. Official assays show an average of over one ounce of pure gold to a ton. This step is considered of great public importance.

French troops to enforce a demand for redress on the part of Morocco in the case of the murder of a French citizen have occupied Oudja. The German Foreign Office is reported to believe this a proper and inevitable step. Two French cruisers are at Tangier.

Count Arco, in his wireless telephone experiments in Berlin, has succeeded in obtaining distinct exchanges of words in a tolerably natural voice, at a distance of two miles, by using poles thirty feet high.

It is rumored that Prince Oscar, Emperor William's fifth son, and next to the youngest, will probably enter Harvard College as a student this fall.

Industrial and Commercial.

It is expected that the new Gary steel rail mill of the Indiana Steel Company of the United States Steel Corporation will be making rails in March next. Even at this the plant will be constructed in record-breaking time as ground was first broken July 15, 1905. At this plant open-hearth steel rails will be made exclusively. It is expected that the mill will start out with a tonnage of about five hundred thousand tons.

Westinghouse Electric and Manufacturing Company has awarded a contract for an eight-story, fire-proof extension to its works at East Pittsburg, Pa. The new shop will be used for making machinery of the smaller class and for all kinds of assembling. It will cost $500,000 and will employ fifteen hundred hands, making three thousand employed at East Pittsburg.

The contract for const ucting the first portion of the $161,000,000 aqueduct work to bring water from the Catskills to New York City has been awarded. The bid was $4,126,000. It is believed that in three years a connection can be had with the new Croton aqueduct and water from the Peekskill Valley turned into the city, adding fifty million gallons a day to the present supply.

The Canadian Pacific Railway has in hand extensions amounting to nearly a thousand miles of new lines, while the double tracking that is to be carried out comprises another five hundred miles. A thousand miles are under construction on the Grand Trunk Pacific, and fifteen hundred on the Canadian Northern.

Just one bid was offered for the building of the proposed Cape Cod Canal. That was for $11,900,000, and came from a newly organized company, understood to be the same people who compose the Boston, Cape Cod and New York Canal Company.

The Walter Baker and Company, Ltd., of Dorchester, Mass., on a recent pay-day distributed to its employes an additional amount of about $30,000, which figures about ten per cent on the amount of wages received during the year.

General.

The excavations at Metapontum, on the Gulf of Taranto, Southern Italy, have resulted in the discovery of many Greek tombs, some covered with enormous tiles, others with cylinders, and still others with stones. The tombs belong to the fourth century before Christ. Interest in the discovery has been heightened because the great Greek philosopher, Pythagoras, was buried at Metapontum about 500 B. C., and as his tomb still existed at the time of Cicero, it is hoped that it may be found.

Both branches of the Connecticut General Assembly have passed a bill making the mountain laurel, which grows in great abundance in the State, the official flower of Connecticut.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

THE SUIT IN CONCORD.

THROUGH the courtesy of *The Concord Patriot* we are able to print below a copy of the intervening petition filed by Streeter & Hollis in the Superior Court for Merrimack County, at Concord, N. H., Tuesday, April 2, in the proceedings commenced about a month ago by the so-called "next friends" of Rev. Mary Baker G. Eddy. The purpose of this petition is to carry into effect the wishes of Mrs. Eddy in regard to her property, and to substitute the trustees appointed by her in place of the self-constituted "next friends" who entered the suit in her name, but without her consent.

Hon. Henry M. Baker, Chairman of the Trustees appointed by Mrs. Eddy, is a lawyer, ex-member of Congress, and at present a member of the New Hampshire Legislature. He is a cousin of Mrs. Eddy. Mr. McLellan is Editor of the *Christian Science Sentinel*, *The Christian Science Journal*, and *Der Herold der Christian Science*. Mr. Fernald is President of The National State Capital Bank of Concord.

The full text of the petition is as follows:—

STATE OF NEW HAMPSHIRE.
SUPERIOR COURT.

MERRIMACK, ss. April Term, 1907.

MARY BAKER G. EDDY, By her next friends, GEORGE W. GLOVER, MARY BAKER GLOVER, GEORGE W. BAKER, *vs.* CALVIN A. FRYE, ALFRED FARLOW, IRVING C. TOMLINSON, IRA O. KNAPP, WILLIAM B. JOHNSON, STEPHEN A. CHASE, JOSEPH ARMSTRONG, EDWARD A. KIMBALL, HERMANN S. HERING, LEWIS C. STRANG.

Motion for Leave to Intervene and be Substituted as Plaintiffs in Place of said "Next Friends."

(Filed April 2, 1907.)

Henry M. Baker of Bow, New Hampshire, Archibald McLellan of Boston, Massachusetts, and Josiah E. Fernald of Concord, New Hampshire, respectfully represent that,

(1) Said Mary Baker G. Eddy, by deed duly executed and delivered on the sixth day of March, 1907, conveyed and transferred to said Baker, McLellan, and Fernald, subject to certain reservations therein named, all her interest of every kind and description in and to any real estate wherever situated; also all her interest of every kind and description in and to any estate, personal or mixed, which she then owned or possessed, including stocks, bonds, interests in copyrights, contracts, actions, and causes of action at law or in equity against any person, in trust for the purposes and upon the conditions fully set forth in said trust deed, a copy of which is hereto annexed and made part hereof.

(2) Upon the execution of the deed, they severally accepted the trust and agreed to perform the same according to the conditions and the terms thereof, and thereafterwards, on the eighteenth day of March, executed and delivered to the grantor the bond required by the eighth article of the deed. A copy of said bond is hereto annexed and made part hereof.

(3) Pending the execution of the bond, at the request of the grantor, they took delivery and possession, on said March 6, 1907, of the securities, cash bank balances, documents, books of account, and other personal estate conveyed by said Trustees, and, since said March 6, have received further formal assignment of all copyrights, contracts, and securities requiring the personal signature of the grantor; and they are now holding and managing all the same in accordance with the provisions of said trust deed and will continue so to do; and in due course they will cause said trust deed to be recorded in the various registries of deeds so that the record title of all the real estate so conveyed will be in the Trustees.

(4) This suit in equity, as appears by the record, was brought by said "next friends" as volunteers, purporting to act in behalf of Mary Baker G. Eddy, against the ten defendants, for the purpose, as is alleged in the bill, of recovering money and property alleged to have been misappropriated and unlawfully diverted by the defendants from Mrs. Eddy's estate, and for the purpose of protecting said property from further misappropriations. But, under the terms of said trust deed, it is the duty of said Trustees to protect and preserve the entire estate of their grantor, and their further duty, if the allegations of the bill are true, to prosecute said defendants in behalf of the trust estate for the recovery of all money and property misappropriated or diverted as alleged, and to prosecute all other actions and causes of action against said defendants or any other person against whom the grantor, prior to said March 6, 1907, or the trust estate since that date, has any claim at law or in equity; and, with the permission and subject to the direction of the court, said Trustees will prosecute for the benefit of the trust estate this and all other actions and causes of action now existing or hereafter arising in the premises.

Wherefore the said Henry M. Baker, Archibald McLellan, and Josiah E. Fernald, as such Trustees, pray that they may be substituted as "next friends" or as plaintiffs in lieu of the "next friends" now of record, and that they be permitted, under the supervision and advice of the court, to prosecute said suit according to its merits and as the

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protection of the trust property and estate may seem to require.

STREETER & HOLLIS, *Solicitors.*

HENRY M. BAKER,
ARCHIBALD MCLELLAN,
JOSIAH E. FERNALD.

MERRIMACK, ss. April 1, 1907.

Personally appearing, the said Henry M. Baker, Archibald McLellan, and Josiah E. Fernald made oath that the facts stated in the foregoing motion are true.

Before me: FRED C. DEMOND, *Justice of the Peace.*

COPY OF TRUST DEED EXECUTED, DELIVERED, AND ACCEPTED MARCH 6, 1907.

MARY BAKER G. EDDY to HENRY M. BAKER, ARCHIBALD MCLELLAN, JOSIAH E. FERNALD.

KNOW ALL MEN BY THESE PRESENTS:

That I, Mary Baker G. Eddy of Concord, New Hampshire, in consideration of one dollar to me paid by Henry M. Baker of Bow, New Hampshire, Archibald McLellan of Boston, Massachusetts, and Josiah E. Fernald of Concord, New Hampshire, who are hereby constituted trustees and attorneys in fact for the purposes hereinafter set forth, do hereby grant, convey, assign, and transfer unto the said Henry M. Baker, Archibald McLellan, and Josiah E. Fernald, their heirs, successors, and assigns, all my interest of every kind and description in and to any real estate whereever situated; also all my interest of every kind and description in and to any estate, personal or mixed, which I now own or possess, including stocks, bonds, interests in copyrights, contracts, actions, and causes of action at law or in equity against any person.

TO HAVE AND TO HOLD the above granted and assigned premises, with all the privileges and appurtenances thereto belonging, unto said Henry M. Baker, Archibald McLellan, and Josiah E. Fernald, trustees, to them and their heirs, successors, and assigns; *but, in trust, nevertheless,* for the following purposes and upon the following conditions, viz.:

First: To manage, care for, and control all the above granted real estate and interest therein during my earthly life and, at the termination thereof, to dispose of the same in accordance with the provisions of my last will and the codicils thereto; but I hereby reserve for myself the right of occupancy and use of my homestead, "Pleasant View," in Concord, New Hampshire. I hereby also reserve all household furniture, my printed library, and all horses, carriages, tools, and other articles of use or adornment now being or in use in or about my home premises at "Pleasant View." I hereby also reserve the right to occupy and to rent for my own benefit my two houses at 385 and 387 Commonwealth Avenue, Boston, Mass.

Second: I give unto my trustees full power to manage, care for, control, invest, and reinvest all said trust property and the income thereof, with all powers necessary or convenient for such purpose, desiring, however, that investments of income and reinvestments of principal shall always be made in bonds or other securities of a conservative character, having regard for the safety of the principal. It is my wish that, in the making of investments, preference shall be given to state, government, city, and municipal bonds; but I leave this to the judgment and discretion of said trustees, relying upon said discretion being conservatively exercised.

Third: Said trustees shall pay to me, from time to time, out of the net income of said trust property, (1) such sums as I may need or desire for the purpose of keeping up the homestead "Pleasant View," and paying the expenses thereof and of my household, in the same general way as heretofore; (2) such sums as I may desire for my own personal expenses and for charitable purposes; and (3) such sums as I may personally desire to use for the advancement of the cause and doctrines of Christian Science as taught by me. Said trustees shall also pay and discharge whatever claims and accounts may be outstanding against me at this date.

Fourth: At the termination of my earthly life, this trust shall terminate, and all the personal estate then held by my said trustees shall pass to the executor of my last will and the codicils thereto, to be disposed of in accordance with the provisions thereof.

Fifth: Said trustees are hereby appointed my attorneys in fact and, as such, are hereby vested with full power and authority for me and in my behalf and in behalf of the trust estate hereby created, either in their own names as trustees or in my name, as they shall decide, to bring, appear in, prosecute, defend, and dispose of as in their judgment shall seem best for the protection and preservation of the trust estate, any actions, causes of action, suits at law or in equity, whether now pending or hereafter brought, with reference to any matter in which I may be personally interested or the trust estate hereby created in any way affected. And I hereby give to my trustees and attorneys in fact full power and authority to employ attorneys-at-law and other agents in such matters and in all other matters pertaining to the trust estate.

Sixth: In case of a vacancy in said board of trustees, caused by death, refusal to act, or resignation of any of them, or for any reason, a new trustee or trustees shall be appointed by me, and in case I fail to act, said new trustee shall be appointed by the chief justice of the Supreme Court of New Hampshire for the time being, preference being given to the nomination of the remaining trustee or trustees.

Seventh: I direct that my trustees shall be liable only for their own acts in the management of this trust and that no trustee shall be answerable for loss or damage which may happen to the trust property without his own wilful fault or misfeasance.

Eighth: I desire said trustees and their successors to furnish a surety bond or bonds to the amount of five hundred thousand dollars, and the expense thereof shall be paid from the trust fund.

Ninth: The trustees shall receive a reasonable payment from the trust fund for their personal services as such, and shall also be reimbursed for all expenses incurred by them in the management of the trust estate.

Tenth: The trustees shall render to me personally, semi-annual accounts of the trust property and the income and expense thereof.

IN WITNESS WHEREOF, I have hereunto set my hand and seal this sixth day of March, A.D. 1907.

MARY BAKER G. EDDY. [SEAL.]

Signed, sealed, and delivered in the presence of:
FRANK S. STREETER.
FRED N. LADD.

STATE OF NEW HAMPSHIRE, MERRIMACK, SS.

On this sixth day of March, personally appeared the above named Mary Baker G. Eddy and acknowledged the foregoing instrument to be her free act and deed.

Before me: FRANK S. STREETER,
[NOTARIAL SEAL.] *Notary Public.*

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Concord, N. H., March 6, 1907.

We, Henry M. Baker, Archibald McLellan, and Josiah E. Fernald, severally accept the foregoing trust and agree to perform the same according to the conditions and terms thereof; but we severally reserve the right to resign said trust.

HENRY M. BAKER,
ARCHIBALD MCLELLAN,
JOSIAH E. FERNALD,
Trustees.

COPY OF BOND EXECUTED MARCH 18, 1907, AND DELIVERED MARCH 19, 1907.

KNOW ALL MEN BY THESE PRESENTS,

That we, Henry M. Baker of Bow, New Hampshire, Archibald McLellan of Boston, Massachusetts, and Josiah E. Fernald of Concord, New Hampshire, as principals, and the United States Fidelity & Guaranty Company of Baltimore, Maryland, as surety, are held and firmly bound to Mary Baker G. Eddy of Concord, New Hampshire, and her executors in the sum of five hundred thousand dollars, to be paid to said Mary Baker G. Eddy or her executors, to the payment whereof we bind ourselves and our heirs, firmly by these presents.

Sealed with our seals and dated the eighteenth day of March, A.D. 1907.

THE CONDITION OF THIS OBLIGATION IS, that

WHEREAS, the said Mary Baker G. Eddy, by deed duly executed and delivered on the sixth day of March, 1907, subject to certain reservations therein named, granted, conveyed, assigned, and transferred unto the said Henry M. Baker, Archibald McLellan, and Josiah E. Fernald, their heirs, successors, and assigns, all the grantor's interest of every kind and description in and to any real estate wherever situated, also all the grantor's interest of every kind and description in and to any estate, personal or mixed, which the grantor then owned or possessed, including stocks, bonds, interest in copyrights, contracts, actions, and causes of action at law or in equity against any person, but, in trust, nevertheless, for the purposes and upon the conditions fully set forth in said trust deed; now, if said Henry M. Baker, Archibald McLellan, and Josiah E. Fernald, as such trustees, shall well and truly carry out and perform all the obligations imposed upon them and each of them by and according to the terms, conditions, and stipulations set forth in said trust deed, then this obligation shall be void.

HENRY M. BAKER. [SEAL.]
ARCHIBALD MCLELLAN. [SEAL.]
JOSIAH E. FERNALD. [SEAL.]

THE UNITED STATES FIDELITY & GUARANTY CO. [SEAL.]

[Seal of U. S. Fidelity & Guaranty Co.] By ARTHUR P. MORRILL, *Its Attorney-in-Fact.*

Signed, sealed, and delivered in the presence of:

FRED N. LADD.
FRANK S. STREETER.

We are also indebted to the *Patriot* for the following interviews with counsel and the trustees since the intervening petition was filed. It is not expected that any further statements will be made by counsel or their clients:—

Gen. Frank S. Streeter, personal counsel for Mrs. Eddy, and also counsel for the trustees to whom Mrs. Eddy has conveyed all her property, made the following statement:—

"The trust deed and motion of the trustees for leave to intervene and become plaintiffs, speak for themselves. They are now court documents, and as counsel I may not properly discuss them except before the court.

"The creation of a trust to take charge of and care for all her property and business affairs was contemplated by Mrs. Eddy before she had any knowledge that these proceedings were begun or contemplated, and she had consulted me with reference thereto.

"As to the suit itself, if, as is claimed, it was begun for the sole purpose of protecting Mrs. Eddy's property interests, the 'next friends' should feel relieved from any anxiety. The high business character and standing of the trustees, as well as their legal obligations under their bond to Mrs. Eddy, insure the faithful performance of their duty under the terms of the trust deed to conserve all property interests involved, and they will protect her personally to the extent of their ability.

"If the 'powerful interests' said to be behind these proceedings have any ulterior or unfriendly purpose against Mrs. Eddy, her personal rights in this respect will undoubtedly receive the protection of the court.

"The great majority of good men and women in the world, whatever their religious beliefs, would never give approval or tolerance to an unfriendly assault by indirection upon this venerated woman of eighty-six years, whose life has been given to the betterment of mankind, and who has the unqualified respect and devotion of all privileged to know her personally. Her good citizenship and her charities have won for her widespread and deep affection in this community. Manly sentiment or chivalry is not yet extinct."

Hon. Henry M. Baker, chairman of the trustees, in behalf of himself and his associates, Messrs. Archibald McLellan and Josiah E. Fernald, gave out the following:—

"The trustees can add nothing of importance to the official documents filed in court. Those papers cannot be misunderstood. They are plain and conclusive and represent nothing which has not been carefully and for a long time considered by Mrs. Eddy, and carry out in simple form her instructions to her counsel, General Streeter.

"Mrs. Eddy has relieved herself of the care of her estate that she may devote her time and thought without interruption to the advancing Cause she represents. Her trustees accepted the trust several weeks ago and are actively engaged in the details and responsibilities they have assumed. The authority vested in them is broad and inclusive. They will not hesitate to protect and defend the estate entrusted to them, if need be, against both plaintiffs and defendants in the pending suit. They will initiate and prosecute all needed investigations and proceedings to that end, in accordance with the terms of the trust deed, with the permission, and subject to the supervision, of the court."

The firm of Eastman, Scammon & Gardiner appear for the following-named defendants, residents of New Hampshire: Calvin A. Frye, Irving C. Tomlinson, Hermann S. Hering, and Lewis C. Strang. Attorney-General Eastman of this firm was seen to-day and made the following statement:—

"Our clients have been charged with a very serious breach of confidence, in connection with their alleged relations with Mrs. Eddy, and among other things, that they have misappropriated funds and wrongfully diverted moneys from her estate for their own benefit. We have no reason to doubt that these charges are wholly without foundation, and the defendants will ask and demand that these charges shall be fully investigated by the court, and to that end we shall do what we reasonably can to bring about that result at the earliest practicable time."

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Samuel J. Elder and William A. Morse, counsel for the following-named defendants: namely, Ira O. Knapp, William B. Johnson, Stephen A. Chase, Joseph Armstrong, all living in Massachusetts, and Edward A. Kimball, a resident of Chicago, in the State of Illinois, made the following statement:—

"That although our clients are not bound to appear and make answer in this case, nevertheless such serious, unfounded, and unwarranted charges have been made concerning them that they decided voluntarily to appear and submit to the jurisdiction of this court and to meet and make answer to such charges, that there might be no unnecessary delay in obtaining a judicial determination and finding with reference to the accusation against them."

CHRISTIAN SCIENCE OPPOSED TO HYPNOTISM AND SUGGESTION.

JUDGE JOHN D. WORKS.

ONE of the most common beliefs about Christian Science on the part of the uninformed, and the charge most frequently made against it by its critics, is that its work of healing from sin and disease is nothing but the action of one human mind upon another. In earlier times these critics did not concern themselves about how it healed; they denied that it healed at all; but now the proof of its healing of all manner of diseases is so conclusive that all are compelled to admit that it heals. They, however, seek to degrade it by charging, without reason, that its influence is hypnotic.

This position was taken in a late newspaper article in Los Angeles, Cal., and showed how little our critic knew of the true teachings of Christian Science, and consequently how certain he was to be utterly wrong as to its practice and its effects. Christian Scientists do not deny the existence of sin, pain, or death, in the sense that he asserts. On the contrary, these evils are recognized as errors to be overcome, and their overcoming is constantly insisted upon. They do not deny that Jesus suffered for our sins, was crucified, and rose from the grave on the third day, as all other Christian churches teach; but Christian Scientists maintain that Jesus overcame sin and death, and thus he gave conclusive evidence of the unreality of these evils by showing that they could be overcome by the law of Spirit, or Divine power. It is true that Christian Scientists recognize matter only as a product of false belief,—as a counterfeit of substance,—hence, opposed to Spirit, and unreal in the sense that it is destructible and fluctuating. Christian Scientists admit that to the material senses all things seem to be material and not spiritual, hence the prevalence of sin, disease, and death. Mrs. Eddy says, "Sickness is neither imaginary nor unreal,—that is, to the frightened, false sense of the patient. Sickness is more than fancy; it is solid conviction" (Science and Health, p. 460).

It is part of the mission of Christian Science to overcome pain, but Scientists believe that sin and pain are the effects of mortal belief, or what Paul calls the carnal mind, which is enmity against God, and equally at enmity against man. It is needless to say that the statement, "All science is based upon the existence of matter," is erroneous. It is not surprising that one having so little knowledge or conception of what Christian Science really is and what it teaches, should be equally in error in his conclusions as to what it does and how it is done. If Christian Science is right in maintaining that sin and disease are the offspring of mortal mind, or wrong thought, as distinguished from the divine Mind and right thought; that one is error, or evil, and the other is Truth, or good, then what follows? Obviously the remedy for evil thoughts, or sin, and their results, sickness, disease, and death, is the restoration of the sufferer therefrom to right thoughts; it is to substitute the truth for error, and a sense of love for hate, revenge, jealousy, or other evil thoughts; in other words, to have that Mind which was also in Christ Jesus, instead of the carnal mind; the thought of God, good, rather than the thought of evil.

Here we have a clearly marked distinction between hypnotism or suggestion and Christian Science. The action of hypnotism or suggestion is but the asserted action of the so-called human mind, or will. It can have no regenerating or healing power, because no such power exists in mortal man or mortal mind. It is not claimed by educated and conscientious hypnotists that the influence which they exercise is effective to heal organic diseases of any kind, much less what are known as incurable diseases, but only such diseases as they consider imaginary or functional. They class some diseases as real, or organic, and others as unreal. Christian Science knows no such distinction, but classes all diseases as unreal to divine Mind, or law, and therefore curable.

It will be seen that hypnotism is nothing but the supposed action of one mortal mind upon another. If this mind is evil, or opposed to the divine Mind, then it is the action of one evil upon another, and could not by any possibility regenerate or heal. What do Christian Scientists mean when they say the mortal mind is evil? They mean that the human or mortal mind is at enmity with God, and therefore evil, because all its conceptions of God and man are erroneous and illusory. It believes that man is material, and not spiritual; that being material, he is sinful, depraved, and subject to pain, sickness, and death. It is this false belief of the materiality, and consequent weakness and sinfulness, of man that is at enmity with God, or the divine law which teaches us that man is spiritual and immortal, created in the image and likeness of God. And why should our critics be so skeptical about Divine healing, and seek to belittle the work being done by Christian Science by classing it as hypnotism?

All Christians believe that God can heal the sick, and their prayers for Divine interposition, in some cases of sickness, are constant and sincere. In this age when the healing is being done and can no longer be denied, some are saying, and saying publicly, "We believe in Divine healing, and that this work of healing can be done by our Church;" but in most cases they say they can do the work, while in fact they are not doing it. All Christians surely believe that Jesus healed the sick, and that the healing he did extended to organic diseases, and none will presume to say that he healed by hypnotism. Some of them, however, do say that his healing was miraculous; but no one who believes the Bible can deny that others besides Jesus healed the sick; healed all manner of diseases, long after Jesus' resurrection and ascension. They surely do not presume to assert that the good men who did this beneficent work were hypnotists. Some of them do say that such men were specially and divinely endowed with the power to heal, and this is an admission that God does heal the sick, and that He endows men as instruments of healing. If this is so, has God's arm been shortened, that He cannot heal now as He did then, and by the same means and through the same instrumentality, or is He less willing to heal now than He was then? Who has the right to say that it is not true, as Christian Scientists claim, that this power to heal was not given alone to particular individuals of olden times, but that it belongs of divine right and by divine law to every one who believes on God, who is spiritually fitted to exercise this beneficent power, and who is possessed of sufficient understanding to so apply the divine law as to bring the sufferer into harmony with the divine Mind and thus bring him peace, harmony, and surcease from pain. If not, what did Jesus mean when he said, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father"? What did he mean by his

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command to his disciples to heal the sick, as well as to preach the gospel, if this work of healing the sick was not and is not a Christian duty commanded of God?

There were skeptics in Jesus' time, just as there are now. They charged his work to be the work of the devil; but good Christian people of to-day believe that he healed the sick by Divine power. His mission on earth was to prove by his works that sin, sickness, and death could be overcome, and to point out the way to overcome these evils. He was not a teacher of hypnotism. He attributed his work to God, and declared that he could do nothing of himself. The laws of God are immutable and unchangeable. If He healed sickness then, He will and does heal sickness now. And He does not heal by interposing in the individual case as the result of prayer, or otherwise. The healing comes to one the same as to another, by conforming to His laws. It is not the work of the Christian Scientist to appeal to God to interpose on behalf of the sufferer, but to conform the patient to the divine law; and this is the true "healing of the nations" which is open to all. Christian Scientists do not claim to heal, but to assist the sufferer to obtain the Divine healing.

It is difficult to understand the motive that prompts mankind, and especially Christian people, to deny the efficacy of this mode of healing in the face of the evidence of the works that are being done for the regeneration of mankind and the alleviation of suffering. One might expect that all good people would rejoice that the healing power has again been revived, and seek to advance and assist in the good work; but the perversity of mortal mind is proverbial. Christian Scientists are not dismayed at the unbelief of others, or such criticism as the above, which is the result, it may be assumed, not of malice but of misunderstanding. Their own benefits are too real and substantial to leave room for doubt, and their peace and tranquillity of mind too profound to allow them to attribute their healing and spiritual regeneration to any mere human power. They can afford to wait, and watch and pray that they may remain steadfast and seek for greater spiritualization and power to help their fellow-men to obtain the blessings of sinlessness and freedom from sickness and disease.

PROTECTION AND SUPPLY.

JOHN S. CRELLIN.

He shall cover thee with his feathers, and under his wings shalt thou trust.—PSALMS.

THE protecting watchfulness and unselfish tenderness of divine Love was touchingly illustrated to the writer in the early part of last summer, by two robins. At the top of a vine, ornamenting the side veranda of a neighboring cottage, they had builded their nest and hatched out their young. The vine had not climbed rapidly enough, nor high enough—as no doubt the birds had hoped it would—to shelter the nest; not near so rapidly as the summer sun had climbed northward to overlook it; while the slightly projecting eaves barely kept off the rain, but not the burning sun. Before the fledglings had feathered sufficiently to be protected from its rays, there came on a heated spell, during which it seemed as if the big luminary was bent upon destroying the little birds; and for nearly two hours in the middle of the day it appeared to stand still and glare down fiercely on this particular nest.

The parent birds seemed to know just when the big, impudent disk would try to stare into the privacy of their home, and shortly before would place securely at the edge of the nest a plentiful supply of squirming provender. As the grateful shadows fled, and the first fierce rays of the sun began to creep over the sacred confines of her home, the mother-bird, encouraged by the melody of her mate flitting about in a near-by tree, and the twittering of her featherless brood, with wings outspread took up her vigil at the edge of the nest like a living canopy. Thus she formed a perfect shelter from the heat; and thus, for nearly two hours, tirelessly she stood above her peeping children. Stood that the air might circulate freely between them and her protecting wings; stood until the sun, disappointed of his quest, arched over toward the west and left the nest in shade. Then what feasting! and what a joyous chorus of congratulations, as if to say, "It's all right! Love has driven him away, the little ones are safe!" During the interval of protection necessary for their safety and comfort, the little birds were conscious of but one requirement,—supply; while unknown to them, the supply was just at hand, like the very kingdom of heaven, and the protecting wings of the mother-love, most necessary to their safety, were outspread above them.

Like those tiny fledglings, how many times do we cry out impatiently for supply,—when it is just at hand,—and will not be quieted to know that God is Love, whose feathers shade us from the destroyer; whose outspread wings protect us from the storm; beneath whose ceaseless care we rest and may be satisfied. As for our supply, we can all demonstrate the exactness of mathematics with more or less aptitude and understanding, enough to enable us to know that no mathematician is sparing of the figures necessary to his sum, for fear his neighbor mathematician may not have enough or that he may exhaust their source. No; he knows that a million men could use the figures, all or one, the livelong day and still the supply would be untouched and undisturbed.

So shall we all, from the least unto the greatest, demonstrate with the absolute certainty of metaphysical Science the limitless supply of all good,—as Jesus did so long ago on the shore of the sea of Galilee,—when we have with us the Master-thought of him who said, "When I sent you without purse, and scrip, and shoes, lacked ye anything?" They say unto him, "Nothing." He also said, "Lo, I am with you alway, even unto the end of the world." Our revered Leader tells us that "creation is ever appearing, and must ever continue to appear from the nature of its inexhaustible source" (Science and Health, p. 507). That source is the Love that clothes the field with grass, and this Love has fed the hungry for all these centuries from its exhaustless storehouse without diminishing one iota of its infinite possibilities. Christian Science teaches us how it was that long ago "he that gathered much had nothing over, and he that gathered little had no lack." It teaches us that Christ, Truth, is "the same yesterday, and to day, and for ever."

Our debt, the debt we owe to Christian Science for the assurance of this knowledge, is infinite; its payment, like its accomplishment, requires an equally great consecration. We grow to be like God only in proportion as we love and understand Him. This, we are taught, can be done as we put off the old man with his deeds, and put on the new man which, in meekness and humility, is renewed in the image and likeness of the Christ. We owe this debt to God, to our Leader, and to Christian Science; and with grateful hearts and loving trust in our beneficent Father, who giveth us not the Spirit by measure, we trudge joyfully along "the rugged way." For surely "he shall cover thee with his feathers, and under his wings shalt thou trust."

NOTICE.

The Publishing Society announces that it has arranged to make the foreign subscriptions to the *Sentinel* $2.50 per year instead of $3.00 as already announced. Quantity prices will be given later.

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SELECTED ARTICLES.

[From the inaugural address of His Excellency, Governor Guild, of Massachusetts, Jan. 3, 1907.]

I commend to your attention the abolition of the so-called bucket-shop, or in other words, of the misuse of market quotations as a basis for public gambling. Any statute on this subject needs to be framed with conservatism and care. Means can, however, and should at once be found, as means have been found in other States, to discriminate between legitimate and honorable trading in securities and a form of mere gambling whose existence is a fruitful source of embezzlement and larceny.

[Editorial in *The Topeka* (Kan.) *Herald*.]

As Pastor Emeritus of The First Church of Christ, Scientist, Boston, Mrs. Eddy has exercised unlimited power of initiation and veto in the management of the Christian Science work. It was conferred upon her by the Manual of the Church, and with the approval of all those connected with the Church organization, not as a bestowal of honor or even in recognition of her right to prominence as the Founder of the Christian Science religion, but as a matter of practical Church policy. The results have more than demonstrated the wisdom of this course. The creation and development of a religious denomination numbering more than one million followers, and owning some of the finest church property in the world, in a period of less than thirty-five years, is one of the greatest achievements of the last century. It is all Mrs. Eddy's work. She has been the originator and the director of this remarkable movement, which has spread to all quarters of the globe and which has among its adherents many of the most intelligent and influential people everywhere. No church organization known to-day is more harmoniously managed and freer from personal bickerings and jealousies than that of which Mrs. Eddy is the head. This fact is due to the wonderful tact and wisdom with which she has guided and directed it through the trials and tribulations which beset all new movements.

[W. S. Montgomery Smith in *The Onlooker*, London, England.]

While it is true that the treatment of disease by Christian Science is radically opposed to the methods of the orthodox medical practitioner, it would be very far from the truth to assume that Christian Scientists entertain towards the members of the medical profession feelings that are in any way hostile or disrespectful. On the contrary, they regard with the kindliest sympathy the devoted efforts of those many doctors who are unselfishly striving to alleviate the mass of suffering which weighs down humanity, and who are sacrificing ease, pleasure, sometimes even life itself in the struggle. The writer, who pursued the practice of medicine for many years, before an acceptance of the truth of Christian Science compelled him to abandon it, is acquainted from personal experience with many instances of such devotion. The pity is that the results are too often so little commensurate with the desire to serve.

It would be equally incorrect to suppose that Christian Scientists have any wish to dissuade the sick, anxious for medical treatment, from employing the means which these sufferers imagine will give them the best chance of relief. Such a course would be entirely opposed to the rules of Christian Science, which teaches the doctrine of doing to others as one would be done by, and refraining from anything that infringes the rights of the individual. Christian Scientists are striving to overcome the evils that beset human existence in the manner directed by our great pattern, Jesus of Nazareth, who proclaimed himself "the way." Whereas medical practice is little else but a tinkering of effects, Christian Science concerns itself with the removal of the cause. Teaching that all physical effects are merely externalized thoughts, it devotes itself to the healing of the mind, in the knowledge that when once right thinking is established in the consciousness of the individual, discord, whether manifested as sin or disease, can find no foothold.

The doctrines of Christian Science are strictly derived from the authority of the Bible. The statement that disease and death are the result of wrong thinking is in exact accord with the teaching of St. Paul, who said, "To be carnally minded [or, as the marginal version has it, "the minding of the flesh"] is death; but to be spiritually minded is life and peace;" and "he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." St. James said: "When lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death." A greater than either Paul or James declared: "If a man keep my saying, he shall never see death."

The logical deduction from these and scores of similar passages is the one drawn by Christian Science, that in proportion as thoughts that are unlike God disappear from the individual consciousness, and a state of righteousness or right thinking is established therein, in just that proportion will disease, sorrow, and all other discord be eliminated from experience, and the kingdom of God, which the apostle defines as "righteousness, and peace, and joy in the Holy Ghost," be a present reality. It will thus be seen that the healing of sickness is very far from being, as is sometimes assumed, the sole work of Christian Science. Sickness, indeed, needs to be healed; but its healing by Christian Science treatment means much more than the mere change from physical discomfort to physical health. It means the disappearance from the patient's consciousness of so much sin, of so much ignorance of God; it means the acquisition of a greater peace, of a fuller love, of nobler aims and desires; in short, it means a step towards the realization of "new heavens and a new earth, wherein dwelleth righteousness," where "old things are passed away," and "all things are become new."

A striking contrast between the methods of the medical practitioner and the Christian Scientist is to be seen in the different attitude which each expects his patient to adopt. It is the general rule in medical practice for the doctor to do all the work, and for the patient to be little else than the passive subject of his ministrations. In Christian Science, however, while no effort is spared on the part of the practitioner, the patient is encouraged to do his utmost to understand the Principle that is healing him, and to put into practice on his own behalf such understanding as he gains. In short, it is the object of a Christian Scientist, not only to heal his patient, but to send him away fortified with such a knowledge of God and of God's laws as will enable him, when assailed by sin, sickness, or sorrow, to be his own practitioner, and to realize for himself the ever-presence of the healing Christ.

[The above article was accompanied by the following editorial note.—EDITOR.]

"FROM MEDICINE TO 'SCIENCE.'"

Mr. Montgomery Smith, who contributes the article on Christian Science in our issue of to-day, is one of the doctors who have given up the practice of medicine to work as Christian Scientists. He was educated at Winchester and Balliol, and walked the hospital at Guy's, but after several years' practice he removed his name from the Medical Register to work as a Christian Scientist.

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[From *The Springfield* (Mass.) *News*.]

"The good there is in Christian Science," was the subject of Rev. Mark A. Denman's address in the Memorial Church last evening [March 10]. Mr. Denman said in part: "Their enthusiasm and loyalty to their Church is an inspiration. Some call this fanaticism. The people who never felt the thrill of religious enthusiasm condemn it. An indifferent orthodoxy is in need of a stirring up. The enthusiasm of Pentecost would frighten it out of its wits, or incur its bitterest opposition. It is this enthusiasm and loyalty of Christian Science that puts to shame our dry-rot orthodox respectability. In line with this is the atmosphere of social sympathy developed. Passing from some of our ecclesiastical refrigerators called prayer meetings into a Christian Science service is to some people like going from a Springfield winter to a Palm Beach June. Let our churches warm up and we shall hear less of Christian Science. It makes appeal to the hopeless. It tells the discouraged of hope, and actually arouses the forces of life to such an extent that many a winter has given place to spring; and I care not what you call it, it is good.

"Speaking briefly on the theme announced, I disclaim the purpose of criticism of Christian Science. I confess my inability to do so, whether we view it as a religious cult or as a philosophy. I assume on general principles that there is good in it, as there is good in all things. It is the good and not the evil of such that marks the strength, and that measures it in Christian Science as in all else. That Christian Science appeals to and wins so many thousands of sane and good people, must be accounted for on the rational ground of good. It must be truth and not error that can change life from a tragedy to a song. It is our duty to discover this good, this truth, this emphasis, and to use it. It is not the patented property of Christian Scientists. Truth belongs to all who can appropriate it, and it is far better to seek and find this truth, this strength of Christian Science, and use it, than to seek to find and denounce the error."

[Editorial in the *Houston* (Tex.) *Post*.]

The *Post* knows very little of the doctrinal beliefs and practices of the sect known as Christian Scientists, beyond the fact that some of the most intelligent and representative men and women of the State believe in Christian Science and that it is their business and their right to believe in it without the slightest interference from the doctors or the Legislature. For this reason, any legislation seeking to restrict or suppress this sect is mischievous in the extreme and utterly violates the spirit of our institutions.

In the judgment of the *Post*, the doctors of Texas are utterly wrong in invoking the power of the State to suppress a religious sect which includes healing among its doctrines. The doctors can get along very well by attending to their own business and letting the religion of other people alone. . . . It may be perfectly true that Christian Science fails; we know nothing about that. It is true that medical science also fails at times, and that the doctors have buried their mistakes by the hundreds of millions, but it would be a monstrous error to suppress medicine and surgery because of such failures. The merits of medicine and the merits of "Science" are not the question as the *Post* sees it. It is the question of the constitutional right of the individual to embrace whatever religion he may choose or employ whatever system of healing he may choose. This, in the judgment of the *Post*, is a matter with which the Legislature has nothing to do.

The schools of medicine are in continuous warfare. The allopaths would like very well to see the other schools out of business; they would even like to see doctors of their own school who advertise put out of business. Likewise, the other schools rarely speak well of the old-school doctors. It is clearly not within the province of the Legislature to adjust all these differences of opinion. Granting that certain regulations with respect to the practice of medicine are necessary, it is certainly not proper for an unscientific body like a State Legislature to undertake to adjust differences of opinion about which it is not informed.

[Charles K. Skinner in the *Detroit* (Mich.) *News*.]

Our critic has never manifested much love for Christian Science, and his statements regarding it have always had a ring of sarcasm mingled with his misunderstanding of the subject. He, however, spoke better than he knew at the Congregational church last Sunday, when he said, "Christian Science is an example of pure atavism." The mistake made by the doctor is that he has endeavored to measure the spiritual universe and the teachings of Christian Science concerning it by his experiences along material research. The opponents of this religion usually fall into this error. As well expect to produce the strains of Beethoven from a kettle-drum as to harmonize the teachings of the spiritual with the results from matter.

According to Century and Standard dictionaries, "atavism" means recurrence or reversion to past conditions. Mrs. Eddy has never taught that Christian Science is a new religion; on the contrary, she has always said that it is a return to the teachings and practice of Jesus Christ, and the proofs of this statement are its fruits. The doctor's statement that he "did not know whether or not there is a future existence," shows the lack of acquaintance with the spiritual teaching of the Bible, and this also prevents his understanding Christian Science. Whether or not we believe in any truth does not alter the facts concerning that truth, and the only safe position for the critic to take is to have proved his criticism by a previous demonstration.

If "Christian Science is an epidemic of backsliding," as the doctor says, and we can backslide into the fundamentals of true, demonstrable religion, producing the "signs" that prove its authenticity, let us have more of this kind of backsliding. The world will never reach the true sense of life and harmony until it reverts to the Christ-teaching and practice.

[Editorial in *The Daily Tribune*, Maryville, Mo.]

No legislation is needed in Missouri for the persecuting of any person or class, so long as that individual or assemblage of individuals is not threatening the peace and safety nor interfering with the rights of any other citizen or legitimate interest of the State. There is a movement on foot in some quarters to persuade the Missouri Legislature to pass a law aimed, whether innocently or not may never be known, at believers in the Christian Science method of dealing with disease.

So far as this legislative action is concerned it does not matter particularly as to what one's individual opinion may be touching the religious teachings of the sect known as Christian Scientists. These people may or may not be wholly wrong in their course, just as the adherents of any other teaching may be at fault in their interpretation of things in which they are interested. The matter of real importance is that the Scientists should not be persecuted under the guise of statute-enforcement by those who differ with them, and who may chance to possess the power to pass laws intended to serve such ends, so long as no person is made to accept any Christian Science teaching unwillingly. The members of this sect, we notice, do not force their belief upon any person. And surely in this land we cannot deny a citizen the right to accept the teachings of Christian Science if he chooses to do so.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book does not consult nor read letters on disease. Writing to Mrs. Eddy *is not* prohibited. Take no notice of startling reports about Mrs. Eddy. Our Committee on Publication will be reliable on this subject. ***Beware of counterfeit letters.***

[From the *Concord* (N.H.) *Evening Monitor.*]

MRS. EDDY'S LETTER TO THE MOTHER CHURCH.

Pleasant View, Concord, N. H., April 2, 1907.

The First Church of Christ, Scientist, Boston, Mass.

My Beloved Church:—Your love and fidelity cheer my advancing years. As Christian Scientists you understand the Scripture, "Fret not thyself because of evildoers;" also you spiritually and scientifically understand that God is divine Love, omnipotent, omnipresent, infinite, hence it is enough for you and me to know "that our Redeemer liveth and intercedeth for us."

At this period my demonstration of Christian Science cannot be fully understood, theoretically, therefore it is best explained by its fruits, and by the life of our Lord as depicted in the chapter "Atonement and Eucharist," Science and Health with Key to the Scriptures.

MARY BAKER G. EDDY.

[From the *Concord* (N.H.) *Daily Patriot.*]

CARD.

I AM pleased to say that the following members constitute the Board of Trustees who own my property:—

1. Hon. Henry M. Baker, who won a suit at law in Washington, D. C., for which it is alleged he was paid the highest fee ever before received by a native of New Hampshire.

2. Archibald McLellan, editor-in-chief of the Christian Science periodicals, circulating in the five grand divisions of our globe; also in Canada, Australia, etc.

3. Josiah E. Fernald, Justice of the Peace and President of the National State Capital Bank, Concord, New Hampshire.

To my aforesaid Trustees I have committed the hard earnings of my pen,—the fruits of honest toil, the labor that is known by its fruits,—benefiting the human race: and I have so done that I may have more peace, and time for spiritual thought and the higher criticism.

MARY BAKER G. EDDY.

Pleasant View, Concord, N. H., April 3, 1907.

[From the *Concord* (N.H.) *Evening Monitor.*]

A LETTER FROM MRS. EDDY.

AT the Wednesday evening meeting of April 3, in The First Church of Christ, Scientist, in Boston, the First Reader, Mr. W. D. McCrackan, read the following letter from Mrs. Eddy. In announcing this letter, he said,—

"Permission has been secured from our beloved Leader to read you a letter from her to me. This letter is in Mrs. Eddy's own handwriting, with which I have been familiar for several years, and it shows her usual mental and physical vigor."

MRS. EDDY'S LETTER.

Pleasant View, Concord, N. H., March 22, 1907.

Mr. W. D. McCrackan.

Beloved Student:—The wise man has said, "When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things." That this passage of Scripture and its concluding declaration may be applied to old age, is a solace.

Perhaps you already know that I have heretofore personally attended to my secular affairs,—to my income, investments, deposits, expenditures, and to my employees. But the increasing demands upon my time and labor, and my yearning for more peace in my advancing years, have caused me to select a Board of Trustees to take the charge of my property; namely, Hon. Henry M. Baker, Mr. Archibald McLellan, and Mr. Josiah E. Fernald.

As you are the First Reader of my Church in Boston, of about forty thousand members, I inform you of this, the aforesaid transaction.

Lovingly yours in Christ,

MARY BAKER G. EDDY.

"CONTENT TO LET GOD RULE."

[THE following letter from one at present in Mrs. Eddy's home is so good that we know it will be appreciated by all Christian Scientists quite as much as it has been by the Editor.]

Pleasant View, Concord, N. H., April 1, 1907.

Archibald McLellan, C.S.B., Editor, Boston, Mass.

Dear Brother:—The matters of which I wrote you in my last personal letter have adjusted themselves and are now running smoothly, and you will need give no further thought to them. Let me thank you for what you have done. I wish that you and every worker in the field of Christian Science, and indeed the whole world, might have such an opportunity as I am now having; namely, a visit to our dear Leader's home, in order that you might see, as I am seeing, with what equanimity and serene calmness she is passing through what to almost anybody else would be a great and trying ordeal; whereas she, on this the very eve of the trial, is as sweetly content to let God rule as if there were nothing to disturb the waters, as in reality there is not. But one needs to be at her side to realize how great is her spiritual understanding, for she literally trusts God, and this is the secret of her wonderful career.

We shall all appreciate her better, "when these clouds have rolled away," and the scenes now being enacted will serve to send Christianity farther along the way, as Christians of the present epoch note how good a God our God is by their observation of a remarkable instance of entire reliance upon His goodness to His children. A signal feature of the hour is that she has no word of hate or unkindness for those among the people who would do her injustice, but is demonstrating what she teaches, and has ever taught, namely, that Love alone overcomes evil with good, that hate, revenge, or malice have no place in Christian Science.

This home is as quiet and as lacking in any sort of excitement as a church service.

Fraternally yours,

GEORGE H. KINTER.

GOD ALONE GIVES PEACE AND POWER.

WE have given considerable space in this issue to the papers filed in the court in Concord on April 2, and to the statements issued by counsel and the trustees appointed by Mrs. Eddy, for we feel sure that our readers will be glad to have this reliable and authentic information. Beyond this, it is neither proper for us to discuss the pending suit, nor to pass an opinion upon it; the court is the only place for such discussion, and this is a point which cannot be too greatly emphasized. We may say, however, that the great Cause for which our beloved Leader has given forty years of Christian labor is undisturbed; that

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this noble woman, to whom humanity is so deeply indebted, has again shown herself to be above all else a follower of him who said, "Father, forgive them; for they know not what they do."

And what a beautiful picture of the spiritual poise of a great yet humble woman, is shown in Mr. Kinter's letter from Pleasant View, in which he gives us just a glimpse of Mrs. Eddy's serene and undisturbed trust in God at a time when the world is wrought up with excitement about her affairs. Mrs. Eddy has proved in this matter, as in all others, that her firm reliance is in God, and that He alone gives peace and power. The example of this truly Christian woman at this time is such that it may well be emulated not only by Christian Scientists, but by the whole world. ARCHIBALD MCLELLAN.

THE ADVANCE OF HUMAN OPINION.

No thoughtful person can fail to note the great change which is taking place in the world's thought—the advance from a physical to a metaphysical basis of reasoning. Mrs. Eddy has said that "all Science is of God, not of man," hence every earnest student who seeks the truth will sooner or later be drawn to the Principle revealed in Christian Science, for thus alone can the meaning of existence be correctly explained. When our Leader first announced her discovery of mental causation, the advocates of belief in physical law seemed to have a large majority on their side; but it is steadily lessening, because the reasonableness of Christian Science makes a strong appeal to all who are willing to investigate the subject without prejudice. As a result of this investigation, and also because of the healing accomplished in Christian Science, we find that thought now tends toward belief in the mental origin and cure of disease. A recent newspaper article, entitled "Signs of the Times," says,—

"Medical science has made some startling admissions recently. Nothing is more unique than the theory that bad tempers, unhealthy consciences, and so on, are the germs from which diseases spring. That cancers are often the outgrowth of violent tempers is professed by a number of broad-minded physicians. They will probably also find suitable diseases to accompany laziness, conceit, general demoralization, and all forms of sensualism. . . . A man who has great respect for his moral and physical welfare is always healthy. Free of the burden of dissipation, his clean body ever gains in strength. A clean mind, sustained by moral elevation, free from all petty worries, can mean nothing less than the healthiest of bodies."

It is axiomatic that there cannot be an effect without a cause; also that an effect cannot be unlike its cause. It should therefore be very clear that if we attribute causation to the mortal or "carnal" mind, which according to St. Paul is "enmity against God," we need not expect to find good results; but this is the very thing which some good people do, and then think that they have gotten hold of all that is important in Christian Science. Mortals have not risen very far above savagery until they see and admit that sensual pleasure on the one hand, and the indulgence of malice on the other, will result in suffering; but in the very face of this belief the greater number seem willing to take their chance.

While admissions such as those quoted show the advancing trend of thought, we need to understand the spiritual basis of true Christian healing. Christ Jesus often rebuked the fear of his followers, even when it seemed that they were about to be shipwrecked. Now some of the disciples were accustomed to the perils of the deep, and they must have known what their chances were, humanly speaking, when, as the evangelist tells us, "the ship was covered with the waves." What they believed, was evidenced by their terrified appeal to the Master, "Save us: we perish." And what was his response? "Why are ye fearful?" Why, indeed! Were they not at that moment facing death? No! to spiritual sense there was the eternal peace of Spirit, which tells ever of eternal Life, and when it rested upon their perturbed senses their fears were calmed and the waves were stilled. They were made to feel the majesty and might of the divine government which from age to age is ever the same; in which there is neither storm nor sin, disease nor death.

Christian Science has come to acquaint us with this divine government and its laws, which must be understood in order to be intelligently obeyed. The article above quoted says in closing, "Live right if you wish to share in the real pleasures of a heaven on earth." In order to do this we must know the truth of being, and a steady advance must be made in order to rise from the false to the true. Mrs. Eddy says, "The most just man can neither defend the innocent nor detect the guilty, unless he knows how to be just; and this knowledge demands our time and attention" (Miscellaneous Writings, p. 112). Those who honestly practise the teachings of Christian Science are ready to admit that the time and attention given to the study of this great subject bring not only health and harmony, but higher and holier views of God and man which enlighten and bless humanity at large. ANNIE M. KNOTT.

LETTERS TO OUR LEADER.

Atlanta, Ga., March 11, 1907.

Beloved Leader and Teacher:—Sunday morning I had such an uplifted sense of the splendor of your present position, of the moral courage that inspires and sustains you, that it gave me the baptismal of Spirit. I saw how it paled all other her standing for human rights. I saw you on the Rock,—the spiritual sense of man as the Son of God,—and for the divine inheritance you are holding aloft the banner of Life—harmony and immortality. Below you were the impotent seeming forces of the loosened occultism of the human mind, that has ever tried to drown the spiritual idea, but the Lord on high is mightier than the noise of many waters, yea, than the mighty waves of the sea." About you was as the cloud of witnesses, chanting hymns of praise and gratitude for blessings received; around encamped the heavenly hosts, the angels of His presence; arching radiance above you was the rainbow of promise—speedy deliverance from the seeming powers of evil. I beheld "the Lion of the tribe of Judah," —the moral courage that stands high and firm for the spiritual freedom and divine heritage of man. I saw, as never before, the woman, and the earth helping the woman. Our Cause is prosperous beyond anything; the demands for your books and our literature are great. The human mind is stirred and interested as never before. This seems to me the most marvelous hour of history; God is with you, and our grateful and loving hearts bless you every moment. In tenderest love, your devoted student,

SUE MIMS.

Boston, Mass., March 12, 1907.

Mrs. Mary Baker Eddy, Concord, N. H.

Beloved Teacher and Leader:—It is possible that some one has told you of our grand, inspiring service on last Sunday. The attendance was larger, I think, than at any time since the dedication, and the service wonderfully impressive. I shall never forget the reading of Jesus' words to Thomas, "Blessed are they that have not seen, and yet have believed,"—in the Lesson-Sermon. I noticed both men and women who were deeply moved as these words of profound import were read by Mrs. Conant, and the preliminary Scripture reading by Mr. McCrackan—the feeding with the manna—thrilled every listener I am sure. Through you, beloved Leader, we have learned to expect

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no less to-day than God's people realized in the olden time, but infinitely more, and for this we thank our Father and you.

With tender affection.

ANNIE M. KNOTT.

Boston, Mass., March 5, 1907.

Dearest Leader and Teacher:—I cannot refrain from writing you a few words at this time, and I have wanted to go right to you and tell you how much we love you. We are a strong band of students, united in our great love for you, and with deepest gratitude for all you have done and are doing for us and the world, which is more, oh, so much more, than anybody knows. We know "the eternal God is thy refuge, and underneath are the everlasting arms." He will sustain and comfort you, and truth and right will prevail. Dear Leader, we have the utmost confidence in your wise guidance in all the movements of this great Cause, and also in your ability to conduct all the affairs of life with which you have to do, of whatever nature. You are continually giving us every reason to have implicit confidence—any thought to the contrary is absurd.

Your latest revision of Science and Health is wonderful. I have not yet been able to secure a copy for myself, but hope to do so soon, and am looking forward to a careful reading of the same. The additions and changes I already know have brought great light, for which I thank you so much. God bless you, dear one, for this great work which means so much to us all. I wish you could know the love and appreciation I hear expressed for you every day, by those who have only a glimpse of Christian Science, and even many who know nothing of it have a good word for you and your followers. When I see the mighty work God is doing and has done through you, His Messenger to mankind, and how the world is awakening to a knowledge of the truth, I am filled with awe, and see in some degree where you are and what you are, and thank God I am here to-day with you, and your student.

Darling one, I know your strength is in God, "and as thy days, so shall thy strength be."

Most lovingly and tenderly,

Your grateful student,

JULIA S. BARTLETT.

Auburn, Me., March 25, 1907.

Mrs. Mary Baker G. Eddy,
Pleasant View, Concord, N. H.

Dear Leader:—First Church of Christ, Scientist, of Auburn, Me., wishes to send a few words of love and appreciation of you and your life-work in revealing to the world the Science of Being. In the midst of the turmoil of misunderstanding and misrepresentation at the present time, we wish to say that we have full confidence in your intellectual capacity and business ability. Your recent revision of "Science and Health with Key to the Scriptures" is sufficient proof of clear spiritual vision. We believe that now, even more than ever before, the students of Christian Science should work together in love and unity, silencing all differences of personal sense and human opinion that the great Cause may be established to the destruction of all evil.

Even after the children of Israel had been delivered from bondage to Pharaoh, had safely crossed the Red Sea, wandered those long years in the wilderness, had been fed with manna and guided by the cloud and the fire, had seen the Jordan waters divide, and had joyfully reached the promised land, they were then obliged to prove their right thereto by taking Jericho, whose walls fell down after they had all marched together, and when they had all shouted together. May we all march together, work, watch, and pray together, until the king of modern Jericho, mortal mind, gives place to the King of Israel, the Christ-mind, which is God.

We also desire to say that we believe in the honesty and fidelity of those who serve you in your home, and those whom you have selected to aid in carrying on the work throughout the world. We feel that great honor is due the noble Board of Directors, who were so steadfast in their duty all through the construction of the original and new buildings of The Mother Church; and we are grateful for the loyal workers in all departments.

In this solemn hour we pray that our hearts may be purged of all error, that we may in purity and humility follow you only as you are following Christ.

Lovingly and gratefully,

M. FANNIE WHITNEY, *Clerk.*
For the members.

Detroit, Mich., March 13, 1907.

Mrs. Mary Baker G. Eddy,
Pleasant View, Concord, N. H.

Beloved Leader:—First Church of Christ, Scientist, of Detroit, desires to express to you an ever-increasing sense of gratitude for your constant and continuing labor of love for the uplifting of mankind; for your recent illuminating revision of our text-book, "Science and Health with Key to the Scriptures;" and for your Christian example of following in daily life, through a long series of years, the Golden Rule.

We would also convey to you our appreciation of those obedient servants,—the Publication Committee, the lecturers, and the editors of our periodicals,—whose work comes constantly in touch with ours, and who, keen to obey the dictates of your leadership, are enabled to present to the world clearly, simply, and effectually, your true teaching. Realizing the tremendous detail of your work and its importance, we are grateful that faithful students are raised up to serve you in the impersonal, self-obliterative office of secretaries.

It is our earnest, prayerful desire to prove, collectively and individually, by the demonstration of physical and moral healing, and by our readiness actively to serve or to "only stand and wait," our loyalty to your teaching and our worthiness to be called your followers.

By order of the church,

BENJAMIN F. FAY, *Clerk.*

Nassau, N. P., March 13, 1907.

Mrs. Mary Baker G. Eddy,
Pleasant View, Concord, N. H.

Beloved and Revered Leader:—At our meeting to-night, it was resolved that this branch of the Vine send to you an expression of confidence, love, and loyalty, assuring you of our intense devotion to you and the Cause you have so nobly and unselfishly led for nearly half a century. We know that the divine Love and Truth which have been so clearly reflected in you will absolutely banish the specter of persecution which seems so persistently to follow you, and that the Light will radiate round you and your work to such an extent that all will see your good works and glorify God.

Lovingly and faithfully,

On behalf of the Christian Scientists in Nassau, N. P.
T. H. C. LOFTHOUSE, *Secretary.*

Rochester, N. Y., March 13, 1907.

Dearest Leader:—Your followers know that this shall at this time be proven for you: "Commit thy way unto the Lord; . . . And he shall bring forth thy righteousness as the light, and thy judgment as the noonday." "And thine age shall be clearer than the noonday; thou shalt shine forth, thou shalt be as the morning."

In loving, loyal allegiance, your student in Christ, in Science,

ARTHUR REEVES VOSBURGH.

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THE LECTURES.

ALBANY, N. Y.

Rev. Arthur Reeves Vosburgh spoke yesterday afternoon [Feb. 24] at Odd Fellows Temple before a large audience composed of the many Christian Scientists of the city and vicinity, and as many more interested in a secular way to hear so well known a visiting lecturer. The lecturer was introduced by the Rev. William H. Dodd, First Reader of Second Church of Christ, Scientist, of this city, who said in part,—

Christian Science offers that which satisfies the need of humanity. It is sometimes said that it is well enough for nervous troubles and for people who have nothing much the matter with them anyhow. But it claims the right to enter a larger field and comes to minister to the world's need. Jesus, the greatest healer in the world, united in his life-work healing and preaching. He preached few sermons, but healed many sick. Alas! to-day his disciples preach many sermons, but leave the ministry of healing to the schools that apparently do not recognize the validity of his healing. In view of this, is there not cause for a return to the method by which Jesus healed the sick?

The Albany Journal.

CHICAGO, ILL.

The six Churches of Christ, Scientist, of Chicago, recently united in providing a free public lecture on Christian Science in the great Auditorium. This lecture was given by Bicknell Young on the evenings of March 7 and 8. The Auditorium, which seats over four thousand persons, was more than filled on the first evening, and on the second evening over one thousand persons were turned away. The lecture was in addition to the regular semi-annual lectures given by the Christian Science churches in Chicago, and was arranged by a conference of these churches for the purpose of more adequately accommodating the large number of persons who always desire to attend these lectures. In order to make it as easy as possible for non-Scientists to obtain good seats, the members of the Christian Science churches were requested not to take seats on the main floor of the Auditorium until five minutes before eight o'clock. As the result of a quite general compliance with this request, it is probable that a larger number of non-Scientists were in attendance than at any previous lecture given in Chicago. To illustrate the growing desire for accurate knowledge concerning Christian Science, it may be of interest to say that on the second evening there were fully four thousand people seated inside of fifteen minutes after the doors were opened. Ten boxes were reserved on both evenings for the press, and were filled with representatives of the newspapers.

"At every reference to the Leader of the cult," says the *Chicago Tribune*, "those in the audience, many of whom, according to those in charge of the meeting, were not Christian Scientists, leaned forward eagerly, and a wave of enthusiastic applause swept over the house from the floor to the topmost gallery."

Mr. Young gave a most interesting, instructive, and helpful lecture. He was eloquently introduced on the first evening by former Judge William G. Ewing, a fellow-member of the Board of Lectureship, whose remarks were substantially as follows:—

Fellow-citizens of Chicago:—In all the world there are no people to whom I am under greater obligation than to this people. For many years you honored me with your confidence, with high places of trust and power. My sense of appreciation of your kindness is greater than I can say, but as my highest expression of it, I bring to you to-night the sweetest, tenderest, holiest thing that has ever come into my own life, as something that may bring a brighter hue to your lives. The longing of humanity, the world around, is to know something more of the measureless good of the infinite God. I have found rest, the rest to which the great Master invited the weary ones of earth, in Christian Science. It represents to my mind the vast difference between twenty-three years of healthful, helpful activity among my fellow-men, and the same decades of hopeless, fruitless struggle for breath. In my experience, Christian Science emphasizes the difference between then and now, between was and is, between sickness and health, between despair and hope; and yet my experience is by no means a unique one. I am but one among at least two thousand in this magnificent audience who are the recipients, the grateful beneficiaries of the revelation of Mrs. Eddy, that great, much belied, cruelly traduced, brutally assailed, but God-crowned American woman. I do not believe that I overestimate the number of persons in this splendid presence who have been healed under Christian Science practice of distressing human woes. And this, fellow-citizens, is a hope-inspiring testimonial to the therapeutic power of Truth, and is the flowering, the fruition in infinitesimal part, of the benediction with which Mrs. Eddy has wrapped the world.

Mr. Young, in speaking of Mrs. Eddy, said, "As the Discoverer and Founder of Christian Science Mrs. Eddy has been one of the greatest benefactors of the human race. She has maintained the fact that science is purely spiritual, in spite of all the opposition of material theories concerning both religion and science. She has met all criticism in the way that Jesus taught. She has practised the gospel which she teaches, the gospel of Christ, the gospel of love. She has been assailed, she has been unkindly treated by those who have misunderstood her, but never has she herself done anything in the way of unkindly criticism. She never had any great ambition to be considered wonderful or extraordinary; she merely wanted to do good. But see the result! To-day she is loved all over the world, even by those who do not accept her teachings. Standing alone through years of trial and persecution, naturally of a modest, shrinking disposition, not desiring the plaudits of the world, and yet impelled and supported by a power far beyond and above herself, Mrs. Eddy, among women, is a figure unique in history."—*Correspondence.*

PICTURE OF THE MOTHER CHURCH.

The picture of The Mother Church which The Christian Science Publishing Society now has for sale is a half-tone reproduction, 12 x 15 inches in size, of a view giving the St. Paul Street frontage and Falmouth Street side.

The picture is mounted on a white mat, 21 x 25 inches, and will be sent to any address in a mailing-tube for fifty cents a copy. A dozen copies will be sent to one address for $4.50. Souvenir postals of the same design as the large picture are for sale at twenty-five cents per dozen.

Address all orders to The Christian Science Publishing Society, 250 Huntington Avenue, Boston, Mass.

ADMISSION TO MEMBERSHIP.

The next admission of candidates to membership in The Mother Church will be June 4, 1907. Applications must be in the hands of the Clerk of The Mother Church on or before May 20, 1907. Application blanks may be had by addressing William B. Johnson at the church edifice, Falmouth, Norway, and St. Paul Streets.

IMPORTANT NOTICE TO BRANCH CHURCHES.

Each branch Church of Christ, Scientist, is requested to send, on or before May 1, a report of its total membership (not a list of its members), as on record April 1, 1907, to William B. Johnson, Clerk of The Mother Church, Falmouth, Norway, and St. Paul Streets, Boston, Mass.

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TESTIMONIES OF HEALING.

Early in 1904 I was teaching in a private boarding-school. I was a very unhappy, discontented woman: I had kidney disease, besides sore eyes, and my general health was very bad. The doctor said that the climate did not suit me, and that I certainly should have a change. The best thing, he said, was to go back to France (my own country); but I did not like to leave the school, so I struggled on until July, when we went traveling for a month, but I came home worse than ever. I had a lot of worry, one disappointment after another, and I often thought that life was not worth living. In September, 1904, we heard for the first time of Christian Science through a girl who was attending our boarding-school, and who was healed through Christian Science treatment. We bought the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and what a revelation it was and is to us; it is indeed the fountain of Truth. I had read Science and Health but a very short time when I took off my glasses, began to sleep well, and soon found myself well in mind and body. Besides this, it has brought harmony into our school, where there had been discord, and everything is changed for the better. I cannot describe the happiness that has come to me through Christian Science; I can only exclaim with the psalmist: "Bless the Lord, O my soul;" and may God bless Mrs. Eddy.

My one aim now is to live Christian Science, not in words only, but in deeds; loving God more and my neighbor as myself, and following meekly and obediently all our Leader's teachings. Words cannot express my gratitude to Mrs. Eddy for Christian Science.

S. AIMEE KERN, Vancouver, B. C.

It is with gratitude to God, and to our Leader, that I give this testimony, hoping that it may be the means of bringing a cup of cold water in Christ's name to some one who is striving through material means to get relief from suffering, as I did for many years, but found no rest or ease until Truth, in Christian Science, freed me from my burden. Eleven years ago I was a sick, unhappy mortal, suffering from a very severe form of stomach trouble, experiencing at short intervals attacks of pain from which relief could only be had by morphine. I had been suffering in this way some eight or nine years, trying different physicians at different times, but had received no benefit; indeed I rather grew worse. I had become discouraged, hopeless of ever being any better, when at this time Christian Science was presented to me by one upon whom I had called in a business way. My appearance was such that she remarked upon it, and I told her that I did not feel well and never expected to be any better, as the doctor's treatment and the medicines I had taken did not seem to help me. I was asked if I had ever heard of Christian Science and was given some tracts to read. To me they seemed reasonable and beautiful, and the study of the text-book followed. Hope dawned upon me as I read this book; I could feel returning health, although I seemed to understand very little of what I read. I saw, however, that in order to be healed I must give up all material means and rely wholly on God. I determined to test this at once, and that noon I ate freely of almost everything that I had previously avoided. I returned to the place where I was employed, and everything seemed different. I was sure I was healed; and my appearance must have been changed, as my employer and fellow-clerks spoke to me in regard to it. When they asked what had done it, I could only tell them that it was Christian Science; that I did not know how it had been done, but I was very happy. I had found, through Christian Science, that God is an ever-present help.

I sincerely thank God, and also our dear Leader, through whom this blessed truth has come whereby we may know that all the manifestations of evil are unreal and untrue, and that the truth loved and lived annuls them,—makes them void. Christian Science is good at all times and in all places; it has given us an understanding that illumines the pages of our dear old Bible and shows us that its promises are true and real; that they are for our time, here and now, and that the continued study of the Bible and of "Science and Health with Key to the Scriptures" by Mrs. Eddy, will and does bring to our consciousness the truth of Jesus' words, "The kingdom of heaven is within you;" also of Moses' words, "That your days may be multiplied, and the days of your children, in the land which the Lord sware unto your fathers to give them, as the days of heaven upon the earth."

CHARLES E. TRYON, Hartford, Conn.

Christian Science has indeed made a different woman of me. The physical change is apparent to all those who knew me before I heard of Christian Science, but only I myself can know the mental bondage from which I have been freed. After having watched my mother battle with disease in its worst forms for six long years, the only reply received from physicians was, "We can do nothing for her, it is only a question of time." Following the loss of parents and home, sorrow, work, and worry developed in me a physical condition diagnosed by one physician as serious lung trouble, and by another as nervous exhaustion. Medicine and rest gave no relief, and I fain would have left this world. Temporary relief came through the determination that as long as I must live, apparently, I would cast aside all thoughts of sickness and do the best I could; and it was then that Christian Science came to me with its sweet message, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." As I look back upon the experience, I feel that the first reading of the text-book healed me, for it showed me plainly that turning to material means for help is idolatry. I had always had a blind faith in God, and love for Him, and my thought upon the question, What is God? was somewhat prepared for the incorporeal idea of Deity, so it was with pleasure that I read the statements defining Life as God, and that God is Mind; yet I wanted proof. On page 547 of Science and Health I read, "You can prove for yourself, dear reader, the Science of healing." I did; and then I knew that Christian Science is the truth which Jesus gave to this world, and that whatever sacrifice or cross-bearing might attend the following, follow we must. In my four years' experience any sacrifice has been so far outweighed by the peace and joy of Truth, that I can almost say there is no cross.

I feel that my love for our Leader is pure; it began with the reading of her book, and increases with the understanding and demonstration of its teachings. There is nothing more beautiful than the life of a good, noble woman, and that is what Mrs. Eddy has given to the world.

HARRIETTE S. MARSH, Springfield, Mass.

I desire to express my gratitude for what Christian Science has done for me. I cannot begin to enumerate all the blessings that have come to me through reading "Science and Health with Key to the Scriptures" by Mrs. Eddy, and the help of practitioners. I had been a sufferer for over ten years, and had given up all hope of ever being well again. I had four operations performed, but had been told by a number of physicians that I would never be well again. During the years of my sickness I had not been able to walk or do anything that required the least effort. I had always prayed to God to

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help me, but my prayers never seemed to be answered. One day I was reading a book which spoke of all the healing that Jesus did when he was on earth, and the thought came to me that if Jesus healed all who came to him then, he would also heal me if I would leave all else and rely entirely on God for help. For several weeks I prayed daily that I might be led to that which was best for me. I had often said that I could not see why God made me suffer so much, but was always told that it was for my good in some way.

I kept on trusting in God, believing that He would surely help me to find a way out of my suffering; and He did, through one who came and told me of Christian Science. I went to a practitioner, commenced treatment, and felt the help at once. I cannot describe the joy and freedom that came to me when I was told that God never sent me this sickness. It seemed to me wonderful and beautiful; all my sadness was changed to gladness. Although my healing was slow, I am very thankful that after so many years of sickness I can now do my own housework and walk as much as I please. One of the many diseases from which I suffered was heart trouble, and we all expected it would end my life some day.

It is not the physical healing alone that makes me hold fast to the teaching of Christian Science, but it is the spiritual uplifting, that understanding of God which Christ Jesus promised we should have, with the peace that passeth all human understanding. I have had many hard struggles with error, and I have learned that we cannot reach heaven by merely asking, but that it is striving which enables us to enter. I feel very thankful to our Leader for bringing us this blessed truth, for I have been made healthier and happier by it. I trust that this feeble effort at acknowledgment of some of the benefits derived from Christian Science may be the means whereby others may be led to investigate the truth as taught in Science and Health.

MRS. ANDREA NELSON, Council Bluffs, Ia.

I first heard of Christian Science in 1887, but only in terms of ridicule from those whom I supposed had thoroughly investigated it and so should be in a position to know much better than I whether it was beneficial or pernicious in its results. Not until 1895, after suffering through the intervening years from several severe troubles, with complications, did I at last find a staunch and true Christian Scientist. I had been sickly from childhood, and from my earliest recollection I was always wondering why Jesus healed diseases only during so limited a time, while we of to-day seemed to need help fully as much. I became a teacher, and wherever I happened to be teaching was always an active worker in some church. I had long desired to be a Christian, but was never able to become one after the accepted modes of orthodox churches. I was always looking for special help in that direction from the many sermons to which I listened, and always was disappointed; until I finally became disheartened and remained away from church altogether.

In 1895, after a particularly trying year in school, mentally and physically, I went for my summer vacation to my sister's home in Harbor Springs, Mich., for a much-needed rest; but instead of resting I became more and more worn out, and on the day set for taking the steamer for Chicago to return to work, I found myself ill with what the physicians pronounced a fever which seemed to be epidemic. My patience with medicine was at an end, as I had been taking it all my life and had still continued ill, so to the consternation of my mother, brothers, and sisters, I positively refused to call a physician or to take medicine of any kind. When the fever had run for ten days without abating, and I was not able to sleep night or day, an aunt who was visiting us, a student of Christian Science under Mrs. Eddy, and who had tried to interest us in this teaching, came into my room and asked if I would like to have her treat me. I did not believe in it, but not wishing to be ungracious, I gave her permission. During the treatment I fell asleep, and when I awoke the fever was gone and did not return. I did not seem to be able at the time to appreciate this wonderful fact, but thought that if I could now only find some medicine to strengthen me quickly I would be able to get back to school in time to retain my position, so I sent for a tonic and took it, not asking my aunt for further treatment. Needless to say I did not go back to school, but remained weak and able only to sit about the house for six months or more. My brother-in-law was attacked with the same fever, and the best physicians there were not able to break it inside of six weeks.

I returned with my mother to Mt. Pleasant, Mich., where I began to attend the Christian Science services and slowly recovered my health; being much hindered, however, by having had so-called mental science brought to my attention and recommended as "far better" than Christian Science. Thanks to the kindly help of a member of the local church, I was led to see the error and to relinquish it. I had class instruction two years later, in 1895, but since that time I have not been where I could meet with Christian Scientists, as I came immediately to Mexico. I was able to gain sufficient understanding from reading Science and Health and from the study of the Lesson-Sermons to protect myself for a year. Then the universal belief in malaria proved too much for my understanding, and I battled with it unsuccessfully for an entire year; my husband also suffering from it. Suddenly it came to me that I should ask absent treatment, and I wrote to the dear Scientist who had so kindly led me at first. The day on which my letter had time to reach her the malarial condition ceased, and I have never had a return of it.

My health has continued good under most discouraging circumstances,—overwork, not being able to obtain efficient help, lack of many so-called necessities of life which are not obtainable here, etc. Two years ago I was attacked by a skin disease which extended continually, many others in the place being afflicted in like manner. Again I found it necessary to call for help, and in one month's treatment I was healed of this also. It seems to me more and more wonderful that Mrs. Eddy could have so freed her thought from the traditions of the elders as to have been able to see clearly this new-old truth, and live it for the benefit of all mankind. It surely blesses her who gives and her who takes.

JULIA A. LANCE ALDRICH, Metlaltoyuca, Puebla, Mexico.

It is now two years since I began the study of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and I have received so much help, physically, mentally, and spiritually, that I gladly give this testimony with the hope that it may lead others to seek the truth. Two years ago I was suffering from stomach trouble, which *materia medica* had failed to relieve. When I turned to Christian Science for help I at once commenced to eat heartily. I believe I was healed from the first treatment, but it took me six weeks to realize it and to overcome the fear that the pain would return. Then, how glorious it was to be free; to know that food could not hurt me. I have gained greatly in weight, and have had good health since learning that God, good, is the only power and that He is always at hand to help. I am most thankful for the spiritual awakening, and for freedom from needless worry. God bless Mrs. Eddy in her efforts to help suffering humanity.

MRS. GRACE L. TEETS, Flatbush, N. Y.

I am very grateful for Christian Science. Its truth has been demonstrated many times in my family. There is one demonstration in particular of which I would like to tell.

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I have often been asked whether I should have Christian Science treatment if one of my family had a dangerous illness which must be met very quickly. One morning about ten o'clock, our little boy, four years old, was taken with severe pain in the bowels, and grew worse rapidly. We could not get word to a practitioner until about one o'clock. When he came the fear of the entire family was very great, as the child's cries could be heard outside. Doctors, hospital, etc., were continually suggested. I sent for my husband, as the child seemed but little better. I asked if he was satisfied with Christian Science treatment, and he replied that he was. For several hours the child had not been able to drink even water, but soon after his father came he drank some milk. The practitioner then went home, and when he returned, in about one hour, he found the child up and dressed and begging for supper, which we feared to give him; but the practitioner told us to feed him, and we did so without any bad results. Next day he was out of doors and grew better right along. How thankful I was that night for Christian Science, and to the one who gave it to the world at this period. To God my heart goes out in deepest gratitude, and my desire is to serve Him better.

MRS. JOHN WHITNEY, North Adams, Mass.

I am a member of First Church of Christ, Scientist, Sydney, New South Wales, Australia, and my age is sixty-nine. On the morning of Sunday, July 1, 1906, I found myself unable to get up, having become to a great extent helpless. This condition was accompanied by giddiness and faintness, and continued throughout the day. Having been interested in Christian Science for about two years, I tried hard during the day to help myself, but all unavailingly. By evening I looked on my condition as serious. On Monday morning I was no better, and I decided to ask for help from a practitioner, who kindly came over to me in the afternoon. My case was treated at once and I was then able without help to walk to my bed. I slept well that night, and in the morning I found myself well—healed! That day I went over to town and walked about for some three hours, doing business, and in a state of grateful wonder and amazement. All fear had gone from me; it was no longer belief with me, but knowledge. God had sent me the wisdom for which I had been asking. I had learned that "the muddy river-bed must be stirred in order to purify the stream" (Science and Health, p. 540). I am thankful to God, whose promises are always sure, and thankful to Mrs. Eddy, who is devoting her life for the salvation of all by her inspired writings, which interpret for us Christ's teaching, and I am thankful to the friend who plucked for me the leaf from the tree of healing which my materiality prevented me from reaching.

ARTHUR WILLIS, Neutral Bay, Sydney, Australia.

Christian Science is doing everything for me. I had lost my father, mother, and an only sister; had sacrificed my position to come West with my four little boys and their mother, who was seemingly in a precarious condition from lung trouble. I walked the streets of this great city, helpless, hopeless, Godless; wholly forsaken, as it seemed, and despairing; then I cried out in my agony, and my cry was heard. I was led to Christian Science, and saved; my wife was healed; a position secured, and I am working out my problem hourly. Surely God has been good to me; and as thought turns to the tireless workers in Boston, my gratitude to God, and to our Leader, seems inexpressible. As I watch the signs-posts to Truth and Love appearing from week to week, ever in a fresh "dress," I would that I might so live my gratitude that it should be felt by all.

B. O. GRIFFIN, Los Angeles, Cal.

A few years ago Christian Science was brought to my notice when I was just making an uncertain recovery from a long illness,—the result of heart trouble. I soon realized that the healing as practised by our Master, and discerned again for us in this age by Mrs. Eddy, is the only real healing. My cure was gradual, but complete and permanent. I am constantly kept in good health by the study of the Holy Scriptures and Mrs. Eddy's writings. After all this time reason and experience are proving to me on all sides that Christian Science is true, and I am beginning to grasp the fact that it is the only solid and practical foundation for our daily life, whether in business or otherwise. I give thanks to God, and to Mrs. Eddy, that I have come to know these things.

EDWIN SOUTHERST, Vancouver, B. C.

That I am here to-day to give this testimony is wonderful in itself, and I am impelled to bring a tithe of my heartfelt gratitude to our Father-Mother God for the blessings that have come to me through Christian Science. Five years ago it found me in the wilderness, hemmed in on all sides by mountains of error, manifested in nervous and rheumatic trouble, insomnia, etc. I had stomach trouble to the extent that my diet was reduced to liquid food, and for months I had been unable to retain solid food or to drink cold water. I had suffered from bowel trouble for seventeen years; had been through two surgical operations for abnormal growths; was reduced to ninety pounds, and was steadily growing worse. I had tried fourteen doctors, but found no relief from my suffering; then as a last resort I turned to Christian Science.

I was entirely dependent upon my own resources; unable to sit up all day but compelled to work, and burdened with debt. Every one of these ills has disappeared like a dream, and to-day I am a picture of health, weighing one hundred and fifty pounds. While I rejoice in the physical healing, it is nothing compared with the spiritual uplifting, which is by far the greatest blessing. Mrs. Eddy says, "For victory over a single sin, we give thanks and magnify the Lord of Hosts" (Science and Health, p. 568). I rejoice daily in the destruction of the sins of resentment, jealousy, selfishness, etc., and like Paul I can say, "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." I thank God for His unspeakable gift,—Christian Science,—as revealed in Science and Health by God's chosen one, our beloved Leader.

ELIZABETH N. WALTERS, Olean, N. Y.

About three years ago, while adjusting a belt, my sleeve caught in the shaft-coupling, which was making two hundred and seventy revolutions per minute. My clothing was entirely torn off, including one shoe, before I was released. I was picked up unconscious, being badly bruised and unable to move any part of my body. My wife was telegraphed for, as she was away from home taking class instruction in Christian Science. On her return I requested Christian Science treatment from her teacher, and in three days I was able to walk; a week later to travel on the cars; and in three weeks there was no trace of the accident left.

ED. G. HARVEY, La Fox, Ill.

It is with a heart full of love and gratitude that I can say I have been entirely healed of a dreaded and supposedly incurable disease. It is now two years since I first came to Christian Science. At that time I had been operated on, and the doctor who accompanied me, and the two surgeons who performed the operation, told me that in case there should be any further manifestation of a growth I should have it removed at once. After I had been at home a

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month or six weeks, the trouble reappeared in several places. I knew there was no use to think of another operation, so I took a quantity of medicine which a doctor had prescribed; but I daily grew worse, until I could not use my arm, nor sleep at night, the pain being so severe.

I had heard of Christian Science, but was very much opposed to it. When I could find no medical relief, however, I decided to try it, and had a talk with a Scientist. I asked her to go with me to see the First Reader here, which she did. That night, after talking with her, I could not sleep at first. I began to have terrible pain, but finally I thought of what this lady had said to me, and I went right to sleep and rested all night, something I had not done for weeks.

The next day I began taking treatment and continued for twelve weeks, at the end of which time I had not a pain or ache, and the growth had disappeared. I have had better health, and have been able to do more work, than ever before in my life. Words cannot express my gratitude to God, and to Mrs. Eddy, not only for my health, but for the spiritual uplifting which came with it.

MRS. REBECCA PRINGLE, Port Angeles, Wash.

I had been a sufferer from kidney and bowel trouble, for many years. The kidney trouble was finally pronounced very serious. I was examined for life insurance by a well-known physician and was refused. In 1895 I came to Little Rock, Ark., to live, and I began to have more complications, among others an enlargement in my left side. As ordinary drugs had no effect, the doctor prescribed morphine. After suffering from 1895 to 1898 I was induced by a gentleman of this city to try Christian Science. Twelve hours after the first treatment I had natural functional action, the first time in two years, and from that day to this conditions have been normal, and no drugs have passed my lips. All my other troubles disappeared as I advanced in my study of Christian Science.

C. E. BUTLER, Little Rock, Ark.

In June of 1902 I had an experience which proved what even a limited understanding of Christian Science will do in a case of a dreaded disease, supposedly contagious. The case was passed on by several, who had more or less experience with this disease, among whom was our city physician, who stands high in his profession, also the quarantine official, who said there was no doubt but that the physician's diagnosis of the case was correct. The patient, my little son, became very ill; had high fever and severe pains. We immediately had Christian Science treatment for him, and all sense of pain was overcome in two hours, all fever allayed in six hours, and the eruption was arrested from any further development and healed in one week. At no time, after the first symptoms above mentioned, did the child have any fever, pain, nausea, or distressing conditions such as usually accompany this disease. He ate as usual, slept well, was up every day, and was occupied at something all of the time. It seems needless to add no other cases were contracted from this one. One thing for which I am especially grateful, was the sense of peace that we all felt. It indeed was a season of thanksgiving for this demonstration of the supremacy of spiritual law over man-made material laws.

Gratitude and love fill my heart for our dear Leader, who has made it possible for us to understand and demonstrate the power of divine Principle, which meets every need.—MRS. LUCY CULBERTSON, Little Rock, Ark.

How often have I pondered these words from Science and Health (p. 573): "Take heart, dear sufferer, for this reality of being will surely appear sometime and in some way." They were the beacon-light which led me on, even when their meaning seemed vague, but they are now a blessed reality. Since girlhood I had suffered with female troubles, with all their varied complications. These were also attended with great mental depression; at times it seemed as though there was a pall over me. There was the usual history of time and money expended for medical treatment, during many years, with much suffering at the doctors' hands. One specialist told me I had an abnormal growth, to cure which would take a long time. From this sentence I went East to a sanitarium, and remained several months. After returning home, nothing bettered, another doctor was employed, and I had been under his care over a year when Christian Science found me. I was treated in Christian Science some six weeks, being benefited from the first, and was entirely healed, having no return of the trouble. The deliverance from physical bondage pales before the joy of having found that for which my heart longed,—a knowledge of God and that which stills every wrong desire. I return my heartfelt thanks to God, and express my loyalty to our revered Leader, Mrs. Eddy.

MRS. MARY ROSENBLATT, Beloit, Wis.

One evening, while crossing an avenue in East Denver, without any warning I was suddenly struck on the left side by a man riding rapidly on a bicycle. I did not see him, nor did he see me, until after the collision. I was thrown quite a distance, landing near the middle of the graveled avenue, and the rider fell alongside of me. My prayer had instantly gone up that neither of us should be hurt, and though for a time I was somewhat dazed, I finally succeeded in getting upon my feet and satisfied myself that there was no serious injury. The rider also expressed the same feeling. I continued my walk for nearly a quarter of a mile to a street-car line. When I reached it I had no feeling of lameness, pain, or bruise, but felt so buoyant and uplifted that I continued my walk to my rooms—a walk altogether of nearly three quarters of a mile. The most remarkable part of it was that after rolling on the gravel I could not find a scratch upon my hands or any part of my body, nor any tear or injury to my clothes. I slept perfectly the whole night through, and awoke in the morning with a heart full of thankfulness that God had completely protected me. The next day I was able to help a sufferer immediately, with this truth. My heart bounded with delight, and there burst from my very soul that "Gloria in Excelsis" of our dear Leader, used in her dedicatory message: "Glory be to Thee, Thou God most high and nigh." These two demonstrations coming so closely together gave me a great spiritual blessing, "the peace of God, which passeth all understanding."

J. E. DOWNEY, Denver, Col.

[Written for the *Sentinel.*]

THE PEACE OF GOD.

FRANCIS E. FALKENBURY.

UNDER gray skies the wind blows keen and cold—
The day is bleak, the world seems dead and old;
But all within me glows a soft, strong light,
For God is here and in Him is no night.
In Him there is no death, no slow decay,
No need to die that one might live alway.
Surely in Life there is no lack of life,
Surely in Love there is no hateful strife.

Let the loud blasts of the winter wind worry the sky,
Harry the cowering earth and the sea; there shall not die
Within my heart the glorious thoughts that sing and fly.
For the peace of God floodeth my heart to-day,
And the winter of my discontent is passed away.

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FROM OUR EXCHANGES.

[*The Standard.*]

The difficulty of living the unselfish life is revealed not only as we examine our hearts and detect the presence of unworthy motives, but, as well, when we study the expressed life of the Christian world. The followers of Christ are divided into denominations. It is charitable to assume that these denominations came into existence because of sacred convictions; that each one is begotten of sincere desire to advance the interests of God's kingdom in the earth. Assuming this, does a calm examination of denominational life reveal the dominance of the same spirit now? We sincerely hope that this is the case, and have no inclination to deny it, at least here and now. But granting the dominance of this spirit of devotion to the things of God, we cannot refuse to recognize the existence of the spirit of selfishness to a degree that is more than a little distressing. Who has not listened to eloquent speakers as they descanted upon the glories of their respective denominations? That Christians should rejoice in the service that this or that sect has rendered the cause of Christ is natural. That they should boast of the bigness, the wealth, the prominence of a special division of the Christian Church, reveals something that is absolutely alien to the spirit of our Lord. That a denomination should seek to do all that lies in its power to evangelize, that it should be incessant in its labors to save that which is lost, is to be expected. That it should undertake to extend its borders simply for the sake of enlarging an ecclesiastical system, betrays a purpose that finds no warrant in our divine Teacher. Possibly some one will say that the mere suggestion of such a possibility is untrue to fact and dishonoring to the noble Christian men and women who make up our denominations. With humility we reply that there seems to be warrant in fact not only for the suggestion, but for the explicit statement that representatives of our denominations do sometimes forget the great end for which denominations exist, and devote themselves rather to the enhancement of denominational prestige than to the good of men.

[*The Universalist Leader.*]

The way to God is the path of love. Every prophet who has come into His presence has followed that clue. We have space to speak only of our Lord, but what is said of him is but a variation of what might be said of all. Turn the pages of the Gospels upon the beginning of his ministry. Is not this the heart of it? There lay in the soul of Israel an old dream, an ancient hope, often disappointed, and repeatedly in its form outgrown, but in its spirit vital and prophetic still. It was the vision of a holy Israel, a people who did God's will, a community of those who loved each other and worked out the problem of existence under God together. This is what they meant by that kingdom which was to come.

[*The* (London) *Christian World.*]

The difference between religion and theology is perhaps nowhere more strikingly exhibited than in the successive theories of the cross that have followed each other through the Christian centuries. When good men to-day are accused of tampering with the doctrine of the atonement we are inclined to ask, "Which doctrine?" The religion of the cross is one thing; the doctrine of it quite another. If men are saved or lost by their correct or incorrect theology of it, then whole ages of the Church—ages which numbered its noblest martyrs and confessors—are surely past praying for.

[*The Outlook.*]

There is no way by which we may walk humbly with God, unless we do justly and love mercy.

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THE CHRISTIAN SCIENCE JOURNAL

FOUNDED APRIL, 1883, BY THE AUTHOR OF "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES," MARY BAKER G. EDDY, DISCOVERER AND FOUNDER OF CHRISTIAN SCIENCE

This monthly Magazine is the official organ of The First Church of Christ, Scientist, in Boston, Massachusetts, and correctly represents the Christian Science movement.
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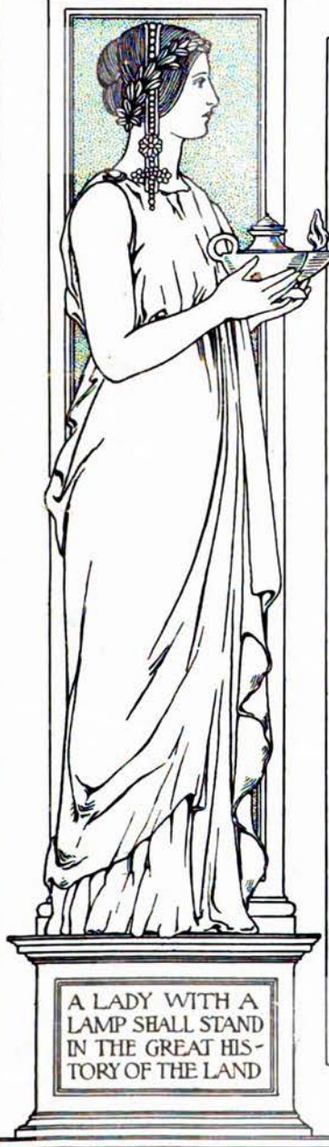
"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

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BOSTON, APRIL 13, 1907

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ITEMS OF INTEREST.

National.

The chief result of the first Hague Conference, which met on the 18th of May, 1899, and was in session until the 20th of July, was the Convention which provided for the setting up of the "Permanent International Court of Arbitration." By April, 1901, a sufficient number of the signatory Powers had ratified the Convention to secure the establishment of the Court. The Minister of Foreign Affairs for The Netherlands, Dr. William H. de Beaufort, declared the Court organized and opened in April, 1901. Since that time all the rest of the twenty-six signatory Powers, except Turkey and Montenegro, have ratified the Convention and appointed representatives in the Court, which now has seventy-six members. Norway, after her separation from Sweden, being a party to the Convention, appointed members of the Court, so that at the present time twenty-five nations are represented in it.

Four controversies have been settled by the Court: The Pious Fund Case, between the United States and Mexico; the Japanese House Tax Case, between Japan on one side and Great Britain, France, and Germany on the other; the Venezuelan Preferential Payment Case, between the three Powers which blockaded the ports of Venezuela and seven pacific Powers having claims against the Venezuelan Government; and the Muscat controversy between Great Britain and France over their respective treaty rights in that country.

One of the most important measures which will come before the second Hague Conference will be to extend the Hague Court to all the governments of the world, and by a general arbitration treaty to insure the reference to it of controversies which may hereafter arise among the nations.

The *Scientific American* is to offer a cup to be competed for annually by American-built flying machines. It will be confided to the care of the Æro Club, under whose management the competitions for its custody will be held. The cup will cost not less than $1,000 and it will first be competed for on Sept. 14 next, at the Jamestown Exposition. Only machines heavier than air will be eligible and they must all be self-propelled, without any gas-bag attachment whatever, even for lifting purposes. The cup will not be awarded unless one of the competing machines travels at least one thousand feet in the air. At least three entries already are assured. These will be the machines of Alexander Graham Bell, Peter Cooper Hewitt, and Israel Ludlow. They are the æroplanes.

It is more than a coincidence, says the *Outlook*, that in England, where university sport is clean, public life is comparatively free from corruption. The standards of fair play which the English youth imbibes in his public school and in his university remain with him as standards in political procedure and commercial transactions. The contrast between England and the United States in this respect is not to our credit.

The report of the chief prosecuting agent of the Massachusetts Society for the Prevention of Cruelty to Animals, states that for the year ending March 1, the number of animals examined in the investigation of complaints was 41,713; horses taken from work, 1,079; horses and smaller animals humanely killed, 2,688.

Anthony Fiala, who went with the Baldwin-Zeigler expedition, is planning a quest of the North Pole, and he has announced to his friends that he has the backing of two capitalists. Such an expedition, making due allowances for extra supplies and relief, would cost, it is stated, in the neighborhood of $200,000.

The chief promoter of the American School Furniture Company, against whom an indictment was brought by the Federal Grand Jury at Chicago of an unlawful combination in school and church furniture, said to be operating in restraint of trade, has entered a plea of guilty.

A committee of independent watch manufacturers from Ohio and Pennsylvania has laid before the President a petition affecting the operations of the so-called watch trust. The President sent the petition to the Attorney General.

Judge Landis, in the United States District Court last week, overruled the motion of the Standard Oil Company that the case brought against them charging the illegal taking of rebates be dismissed.

The Rhodes scholarship at Oxford allotted to Pennsylvania this year was won, over four competitors, by Allan Le Roy Locke (colored), of Philadelphia, now a senior in Harvard College.

A legal technicality by which Pennsylvania may recover at least $2,000,000 of the $9,000,000 expended for furnishing the State capitol, has been unearthed by the Senate investigating committee.

James J. Hill has resigned as president of the Great Northern Railroad, and is succeeded by his son, L. W. Hill. Mr. Hill becomes chairman of the board of directors.

Foreign.

The Russian Government has submitted to the principal Powers, confidentially, a revised program of the subjects to be discussed at the approaching Peace Conference at The Hague. Correspondence continues between the Russian Foreign Office and the Foreign Offices of the Powers, the object being to reach an agreement in advance of communicating with the minor governments. It is considered most probable that a discussion of the limitation of armaments will find a place in the program, owing to Great Britain's insistence. Germany, Austria, and Russia are practically the only Powers which oppose a discussion of limitation of armament.

The first cruiser squadron, under the command of Rear Admiral Neville, has sailed from the West Indies on its way to Hampton Roads, where the British warships will participate in the international review in honor of the inauguration of the Jamestown Exposition.

On the liner Siberia, due at San Francisco about May 3, are coming a number of Chinese military officers who have been detailed by their Government to attend the Jamestown Exposition for the purpose of studying military and naval affairs.

News comes from China that the native press is attacking idolatry. In some cases the idols have been removed from the temples and burned or thrown into the river, and the people cheered the desecration.

The two Japanese warships bound for Hampton Roads and the Jamestown Exposition, passed through the Red Sea last week.

The total first cost of the ships which compose the British navy as it stands today amounts to $670,000,000.

Industrial and Commercial.

The Missouri Cannel Coal Company of Versailles, Mo., has sold to the Ouichita Pottery Company about one-half of its land and its railroad for $500,000. The pottery company will manufacture brick, tiling, and similar products from the fire-brick clay deposit contained on its half of the land, while the Missouri Cannel Coal Company will continue the development of the remainder of the tract, which has immense deposits of coal.

A sawmill to be built at Vancouver, B. C., for E. H. Heaps & Co. will be the largest and finest in the Provinces and one of the largest in the world. It will be seventy-five feet wide and six hundred and fifty feet long and will be able to handle logs ten feet in diameter and one hundred and ten feet lon ;.

The United States Steel Corporation has authorized the construction of a new steel plant at Duluth, Minn. It is expected that it will cost about $10,000,000. Work will be begun at once. The plant will manufacture steel rails, structural shapes, and bars.

Reports at St. Johns, N. F., from the sealing fleet indicate that about two hundred and thirty thousand seals, an average catch, will be captured. Operations will continue throughout April.

The New England Cranberry Sales Company has been organized and directors were chosen at a meeting of about sixty of the biggest growers.

Representatives of the Standard Oil Company are going to Japan for the purpose of conducting oil drilling operations in that country.

American exports to Japan showed a drop of $21,000,000 for the year ending Dec. 31, 1906, and those to China showed a fall of $28,500,000.

General.

Professor Huxley says: "The wonderful noonday silence of a tropical forest is, after all, due only to the deafness of our hearing; and could our ears catch the murmurs of these tiny maelstroms as they whirl in the countless myriads of living cells which constitute each tree, we should be stunned as with the rattle and roar of a great city."

In the past ten years there has been, according to an English "blue book," a total increase in the population of the principal countries of the world of over sixty-three million persons. The total population is now given as five hundred and seventy million.

Manchuria now has fifty thousand Japanese settlers.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

[Charles Eugene Banks in the *Chicago Sunday Examiner*.]

SEVENTH CHRISTIAN SCIENCE CHURCH IN CHICAGO.

THE Seventh Church of the Christian Scientists of Chicago will be opened this morning [March 31] at 10.45 o'clock, at Hollywood and Winthrop Avenues in Edgewater. This church commences its teachings with a charter membership of one hundred and seventy-six members, most of them from Second Church, Wrightwood and Pine Grove Avenues, on the North Side, the overcrowding of which made another organization necessary. The members think it a happy omen that they can hold their first service on Easter morning, and that the continued growth of the Christian Science faith makes the establishment of a Seventh Church in the city necessary.

The following officers have been elected: First Reader, Ernest C. Moses; Second Reader, Mrs. Ida M. Stephens; Directors, Mrs. Ida N. Higley, Mrs. Emma Bush, Mrs. Lillie Kohlhammer, Mrs. Harriet R. White, and Mrs. Ida A. Warner; Trustees, Lansing B. Warner, Mortimer J. Higley, Charles G. Hawley, B. F. Bush, and LeNoir White.

"While the accounts of the growth and development of the Church of Christ, Scientist, are often exaggerated, and impossible figures given as to the present membership," said George Shaw Cook, of the Christian Science Publication Committee in Chicago, "the simple truth is of itself a demonstration of the truth of Mrs. Eddy's teachings. The book which is the corner-stone of Christian Science doctrine, 'Science and Health with Key to the Scriptures' by Mary Baker G. Eddy, was first published in 1875. Then the few who believed in the discovery of Mrs. Eddy were looked upon as fanatics. Now there is hardly a city of consequence in the world that has not a Church of Christ, Scientist, and the greatest thinkers of the world acknowledge the power of this discovery for good.

"The annual report for 1906 of the Central Christian Science Reading Room in Chicago gives some hint of the rapid growth of the work in this city. It shows the total sales of literature during the year amounted to $31,209.84, an increase of nearly $4,000. The sales of Science and Health reached a total of 4,512 copies, an increase of 449 for the year, while the other principal items were 714 copies 'Miscellaneous Writings,' 5,678 *Journals*, 17,003 *Sentinels*, 23,183 *Quarterlies*—an increase of 6,691, and 6,483 pamphlets. Fifty thousand copies of local daily newspapers, containing lectures by Judge Hanna, Mrs. Sue Harper Mims, Bicknell Young, and Bliss Knapp, were distributed under the auspices of the Reading Room, and 10,000 copies of the *Sentinel*. During the year the Reading Room at No. 6 Madison Street became so crowded that an enlargement was necessary. This we were able to do in the same quarters. Where formerly two tables were sufficient to accommodate those who came to read, now four large tables are required."

A visit to any of the Christian Science churches in the city, either at the Sunday services or on Wednesday evenings, when those who have been helped by Christian Science are privileged to give testimony of the facts, show that big and roomy as these churches are they are always comfortably filled and generally crowded.

The actual membership of the different Chicago churches taken from the records kept by Mr. Cook is as follows: First Church, 1,100; Second Church, 650; Third Church, 650; Fourth Church, 475; Fifth Church, 600; Sixth Church, 60; Seventh Church, 176; total, 3,735. The congregations of all the Chicago churches aggregate 8,000, which shows that approximately one half the attendance is pronounced Scientist.

The Science churches of Evanston, Highland Park, La Grange, and Wilmette are not included in the above figures. The Evanston church is one of the most successful anywhere. The beautiful edifice there is crowded at each service, and there is talk of organizing another church, there being enough members who cannot well be accommodated to make the nucleus of another congregation there. The number of people who attend Christian Science churches in Chicago and its environs is thus seen to be at least 10,000, half of whom are regular communicants.

When it is considered that out of this number probably ninety per cent have been physically healed of some trouble that could not be cured by material means, and that all of these have not only a healthy, but happy appearance, and that they generally profess themselves to be far more successful in a material way than they have ever before been, the work being done by Christian Science in Chicago must of necessity be taken into consideration whenever the future of the city is concerned. Five thousand invalids would add greatly to the burden of the rest of the population. And these five thousand made not only strong and well, but happy and hopeful, must be a great help in bearing the remainder of the city's natural burdens, which are always large enough, and which are not likely to be abolished in any great degree for some time to come, even with the most strenuous efforts of all the religious and ethical societies combined.

The history of Mrs. Eddy's teaching in Chicago reads like a romance. When she came to Chicago early in 1884 to teach a class in Christian Science, she found only enough material for a class of twenty-eight, and some of these students came from other points in the West. This was her first visit to Chicago. Her lectures were given in a small hall opposite McVicker's Theater. Four years later she returned to Chicago to attend a convention of the National Christian Scientist Association, and to that body, on June 13, 1888, she delivered an address entitled "Science and the Senses," an utterance so radical at that time as to astonish the world. It was during this lecture that she referred to Chicago as "the miracle of the Occident." This lecture was delivered in Central Music Hall, since demolished, before an audience which completely filled that beautiful and historic building. So rapid had been the growth of her teaching during the four years that more than one hundred of her students were seated with her on the

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platform, and she afterwards was given a large public reception in the parlors of the Palmer House.

From that time the following of Mrs. Eddy in Chicago has grown steadily. Those early students, grateful to their teacher for being healed of some bodily ill, as well as for the religious light, and anxious to assist others in acquiring a practical knowledge of the Science which they found so precious, met in the Sherman House in 1886 to organize a church and hold regular services. Such an organization was speedily formed, and regular services commenced in Weber Hall, and later in the old Methodist Church block. Later they moved to Kimball Hall, which was soon crowded beyond its capacity, and it was decided to rent the Auditorium. This change meant an increase of expenses that would have disheartened a less zealous body. Their numbers were not large, and none of them were rich, as the world goes; but the transition was made, just how none of those immediately concerned pretended to explain, except by saying that Christian Science knows no obstacles and recognizes none.

With enlarged material environment the congregation enjoyed greater spiritual freedom. In the Bible, together with its interpretation as given by Mrs. Eddy in her book "Science and Health with Key to the Scriptures," they found sufficient spiritual food and mental stimulus. Lesson-Sermons prepared by a committee in Boston, composed of citations from the Bible and the Christian Science text-book, read by two appointed Readers, proved a novel and interesting method of preaching the gospel. A hymnal, containing hymns whose sentiments accentuated the spirit of Mrs. Eddy's teachings, was published. The congregation grew rapidly and might soon have filled the great Auditorium had not Mrs. Eddy advised building a church edifice.

Again the faith of the congregation was shown to be supreme. A building committee was appointed. Grounds were bought on Drexel Boulevard near Forty-first Street, and First Church of Christ, Scientist, Chicago, was built at a cost of $108,000, and in November, 1897, it was dedicated, free of debt. Even while First Church was building it was agreed among the members that a second church should be established from the First Church membership, and a year after its completion certain members withdrew and organized Second Church of Christ, Scientist, of Chicago. The church held its first service in a Jewish synagogue on the North Side.

A month later another body of Scientists formed Third Church of Christ, Scientist, and found a temporary home in a Jewish synagogue on the West Side. A building fund was started in the three churches for the purpose of giving the two later organizations permanent homes. These churches, as beautiful and chaste in architecture and construction as that of First Church, which would have been an ornament to Greece itself in its palmiest days, were built. Second and Third churches cost together $220,000, were finished simultaneously, and dedicated, one in April, the other in July, 1901.

Previous to this, in 1900, one hundred and eleven First Church members had organized Fourth Church of Christ, Scientist, meeting in Marlowe Theater, Englewood. Again, in the autumn of 1902, First Church became overcrowded, and two hundred and seventy-three members withdrew and formed Fifth Church of Christ, Scientist, in Chicago, holding meetings in Rosalie Hall. Once more by a co-operative effort edifices were constructed for these congregations, at a total cost of $217,000, and both of these edifices have recently been dedicated.

The Sixth Christian Science Church in Chicago is in West Pullman, and while the congregation is yet small a building lot has been purchased, and a building will soon be commenced. Seventh Church of Christ, Scientist, and the latest to be formed in this city, which opens this morning, was made necessary by the overcrowding of Second Church. It was organized March 9, 1907, with a charter membership of one hundred and seventy-six, but will open this morning with probably two hundred members.

The five Christian Science churches already built in Chicago contribute no small part to the architectural beauty of the city. Like the religion out of which they have sprung, they are light, cheerful, beautiful, homelike, and inviting. There is nothing of the austerity that still clings to the most modern of the churches of other denominations. The entrances are like those to some beautiful temple of art, and within is a wide, high-arched reception hall, where members meet and converse before and after services as one happy family.

The whole atmosphere of the churches is democratic in the extreme. One hears no complaints, either of business worries or bodily ills, among these people, who seem to have banished worldly fears altogether and to be living and moving in a world of quiet certainty, not only for the time being, but for the future. They seem to be superior to late hours, weather conditions, and all mundane trials, and to come trooping to service through heat and cold, storm and sunshine, with the same air of pleasant security. If, as the old philosophers declared, man's chief end is happiness, Mrs. Eddy might well be crowned chief of philosophers, for she has a following of ten thousand in Chicago, who are, so far as human observation can discover, almost serenely happy, and that too in an environment which the other sages of our day declare to be inimical to even comparative happiness.

Mr. Cook estimates that there are in America something like two hundred and fifty thousand members of the Christian Science churches. The statements that there are more than a million acknowledged followers of Mrs. Eddy on this side of the Atlantic he declares to be erroneous. "Such statements do not emanate from Christian Scientists," said Mr. Cook. "It may be that a half million people attend services at the different Christian Science churches in this country and Canada—all the churches together would hold about that number—but not more than half so many are members.

"It is true that Mrs. Eddy's book, 'Science and Health with Key to the Scriptures,' is read largely by people who make no open avowal of faith. There are a number of copies in the Public Library of Chicago, but I am frequently informed that patrons find it impossible to obtain a copy, so they must be read. Several railroads running out of Chicago have Science and Health and Mrs. Eddy's 'Miscellaneous Writings' in their circulating libraries. The Union League Club has our literature on its tables, as do many other similar organizations.

"The sale of literature from the Reading Rooms shows a large increase every year, and readers increase with each month at the tables. The Sunday Schools of all the churches are crowded, and this means a great deal to the future growth of Christian Science, because until the present time it has had no young people being born naturally into the church, as in the older churches."

THE VALUE OF SUFFERING.

WILLARD S. MATTOX.

SOME one has said that many persons are like the Pool of Siloam,—they require to be troubled before they can display their virtues. This is another way of stating a very widespread doctrine, that suffering is necessary to man's improvement. Many believe that evil comes by divine procurement, because God sees that we have need of correction and He devises various methods of torment in order to aid His children properly to develop themselves. This doctrine is especially repugnant to Christian Science, because it involves Deity in a despicable and altogether unnecessary plot against His own offspring, besides including the admission that the effect of a per-

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fect Cause has somehow become imperfect, and that pain and evil are divinely employed agents to restore perfection. This philosophy also assumes the inconsistent theory that God knows evil, that He takes cognizance of that which is the very opposite of His own nature and selfhood, and not only fraternizes with evil, but makes use of it, that good may eventuate. No more illogical or morally impossible philosophy was ever devised or offered for acceptance to mortal man.

Christian Science teaches that sin brings suffering and that we shall cease to suffer when we cease to sin. If mortals could indulge unspiritual thoughts and gratify unspiritual desires without consequent suffering, they would lack the universal impulse to seek man's spiritual estate outside of matter. From this it should not be understood that Christian Science teaches suffering to be a divine instrument. God does not employ pain to induce His creation to love Him. All suffering is mortal, or materially mental, and temporal. It will pass away when we awake "in his likeness," when we discover that man is the image and likeness of God. In this sense suffering is unnecessary, and has no place in the economy of God's universe. It is unnecessary as an experience to the real or spiritual man, because at best it is a corrective, and man in God's likeness needs no correction.

Christian Science declares that evil is not necessary, and it divorces mortal man from his fleshly thoughts and draws him nearer to God. It obtains this result by inculcating in mankind a love of God, a love of spiritual things, an all-absorbing, all-compelling desire for righteousness and purity. To forsake evil because we suffer for doing wrong may accomplish a species of reform, but to forsake evil because we no longer love it, but love good, is the better way, and this is the way of Christian Science.

The world gives evidence of a very general dissent from the theory of evil's necessity, in practice at least, though perhaps still holding to it theoretically; for is not all the world dosing and drugging itself continually, in a vain effort to escape the experience of pain? If suffering be a means of improvement, it were unwise to avoid it. If it be sent by God, it is insubordination to make any attempt to escape it. Again, if it be true that suffering is a divinely appointed means of developing the human race, then it is reasonable to inquire why the world is not better to-day. If it is really true that divine and infinite wisdom has planned this means for improving men, then it is inconceivable that it should fail of its purpose. But as a scheme of salvation it has failed. After centuries of suffering the carnal mind and human disposition are just the same. The very same motives actuate mortals to-day as governed them thousands of years ago, at the dawn of the world's history. There is no perceptible abatement of the various forms of an evil nature. Then what are we to conclude? We are forced to believe either that God has failed, that He blundered when He decided to employ suffering as a means of drawing His children back to Him, or that He has never utilized such methods and does not need to. This latter conclusion is the teaching of Christian Science.

The dogma that suffering is good for us, that it is a blessing in disguise, that God sends it for our good, dates back to the garden of Eden. It was first propounded by the serpent, and it is included in the argument, "I will make you as gods! I will enable you to know good, —and evil! It is necessary to know evil in order to appreciate good." Mortals have believed this more or less ever since. Rousseau, for example, said: "*Pour sentir les grands biens, il faut qu'il connaisse les petits maux.*" (In order to realize any great good, it is necessary to know something of evil.) This is the natural argument of evil, and Christian Science discloses its origin and nature. Evil, being called upon to account for itself, endeavors from the beginning to attach itself to God, to make Deity responsible for it, and Christian Science is destined to rescue men from this belief in the necessity of evil. It is doing this to-day to a marked degree by educating them as to God's true nature. When we understand God as He is portrayed in Christian Science, as Principle, we find it impossible to associate with our thought of Him any inconsistency, fickleness, or cruelty. We cannot believe Him capable of a policy which the average human father would condemn with indignation, if it were suggested to him.

Fear of sickness and death is fostered by this doctrine of evil's necessity, on the ground that it is an aid to goodness, and the mission of Christian Science is to destroy fear, and so undermine the foundations of disease and dissolution. Evil is always evil. It is never good, it is never like good, it never verges on good, it is never the vestibule to good. God has no consciousness of evil, according to Christian Science. He does not use it to whip refractory children into the kingdom. Such teaching is the effort of evil to get itself believed. Mortals will be healthier and live longer when they begin to see that evil, pain, suffering, disease, and death are not needful parts of the divine economy, and are non-existent from the Divine view-point.

A DISPENSATION OF PROVIDENCE.

M. G. KAINS, M.S.

IN popular parlance the phrase "a dispensation of Providence" is quite frequently used in commenting on a narrow escape from some apparently impending evil; indeed its use is restricted to such things, as if God suddenly became aware that one or more of His creatures was about to suffer under His law and therefore He must temporarily set this law aside in order to avert a disaster. This interpretation of the phrase is due far less to the meaning of the word "dispense" in the sense of a bestowal of mercy or kindness, than it is to a totally erroneous conception of God by the people who use the phrase. If God were to nullify His law for a short time or for certain individuals He would be both mutable and partial; but Malachi voices God as saying, "I am the Lord, I change not," and Peter in the book of the Acts declares, "God is no respecter of persons." As these Biblical statements are accepted by all professing Christians, it is apparent that the discrepancy cannot be found in the nature of Deity; for an unchangeable, impartial God could not "dispense" in the way popularly supposed.

In his First Epistle John gives humanity the highest conception of the essential nature of God when he declares, "God is love." This is a definition which people in general have for centuries contemplated in a more or less uncertain and abstract way. Doubtless many fancy the so-called dispensations of Providence to be concrete manifestations of this abstract essence; but in so doing they are viewing God from a human standpoint and unconsciously accepting human conclusions concerning Him. The fact becomes evident, with even a little thought, that because God is Love, unchangeable, impartial, the creator and sustainer of all, therefore His very nature is manifested to every one of His creatures, and were it not for the overwhelming weight of untruth accepted by even professing Christians, this would be manifested as a continuous dispensation of good; for God is "of purer eyes than to behold evil."

LEGISLATION IN TEXAS.

THE passage of Senate Bill No. 26 by the Texas Legislature has caused a number of citizens of the State to request the Governor to veto this bill, and the following letter from an Episcopal clergyman is one of a number of

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such requests published in the Houston *Post*. This clergyman, whose broad sense of right and justice is not limited to his own church, writes,—

Christ Church Rectory, Houston, Texas, March 18, 1907.
Hon. Thomas M. Campbell,
Governor of Texas, Austin, Texas.

Dear Governor Campbell:—After a careful consideration of Senate Bill No. 26, I venture to express to you my earnest hope that you will withhold your approval of the same. In seeking to regulate the practice of medicine and surgery in the State, the bill contains provisions altogether admirable and of unquestionable merit, of such merit as ought to enable them to stand of themselves and commend their wisdom to all thoughtful people; but when it has injected into it the definitions and provisions of section 13, plainly intended to strike directly against the religious belief and practice of no small number of our very best and most kindly and intelligent people, known as Christian Scientists, who do not practise medicine or surgery at all, by that fact the whole measure becomes vitiated, it seems to me, and should not be permitted to become a law.

I believe it is not possible to assert wisdom or justice of any legislation which under reasonable construction partakes, however remotely, of the motive and spirit of religious antagonism and persecution, though avowedly enacted through honest zeal for the public welfare. The world has long since learned that such zeal, no matter how honest or sincere, is wholly unwise, and such legislation is essentially unjust and vicious.

Very respectfully yours,
P. G. SEARS,
Rector of Christ Church.

Another letter to the Governor, which has not been published heretofore, is from a physician who has learned through experience that Christian Science heals the sick even after medical methods have failed. This letter follows:—

Greenville, Miss., April 2, 1907.

Hon. Thomas M. Campbell,
Governor of Texas, Austin, Texas.

My Dear Governor:—I notice that the Christian Scientists of Texas have petitioned you to veto Senate Bill No. 26, recently passed by the Legislature of your State. The object of this letter is to join with the Scientists in asking you to veto it. It must be plain to you, as a lawyer, that the bill conflicts with the Constitution of the United States. It must also be seen by you that while the apparent object of it is to protect the dear people, yet it was, I doubt not, gotten up by the doctors, whose only motive was to protect their own pockets and give them a monopoly.

I am heartily in favor of requiring all who practise medicine to undergo an examination before a competent medical board, to ascertain their qualifications, but I cannot see by what stretch of the imagination Christian Scientists can be placed among that class, for they never use or give medicine in any form, do not resort to hypnotism or suggestive therapeutics in the treatment of the sick; but, like Christ Jesus, they resort simply to prayer, and rely absolutely upon their faith and understanding of God and man's relation to Him. They are simply trying to carry out our Master's command to "preach the kingdom of God, and to heal the sick," and they are doing it in the same way he did. If Christian Scientists are violating the law in their method of treating the sick, then every minister of the gospel when he goes to the bedside of the sick and dying, and prays for their recovery, is equally guilty, since the method is similar.

This statement is not the result of what Christian Scientists have told me, but the result of my own honest and careful study of Christian Science for the last four years. Up to six years ago my wife had been a confirmed invalid for twenty years or more. After exhausting my own system of allopathy, and every other system, and trying various climates and springs, none of which did her any good, she, as a last resort, like a drowning person catching at a straw, went to Christian Science, and in three weeks returned home well,—not only physically healed, but spiritually; in a word, she was "transformed" by the renewing of the mind.

Knowing you personally as I do, I make this appeal in behalf of the Christian Scientists, and feel assured your sense of justice will prompt you to veto the bill. I have personally received so many benefits from Christian Science that, while still in the active practice of medicine, I expect to give it up and devote my life to the carrying out of our Master's command to preach the gospel and heal the sick; and knowing from personal observation, as well as by actual demonstration, that Christian Science is the most effective method, I shall join its followers. Permit me to congratulate you upon your election to the highest office in the gift of the people of Texas.

With kindest regards from wife and me to yourself and family,
Sincerely yours,
C. H. JONES, M.D.

We understand that the bill has been recalled from the Governor by the Legislature, and that it is not likely to be heard of again.

SELECTED ARTICLES.

[Selections from an article by Lillian "Mac" in *The Busy Man's Magazine*.]

Any one attempting to touch upon any phase of the subject of Christian Science and its influence on the world to-day will find himself treading upon ground where many others have walked before; for the question is of vital and compelling interest, as we daily come in contact with its adherents and are forced to doff the hat of respect before the sweeping demonstrations of good over evil; of right, clean living over a false sense of pleasure in sin and its attendant miseries.

Macdonald says, "There is no poetry in that which is not true." The truth about anything is all there is to it anyway, but as Goethe states: "It nettles men that truth should be so simple." Fuerbach also adds a home thrust to the quota when he remarks: "The plainer truths are those precisely upon which men hit last of all." The only thing there is to know about Christian Science is the truth about it, and that certainly will not hurt anybody. Striving to find relief from the effects of sin in lifeless concoctions of mortal mind, instead of looking to the one Mind which rules the universe, is only to sink deeper in the mire of ignorance and to nip in the bud the flower of progress.

An unbiased perusal of Mrs. Mary Baker Eddy's remarkable book, "Science and Health with Key to the Scriptures," and the privilege of being an eye-witness and a receiver of the benefits conferred upon those who test its merits, has amply proven the efficacy of Christian Science treatment where, in nine cases out of ten, other remedial means have failed. This is convincing proof that the "power behind the throne" of scientific Christianity is God.

Frankly speaking, one reads and hears so much adverse criticism and erroneous upheavals of diabolical denunciation of Christian Science, that it is with a sigh of satisfaction and relief one reaches the conclusion, by personal investigation, that we have not got such a bugbear of unconventional heathenism in our midst after all.

Right into his office and to his desk; right up the dizzy heights of a new building with a hod of mortar on his shoulder; right down in the bowels of the earth with his pick and shovel; right out on the vast ocean where the seamen toil; the Christian Scientist carries his religion with him, and puts into daily practice his understanding of the teachings of the great Galilean Master, who taught the gospel of "faith by works." Verily a sun-kissed flower, rich and warm and fragrantly healthy, vibrating with wholesome energy, has more potent charms than its puny brother struggling along under the eaves of the gloomy structure of doubt and fear, erected by the hands of man. Honest, clean, upright men and women, permeating their surroundings with an atmosphere of love and sympathetic understanding, one is led to remember Pope's Universal Prayer:—

Thou great First Cause, least understood, . . .
Teach me to feel another's woe,
To hide the fault I see:
That mercy I to others show,
That mercy show to me.

Into our cosmopolitan era there has come a revelation called the Science of Christianity, maintaining that divine Mind is the soul, that Mind rules the universe, and all is Love, Life, Truth, because God is All in all, omnipotent, omniscient, omnipresent. A doctrine with such sweeping claims, such unprecedented getting away from antediluvian apron-strings, if promulgated in other ages would have been survived by current literature if not by disciples. That this is its initial entrance in the arena of this scene of action since the days when Jesus fed the hungry and healed the

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sick is evident, and the term of authentic revival of Christ's mode of teaching is applicable.

In an age when turmoil, avariciousness, and a desire for personal supremacy reigns, comes a bugle-call to arms, to rouse ourselves from the lethargy of sensual satiation and apathy, and be about our Father's business. To many, the call of the bugle awakens old memories freighted with that dewy freshness of youth's soul-awakening which the majority of us have at some time experienced; but, alas, the world and its affairs stepped in, and we became walking nonentities amidst the seething vortex of spiritually indifferent men and women. The instinctive desire for freedom from physical and mental ailments, from bondage to sin and disease, is aroused by this bugle-call, and we are led to investigate. Some join the army of seekers and march forward in the rank and file of those searching for truth, while others turn away to sneer and jeer because the uniform is not the one worn by their esteemed ancestors, and others because the battle to be fought is the battle of self-renunciation. Hand-to-hand encounters with error are daily being waged by thousands of brave warriors who are manipulating the sword of Truth as directed by divine Love, and they are not only gaining a victory for themselves, but are helping others by freeing them from the chains of a belief in sickness and sin.

The teaching of Mrs. Eddy is simple, conclusive, and practical. In "Retrospection and Introspection" (p. 79), she says, "If the religion of to-day is constituted of such elements as of old ruled Christ out of the synagogues, it will continue to avoid whatever follows the example of our Lord, and prefers Christ to creed;" and again she writes: "It [Christian Science] raises men from a material sense, into the spiritual understanding and Scientific demonstration of God" (*Ibid.*, p. 80). "Error is unreal because untrue. It is that which seemeth to be and is not" (Science and Health, p. 472).

If Christian Science has done nothing else for humanity, it deserves an honored place, for it has lifted the lodestone of fear from off the shoulders of thousands of people. This monarch of ill has at last received a shaking on his stronghold of man's ignorant credulity, and, with some at least, his fiery darts enter not, but glance off on the shield of Truth. What do we not fear? Every little draft, wet feet —when we do not hesitate to bathe them every morning, —we are slaves to fear, when we are told in 2 Timothy, 1 : 7, "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind." Science teaches that there is nothing to fear to those who walk uprightly. Certain it is that Christian Scientists appear to be a most self-reliant, fearless people, because they rely wholly on the Originator of all.

Noticeable among true Scientists is the lack of any attempt at proselytizing. They possess a knowledge, an understanding of man's unity with the Father that means more than all the world to them. It is a vital and sacred subject, and derisive curiosity they will not cater to. On the other hand, when one approaches them from the standpoint of earnest desire to know, they do not hesitate to patiently and gently point out the way, teaching others what they themselves have found to be true, that there is a practical redemption from the evils that afflict mankind right here and now. It is significant to note what Browning says in his "An Epistle":—

> So here—we call the treasure knowledge, say,
> Increa ed beyond the fleshly faculty,
> Heaven opened to a soul while yet on earth.

To attend a Christian Science service and witness hundreds of heads bowed in silent prayer is impressive, and when the Lord's Prayer rises spontaneously from the serious hearts of these thinking and intelligent men and women, it would seem to make the deepest-dyed atheist pause in his self-satisfied passage through life. Arrested by the novelty of Truth, he may stay to learn a new lesson of what a scientific understanding of, and a radical reliance on, divine Principle can reveal.

Through the medium of a woman this revolutionizing Science of Christianity has attained a position amongst the religions of the world that must be acclaimed phenomenal, considering its recent inception, and quickly and inclusively its truth-dealing effects are reaching out and touching the four corners of the realm.

The dignified and patient silence of this remarkable woman, Mrs. Eddy, while false statements are published broadcast in some of our newspapers and periodicals, surely affords ample proof of the possibility of seeing only the good, the true, in everything. The future years will ring with her praises, and her followers will assuredly realize the truth of Browning's

> As by each new obeisance in spirit,
> I climb to his feet.

MRS. EDDY'S ENGLISH.

[THE following interesting article by Jessie B. Cooper appeared in the *Kansas City Journal* of June 26, 1899, and we feel sure that our readers will be glad to see it reproduced in the *Sentinel*.—EDITOR.]

I have been questioned in regard to a criticism offered on the English of the Rev. Mary Baker Eddy, Discoverer and Founder of Christian Science. So far as her grammar is concerned, I do not remember to have given it any thought. Of course, generally speaking, it is good. Farther than this, grammatical construction is of no importance.

It is a well-known fact that our greatest English writers break the rules of grammar. It is said that Browning stands the test of grammar better than any writer in the English language. Among American writers, Lowell is regarded as almost a purist in English and yet he breaks the rules of grammatical and rhetorical construction in vogue at the present day. Hawthorne's grammatical errors are proverbial and yet his English is classical, and Dr. Knowlton, when teacher of rhetoric in the Wisconsin University, used to say that if any one would study this author faithfully, he would become a master of English style. A young girl in one of our local high schools was told to read Washington Irving for instruction in prose composition, and replied that she could not enjoy Irving because he was so grammatically incorrect. Another, given certain writings of Addison to read for the same purpose, inquired why the class was compelled to read an author who wrote the English language so incorrectly. These pupils had learned the rules of grammar, but they were far from knowing what constitutes good English.

Genius is original and partakes of absolute truth; grammar is man-made and concerns the pedant and those who are without the guidings of an inspired Soul sense. Genius makes its own style and the world grows gradually up to its leadings. "In the beginning God created the heaven and the earth" might be grammatically correct if written "God created the heaven and the earth in the beginning," yet the simple change destroys at once the grandeur, sublimity, and poetry of the Hebrew bard. A criticism of an author's style must be made from the intelligent standpoint of one who understands his thought. Without an understanding of music and its terminology, it would be impossible for any one to judge of the English of a musical critic.

I have no hesitation in saying that Mary Baker Eddy has written the finest English prose in existence. The chapter on "Atonement and Eucharist" in "Science and Health with Key to the Scriptures," is unparalleled in English prose composition. It is a deep philosophical discourse on a subject never before scientifically explained. It states scientific facts with the clear purpose of furnishing

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a rule or guide for demonstration, yet throughout it combines with this logic a deep pathos and tenderness to be found nowhere but in Jesus' discourses. There is not an ordinary sentence from the beginning of this marvelous chapter to its ending. There is simplicity, strength, dignity, and even severity, combined with the pathos of a deep understanding of the spirit of Calvary. Nowhere else in the English language is such a combination to be found.

No one can criticise Mrs. Eddy's English who does not understand her teachings. As a great religious reformer and Leader, the world even now recognizes her as the foremost of the age. Her place in literature will be conceded as her teachings are better and more widely understood. When the professors of *belles-lettres* in our colleges and universities come to understand the Science which her writings have given to the world, she will be cited as an example of an original and masterful English prose style. There is nothing to indicate that she has been influenced by the English of any other author. There is no trace of any other great litterateur in either her vocabulary, phraseology, or sentence construction. Her style is wholly original and yet she is a master of English prose. In the choice of words to express her thought she has command of a remarkable vocabulary, in which the finest shades of meaning are brought out. A careful study of her writings will prove the truth of all I say.

[Editorial in *The Keweenaw Miner*, Mohawk, Mich.]

Mrs. Eddy is a remarkably wide-awake woman, of the brightest intelligence and amply capable of attending to her own financial affairs, even at the age of eighty-six years. This was recently attested to by the Mayor of Concord and by some of the officials of the largest banking institutions in New Hampshire. Mrs. Eddy has undoubtedly been greatly misunderstood, grossly misrepresented, and cruelly maligned, but it has been done by those who were jealous, by those who do not know her or who could not appreciate the credit, the gratitude, and the love to which her worthy motives entitle her from all who desire a better and grander humanity, and who believe it possible to establish the kingdom of heaven upon earth, in accordance with the prayer and teachings of the Son of Man. They cannot possibly know what her devotion and consecration to God and humanity have made possible here below. Midst all this persecution, Mrs. Eddy herself has borne it with a self-sacrificing disposition that will, of itself, entitle her to the glory due her noble name. Mrs. Eddy has earned peace and quiet through devotion and self-sacrifice, her spiritual understanding and teachings, but the vampire of materialism, like the great red dragon that it is, is swollen and inflamed, spitting its venomous poison at her every footstep, "because he knoweth that he hath but a short time."

[Editorial in *The Star*, Ft. Worth, Tex.]

It is difficult to reconcile the treatment accorded by the Legislature to the Christian Scientists with the letter and spirit of the Federal Constitution, or with the fundamental theories of government that live in a republic.

[Editorial in the *Houston* (Tex.) *Chronicle*.]

If it reaches him, Governor Campbell should veto Senate Bill No. 26. This is the anti-Christian Science bill. It is not so entitled, but while it purports to be "An act to repeal chapter 12 of the General Laws of Texas, passed by the Twenty-seventh Legislature, page 12, Laws of 1901, and to pass in lieu thereof this act, to create a board of medical examiners for the examination and licensing of all physicians, surgeons, and obstetricians; to prescribe their qualifications; to provide for their proper registration, the revocation of their licenses for flagrant offenses; and to fix suitable penalties for illegal practice," the meat in the cocoanut is in section 13, reading: "Any person shall be regarded as practising medicine within the meaning of this act who shall publicly profess to be a physician or surgeon; shall treat or offer to treat any disease, deformity, or injury by any system or method, and charge therefor, directly or indirectly, money or other compensation." The "system" aimed at is that of Christian Science.

Now the State has the right to regulate the practice of medicine and surgery. As to physical treatment of disease it has full jurisdiction, supervision, and control, and can properly make any regulatory laws deemed proper by the Legislature. But spiritual cures and treatment are a matter of religion, the perfect freedom of which is guaranteed by the Constitution. An attempt has been made against Christian Science in Texas before, and unsuccessfully. It has also been attacked in many other States with the same result. In 1904 Congress, in the bill regulating the practice of medicine in Indian Territory, specifically exempted Christian Science after investigation.

Christian Scientists are free American citizens. They are entitled to have Christian Science treatment if they want it. It is undemocratic, un-American, and contrary to the genius of Texas law to interfere with individual liberty. Particularly to be reprehended is the endeavor to prohibit Christian Science practice indirectly. If any legislators believe such legislation wise, let it be direct. Our laws should be so plain that he who runs may read, since ignorance of the law excuses no one. The indirect law is always a bad one.

["Episcopalian" in the *Baltimore* (Md.) *News*.]

All denominations which profess the faith of Christ crucified are supposed to keep the unity of the Spirit in the bond of peace and in righteousness of life. There are, and always will be, "diversities of operation," but there should be the same spirit of righteousness, peace, and good will. Why, then, should any man, clergy or layman, feel called upon to attack savagely a form of Christianity differing in particulars from his own?

The Christian Scientists believe in the existence of God, in the divinity of Christ, in moral responsibility, and in strict uprightness of life. These are cardinal Christian doctrines common to all Christian bodies, and so believing, the Christian Scientists should receive the right hand of fellowship. That they have no ritual or sacraments, that they interpret all things symbolically, is much their own affair; it is their way of looking at things, of conceiving of things. Absence of ritual, together with symbolic interpretation, do not by any means presuppose absence of spiritual grace and truth, as is witnessed by our brethren the Quakers.

ADMISSION TO MEMBERSHIP.

The next admission of candidates to membership in The Mother Church will be June 4, 1907. Applications must be in the hands of the Clerk of The Mother Church on or before May 20, 1907. Application blanks may be had by addressing William B. Johnson at the church edifice, Falmouth, Norway, and St. Paul Streets.

IMPORTANT NOTICE TO BRANCH CHURCHES.

Each branch Church of Christ, Scientist, is requested to send, on or before May 1, a report of its total membership (not a list of its members), as on record April 1, 1907, to William B. Johnson, Clerk of The Mother Church, Falmouth, Norway, and St. Paul Streets, Boston, Mass.

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THE LECTURES.

CHICAGO, ILL.

Former Judge Septimus J. Hanna, of Colorado Springs, lectured on "Christian Science, the Religion of the Bible," in Second Church of Christ, Scientist, last evening [March 11]. The large auditorium of the church, seating fifteen hundred persons, was crowded, and several hundred were unable to gain admission. Judge Hanna was introduced by Walter H. Vanzwoll, First Reader of the church, who spoke in part as follows:—

If all the noble thoughts and higher aims of mankind were successfully realized, if all the lofty aspirations of humanity were achieved and satisfied, how much room, think you, would be left for evil? How much of an opportunity would it have to inflict upon the race the sin and suffering which would hinder us from the enjoyment of the happiness and peace which are God-bestowed upon man? A comprehensive view of the world to-day would show us a vast arena where all are striving for that which they deem to be success, but even the very ones comprising this great army of aspirants feel, in a greater or less degree, the handicap of an uncertain sense of life's purpose—the loss of power and inspiration arising from a probable ignorance and misconception of the facts of being.

Our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, tells us that we "can never succeed in the Science and demonstration of spiritual Life through ignorance or hypocrisy," and it is because many are ready and eager to replace ignorance and hypocrisy with actual knowledge and sincerity of purpose, that the world is witnessing to-day the remarkable growth of what is known as Christian Science.

Christian Science enables each one to put into actual practice every high aspiration, every good tendency, every wholesome desire. It gives a definite knowledge of God and man that is positive and sure; that shows us how to use our opportunities, and better still, how to create these very opportunities. An English statesman has well said that "men are not creatures of circumstances, but circumstances are the creatures of men," and when one has learned this, has he not taken a long stride up that highway which is called the road to success?

It should not be said that our struggles and endeavors are seldom fruitful, that all the voyage of life "is bound in shallows and in miseries," and you have gathered here to-night to hear the message of hope and confidence which Christian Science brings, inspiring humanity to join with the angels in the glad refrain, "Glory to God in the highest, and on earth peace, good will toward men," and lifting the world to higher, clearer, and new views of man in the image and likeness of his creator. The human mind, ignorant that it causes its own troubles, and endeavoring to maintain and save itself on its own false basis of material, mortal thought, reminds one of the anomalous picture of a boy trying to escape from his own shadow. Is it any wonder that the world welcomes the great truths of Christian Science—truths which enable humanity to change its base from the standpoint of erroneous thought to the platform of scientific Christianity immovably fixed upon the eternal rock of a certain knowledge of God and man.—*The Chicago Post.*

Judge Hanna also spoke at the same place the following evening [March 12], and was introduced by Charles G. Hawley, who said in part,—

Without unfriendly comment or criticism upon the older churches, and with a sincere and loving desire to put into practice what they have preached during the centuries past, Mrs. Eddy and her followers join with them in every good motive and intention, and wish them Godspeed in the fruition of their hopes. You are not only welcome here, but you will learn of peace. No cherished hope or opinion needs aught to defend it where the peace of true brotherhood abounds. As you wait upon the words of the speaker, quiet and assurance will be yours.

The welcome extended to you is free from insistence upon your return, unless some truth heard, or some benefit received and clearly recognized, calls you to listen again to this new-old gospel, the right preaching and the right practice of which heals the sick, reforms the sinner, and blesses the whole world. Each year has brought, not the birth of a new truth, for truth is eternally old, but rather the turning away from wrong ideas and the destruction of some untruth.

The evil things which men believed in years gone by, which they feared, and some also which they loved, have been since recognized as untrue, non-existent, and unreal. In this we see that the awakening of mankind involves a process which may be defined in two ways. It is the learning and realization of the things which are true about God and man, and coincidently the unlearning and the rejection of the errors of human thought. Through the unlearning of untruths and your awakening to truth, many of you will go away from here contemplating truth. You will depart in quiet thought, and some will be healed and from many the burdens will be lifted.

RACINE, WIS.

On Sunday afternoon [March 10] Bicknell Young of Chicago delivered a lecture on the subject of Christian Science [under the auspices of First Church of Christ, Scientist] at the Universalist church, before the largest audience the little house of worship ever held. Rev. A. C. Grier, pastor of the Universalist church, introduced the speaker, saying in part,—

To some it seems that a pulpit is a place for the pleading of a case already made up. I do not so understand mine. It is the arena for the search for truth. And I have wished to make my life a search for truth. I want to know the truth, and I welcome every messenger who brings me a message. I owe a debt of gratitude to the Christian Science Church, for it has contributed to my faith a great element. You have taught the world what it means to interpret the universe in terms of Spirit and not of matter. You have taught the world absolute trust in God, the trust that abides though all things go to decay. And because you have done this I esteem it a pleasure to welcome you to this church and your speaker to this platform.—*Racine Journal.*

LECTURES AT OTHER PLACES.

Albia, Ia.—Miss Mary Brookins, Jan. 21.
Paterson, N. J. (Society).—Bicknell Young, Feb. 14.
Jennings, La.—Mrs. Sue Harper Mims, Feb. 17.
Jonesville, Mich.—Bicknell Young, Feb. 25.
Stockton, Cal.—Hon. Clarence A. Buskirk, Feb. 26.
San Antonio, Tex.—Mrs. Sue Harper Mims, Feb. 28.
Denver, Col.—Bicknell Young, Feb. 28 and March 1.
Kansas City, Mo. (First Church).—Bicknell Young, March 3.
Milwaukee, Wis. (Second Church)—Frank H. Leonard, March 3.
Macon, Ga.—Rev. William P. McKenzie, March 3.
Centerville, Ia.—Bicknell Young, March 4.
Galena, Kan.—Judge Septimus J. Hanna, March 4.
Ottumwa, Ia.—Bicknell Young, March 5.
Norfolk, Va.—Rev. William P. McKenzie, March 7.
Parkersburg, W. Va.—Frank H. Leonard, March 8.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book does not consult nor read letters on disease. Writing to Mrs. Eddy *is not* prohibited. Take no notice of startling reports about Mrs. Eddy. Our Committee on Publication will be reliable on this subject. *Beware of counterfeit letters.*

THE NATIONAL ARBITRATION AND PEACE CONGRESS.

New York, April 14 to 17, 1907.

ANDREW CARNEGIE, President.

PROVISIONAL PROGRAM.

Sunday evening, April 14, at Carnegie Hall: *Musical Service.* Choral and instrumental music in charge of Dr. Frank Damrosch. Responsive Reading, led by Rev. Lyman Abbott, D.D. Brief addresses by Archbishop Farley, Bishop Potter, Rabbi Hirsch of Chicago.

Monday afternoon, April 15, at Carnegie Hall: *Opening Meeting.* Mr. Carnegie presiding. Addresses by Hon. Elihu Root, Secretary of State; Hon. Charles E. Hughes, Governor of New York State; Hon. George B. McClellan, Mayor of New York City.

Monday evening, April 15, at Carnegie Hall: *International Views of the Peace Movement.* Mr. Carnegie presiding. Addresses by Baron d'Estournelles de Constant (France); Mr. W. T. Stead (Great Britain); Baron Descamps (Belgium); "Maarten Maartens" (Holland); a representative of Germany; Hon. Oscar S. Straus, Secretary of Commerce and Labor.

Tuesday morning, April 16, at Carnegie Hall: *Women's Relation to the Peace Movement.* Mrs. Anna Garlin Spencer presiding. Addresses by Miss Jane Addams, Miss Mary E. Woolley, President Mt. Holyoke College; Mrs. Ellen M. Henrotin of Chicago; Mrs. Lucia Ames Mead of Boston; Mrs. Frederick Nathan; Dr. John Rhys (Oxford University); Sir Robert Cranston (Edinburgh). Music by the St. Cecelia Society and the Wednesday Morning Singing Club, Victor Harris, Conductor.

Tuesday afternoon, April 16, at Carnegie Hall: *Young People's Meeting.* Dr. William H. Maxwell, Superintendent of Schools, New York, presiding. Addresses by Baron d'Estournelles de Constant; Señorita Huidobro; Mr. W. T. Stead; Dr. Nathan C. Schaeffer (Pennsylvania); Prof. Henry Turner Bailey (Massachusetts); Rabbi Stephen S. Wise; Dr. James J. Walsh. Music by school choruses.

Tuesday afternoon, April 16, at Hotel Astor: *The Commercial and Industrial Aspects of the Peace Movement.* Mr. Carnegie presiding. Addresses by Hon. Oscar S. Straus, Secretary of Commerce and Labor; Hon. N. J. Bachelder, ex-Governor of New Hampshire, Master National Grange; Hon. John Barrett, Director International Bureau of American Republics; James W. Van Cleave, President National Association of Manufacturers, St. Louis; Edwin Ginn, Boston; Marcus M. Marks; August Belmont; William McCarroll, President New York Board of Trade and Transportation, and others.

Tuesday evening, April 16, at Carnegie Hall: *University Meeting.* President Nicholas Murray Butler presiding. Addresses by President Charles W. Eliot, Harvard University; President Edmund J. James, University of Illinois; President M. Carey Thomas, Bryn Mawr College; Edwin D. Mead, Boston; Miss Jane Addams, Head of Hull House, Chicago, and others. Music by the Glee Clubs of Yale and Columbia Universities.

Tuesday evening, April 16, at Cooper Union: *Wage-earners in Relation to the Peace Movement.* Prof. Charles Sprague Smith presiding. (In co-operation with the People's Institute.) Addresses by Dr. F. S. Archenhold (Germany), Vice-Chancellor Roberts (Cambridge University), Mr. W. T. Stead (Editor *Review of Reviews*, London), Mrs. Anna Garlin Spencer, Mr. John F. Tobin, President Boot and Shoe Workers' Union, and other representatives of the American Federation of Labor.

Wednesday afternoon, April 17, at Carnegie Hall: *Legislative and Judicial Aspects of the Peace Movement.* Hon. Seth Low presiding. Addresses by Judge George Gray, Hon. Richard Bartholdt, M. C.; Hon. John Sharp Williams, M. C.; Hon. Samuel W. McCall, M. C.; Hon. William Jennings Bryan; Hon. John W. Foster, and others.

Wednesday evening, April 17: *Public Dinner.* Addresses by President Roosevelt; Earl Grey, Governor-General of Canada; Rt. Hon. James Bryce; President Eliot; Samuel Gompers; Rev. Edward Everett Hale, D.D.; Sir Edward Elgar, and others.

PEACE.

THE objects of the National Arbitration and Peace Congress, which are expressed in its name, should appeal to all Christian people, and we are sure that they do appeal to Christian Scientists. The meetings to be held in New York from April 14 to 17 are auxiliary to the approaching meeting of the International Peace Conference at The Hague, which is announced for June 15 of this year, and they will do much toward intensifying the rapidly growing public sentiment in this country, which is entirely out of sympathy with war as the court of last resort for the settlement of international differences.

The program of the Congress, as above given, shows the world-wide scope of the movement, and the great array of distinguished men and women of this and other countries who will take part. This is as it should be, for the world is thoroughly awake to the wholly unchristian, unethical, and wasteful character of war, and is determined to abolish it forever.

In 1894 the Interparliamentary Union, a voluntary association of members of the national legislative bodies of the countries of the world, adopted a resolution in favor of an International Court of Arbitration, and from that year until 1898, when the International Peace Conference assembled at The Hague, in response to the call of Czar Nicholas II. of Russia, the question of forming such a court received much attention. In 1899 the committee appointed by the Conference reported a Convention for the Peaceful Adjustment of International Differences, which provided for a Court of Arbitration, and this Court has since done much effective work.

The United States has twice been before The Hague Court, first in 1902, for the settlement of a dispute with Mexico, and again in 1903 in connection with the difficulties of Venezuela with this and several European nations. In both cases justice was done to the countries involved, and the weak did not become the prey of the strong. Thus was proved the practical utility of such a tribunal. It is hoped that the proceedings of the National Arbitration and Peace Congress in New York, preceding as it does another session of the International Peace Conference at The Hague, will do much toward showing the world that the sentiment of the ninety million people of the United States is overwhelmingly in favor of peace; and that this will be the result of the Congress we have no doubt.

The great nations of the world are the Christian nations, and the leavening of Christian thought is bringing about more harmonious conditions than heretofore have been manifested in the world's affairs. The gospel of love which Jesus taught by precept and example, must become the

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ruling passion of all mankind before universal and permanent peace is established, and to this end Christian Science is contributing in large measure.

Our beloved Leader, Mrs. Eddy, has been deeply interested in this subject, and she has pointed to obedience to the First Commandment, "Thou shalt have no other gods before me," as the means for universal peace and salvation. Of this commandment she says, "The First Commandment is my favorite text. It demonstrates Christian Science. It inculcates the tri-unity of God, Spirit, Mind; it signifies that man shall have no other spirit or mind but God, eternal good, and that all men shall have one Mind. The divine Principle of the First Commandment bases the Science of being, by which man demonstrates health, holiness, and life eternal. One infinite God, good, unifies men and nations; constitutes the brotherhood of man; ends wars; fulfils the Scripture, 'Love thy neighbor as thyself;' annihilates pagan and Christian idolatry,—whatever is wrong in social, civil, criminal, political, and religious codes; equalizes the sexes; annuls the curse on man, and leaves nothing that can sin, suffer, be punished or destroyed" (Science and Health, p. 340).

Mr. W. D. McCrackan, First Reader of The First Church of Christ, Scientist, in Boston, will officially represent *The Christian Science Journal*, the *Christian Science Sentinel*, and *Der Herold der Christian Science* at the Congress.

ARCHIBALD MCLELLAN.

NOT EASE, BUT EFFORT.

THERE is nothing truer respecting human progress than this, that "things do not accomplish themselves." Every good that mankind has gained, every advance and betterment of life, has resulted from somebody's hard work and self-sacrifice. Our simple, every-day comforts and utilities, no less than the luxuries of our more elaborate living and of travel, all tell the story of struggle in mines and mills and work-rooms, where, directly or indirectly, thousands perchance have made their contribution to our possession of the things which we have enjoyed, mayhap without a thought.

And what is true of these things is yet more true of those spiritual gifts which contribute to the satisfaction and growth of our better selves. All the way from that gentle mother-love which watches over its cradle, to that divine affection which triumphs on its Calvary, the attainment of good for men means, and has ever meant, vicarious effort, a choosing not of the thing that is the one most easily done, but of the thing that most needs to be done; and true Christian Scientists are learning thus to make their choice of the highest good, though it involve the severest and most continuous labor. More than this, they are rejoicing that they can and do thus choose. They are being healed of one of earth's most contagious and baneful ills, namely, laziness, the disposition to consider personal preference and peace when their highest privilege and destiny call them to personal sacrifice and perennial struggle. They are remembering him who said, "If any man will come after me, let him deny himself, and take up his cross, and follow me;" and they are seeking to emulate the example of her who saw before her "the awful conflict, the Red Sea and the wilderness," but who unswervingly and unhesitatingly "pressed on through faith in God" (Science and Health, p. 226); who, in that supreme moment, as in the long years of her struggle, has sought not comfort, but spiritual consummations; not ease, but the end of evil for herself and for all humanity.

Men are indebted to divine Love for both the possibility and the means of overcoming, but only earnest and continuous personal effort will enable them to profit by the grace divine, and the stimulus to this effort is found, as nowhere else, in Christian Science. JOHN B. WILLIS.

LETTERS TO OUR LEADER.

Boston, Mass., April 3, 1907.

Rev. Mary Baker G. Eddy,

Pleasant View, Concord, N. H.

Beloved Leader and Teacher:—In behalf of your Church, The First Church of Christ, Scientist, in Boston, we wish to thank you profoundly for your letter of April 2, which was read to-night to about four thousand persons. We are deeply appreciative of your assurance that our love and fidelity are a source of cheer to you, and we are encouraged by your loving exhortations and admonitions.

Our gratitude for your life and achievement grows as we learn more of their true meaning. We are daily praying to be enabled to follow obediently and faithfully in the way you are making practical through your daily example. We are striving to gain that true obedience which comes from self-surrender.

It is through the study of "Science and Health with Key to the Scriptures," of which you are the author, and through the practice of Christian Science, which you have discovered and founded, that we are enabled to heal sin and sickness in ourselves and others. This study and this practice alone can unfold the proper understanding of your life-work.

Lovingly yours in Christ,

W. D. MCCRACKAN,
ARCHIBALD MCLELLAN,
JOSEPH ARMSTRONG,
Committee.

Boston, Mass., March 30, 1907.

Beloved Leader:—Mr. McCrackan has informed me of your letter appointing him to attend the Peace Conference as the representative of our periodicals, and I am very glad that you have selected him for this work. You already know of my high estimate of Mr. McCrackan's ability, loyalty, and trustworthiness, and I think he will make an ideal representative. I shall ascertain what credentials he needs and supply him.

Lovingly yours,

ARCHIBALD MCLELLAN.

[Telegram.]

Chicago, Ill., March 5, 1907.

Mrs. Mary Baker G. Eddy,

Pleasant View, Concord, N. H.

We, the members of Second Church of Christ, Scientist, of Chicago, in meeting assembled, joyously announce to you, our beloved Leader, that the present crowded condition of our church edifice has led us to adopt unanimously a resolution providing for the withdrawal of about two hundred of our members and the immediate organization of Seventh Church of Christ, Scientist, of Chicago. Realizing with you that progress is the law of Love, we are obediently pressing forward in the work of healing the sick and reforming the sinful.

Second Church of Christ, Scientist.
ABBIE DEARBORN WEEKS, *Clerk.*

St. Louis, Mo., March 25, 1907.

Dear Mrs. Eddy:—Prompted by gratitude, we would write you "love letters" every day; but we do this in our hearts at each clearer realization of the truth that makes free, of which you have taught us in Science and Health, and in the example of your own beautiful life. I thought you would be interested in hearing of an instance, which recently came to my notice, that your blessed "gospel of right-thinking" gives evidence of its divine impulsion in that it is being carried everywhere. At a meeting of the

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largest chapter in St. Louis of the Daughters of the American Revolution, whose over four hundred members are representative of the best in culture, socially, and as pioneers in movements of educational development and endeavor, the paper for the day was "The Old Patriotism and the New." You can imagine my glad surprise that the new patriotism was the teaching of Christian Science. Nothing was said in the paper, of course, of Christian Science, but the writer was known to be a Christian Scientist, and naturally the inference was that the beautiful uplifting thought was the doctrine of Christian Science. Surely divine Love gave the opportunity to voice the "love message" of the New England Daughter, to us, her Missouri sisters, to become daughters of the new Republic, of which the law is love. In the social hour afterwards, the writer was thanked for her fine paper; and later a friend heard the doctrine of the new patriotism discussed among some non-Scientists, and all were one in praise of the beautiful thought, "Love is the liberator" (Science and Health, p. 225). All Americans, and especially American women, of whatever creed, should honor you, who above all others have carried the message of freedom to all kinds of bondage.

Yours in gratitude,

ELIZABETH M. ANDREWS.

San Jose, Cal., March 6, 1907.

Mrs. Mary Baker G. Eddy,
Pleasant View, Concord, N. H.

Our Beloved Leader:—We are told that "out of the abundance of the heart the mouth speaketh," and surely this is doubly true when we tell you how much we love, honor, and appreciate your inestimable labors for mankind. We of the far West, like all your students, long to let you know how much you have done and are doing for us continually. This natural longing found spontaneous utterance with the San Jose church this evening, when at a special meeting a committee was unanimously appointed to draft a letter to you, our revered Leader, the Discoverer and Founder of Christian Science and the loved author of that book which has raised countless thousands to health and happiness, our text-book, Science and Health, expressing the unbounded love of this church for your life and work, its appreciation and admiration of your masterly leadership, and its unswerving loyalty to all that you have taught us as to man's true relation to his Maker.

This true relationship, exemplified in our human affairs, is daily being manifested in a kindlier spirit, less judging and criticising, a better sense of our neighbor's right to think as he chooses, and a more determined effort to follow your loving behest—"Keep your minds so filled with Truth and Love that sin, disease, and death cannot enter them" [*Sentinel*, Feb. 9, 1899]. We know that only by so doing can we follow the Christ-way and be true Christian Scientists. Your life, with its marvelous spirit of love and charity to all men, and your unselfish devotion to God and His Christ, fill us with humility and an earnest desire to do likewise.

What can we say to convey our thanks for your last rich blessing to mankind—the revised Science and Health? Perhaps the simple "Thank you" that wells up from the depths of our hearts will be understood by you as meaning what we wish to convey. We do thank you a thousand times, and shall never cease to do so, for its added help in our upward progress keeps our gratitude ever fresh and "running over." May Love's richest blessings be with you and abide with you forever, is the prayer of your sincere followers,

First Church of Christ, Scientist, San Jose, Cal.
HERBERT W. EUSTACE, JUDSON L. STULL,
MARY F. MCCULLOCH, HARRY A. LOOMIS,
PHEBE M. WISE,
Committee.

Topeka, Kan., March 17, 1907.

Our Dear Leader:—At a church meeting to-day, we, the members of Second Church of Christ, Scientist, wish to assure you—in this hour of unjust persecution and criticism—of our love and loyalty to you, and our faith and trust in you as one appointed by our heavenly Father to watch, guard, and guide His faithful ones through the Red Sea of error, and to express our faith in the final overwhelming victory for right and justice in this, as in all former trials that you have been called upon to pass through. We know that when error strikes at you personally, it is aimed at Christian Science, and that God demands of each one who loves our Cause, renewed consecration and greater self-abnegation; and we individually promise anew "to strive, watch, and pray for that Mind to be in us which was also in Christ Jesus."

MRS. C. S. WHITTAKER, *President.*
MRS. JOSEPHINE SIMS, *Clerk.*

Boston, Mass., March 12, 1907.

Beloved Teacher:—When this last cruel attack was made upon you my first thought was that infinite good gave you to us as a grand, brave Leader, and that He would sustain and strengthen you in this hour of your marvelous work for all humanity. The prophecy, "The earth will help the woman," has been proved at this time, for many kind, intelligent, and refined people, who are not yet Christian Scientists, have spoken so strongly and kindly of your gentleness and truly Christlike spirit in meeting this malice and hate. Loving gratitude goes surging through my thought for the greatest of all privileges, that of sitting at your feet and receiving your sacred teaching, and for the living example of your life "hid with Christ in God." To be worthy of all this is my daily prayer, which is to be made manifest in proving the healing power of Truth and Love.

Lovingly your student,

MARY E. DUNBAR.

Colorado Springs, Col., March 23, 1907.

Mrs. Mary Baker G. Eddy,
Pleasant View, Concord, N. H.

Beloved Leader:—I wish I could express what I owe you. For two weeks I have tried to tell you briefly, but my letter ran into so many pages, that I felt I had no right to send it. I am only a plain, middle-aged business man; but I owe literally all I have and am, spiritually and materially, to your teachings. May I say, I know you are entirely competent; never so competent. I know this because of the present uproar all over these United States. Had you stood still during the past year, error would be satisfied and silent. You must have reached heights unknown to us, that this seeming turmoil seeks to overwhelm. You have God about you, and hundreds of thousands of loyal followers at your side,—undismayed,—of whom I humbly and gratefully subscribe myself one.

WM. LLOYD.

Concord, N. H., March 29, 1907.

Mrs. Mary B. G. Eddy,
Pleasant View, City.

My Dear Mrs. Eddy:—As the day approaches which celebrates the glorious resurrection of our Lord, I want to drop you this little line of Easter greeting. May the sweet consciousness of the peace of our Lord and Saviour, Jesus Christ, be yours, is the wish of one who in the five years of his work for the men and boys of New Hampshire has appreciated your generous sympathy and aid.

Respectfully yours,

A. H. WARDLE, *State Sec'y Y. M. C. A.*

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AMONG THE CHURCHES.

BERKELEY, CAL.

The Christian Scientist students in the University of California have recently formed a Christian Science Society in the University, in accordance with The Mother Church By-law, "Privilege of Members." The object of the society is to promote the general welfare of the Cause of Christian Science in the University, to welcome Scientists newly arrived at the college, and to distribute literature where desired. Meetings will be held on the first Friday of each month, at which all University people are invited to be present. The Society will be pleased to hear from the alumni who are members of The First Church of Christ, Scientist, in Boston, Mass., they too being eligible to membership in the society.

JERITA VERENA BLAIR, *Secretary.*

ALDERSHOT, ENGLAND.

The main feature of the thanksgiving service held in connection with the Christian Science movement on Wednesday afternoon was the spirit of gladness that prevailed. One might almost suppose that the chief aim of Christian Science was the cultivation of happiness, were it not that, even to the uninitiated, there seemed some serious significance in the readings from the Bible and the writings of Mrs. Eddy, and in the general tone of the testimonies,—something more subtly spiritual than can be accounted for in the desire for mere human joyousness. So far as an outside observer can gather, the gospel preached by Christian Science is the understanding of the divine Spirit, or Soul, in man, till it dominates and transcends pain and sorrow; and the consciousness of evil, emanating from poverty, wrong-doing, and all mortal ills, is superseded by a perception of that only which is good and productive of happiness and peace. It seems strange that amongst men whose chief work is the science and practice of war such a gospel should find ready acceptance, but the fact remains that it is in military circles in Aldershot that most of the adherents to Christian Science may be found. The movement has made rapid strides since the first local service was held a little more than a year ago, and its ranks have been mainly recruited from the cultured classes.

Aldershot News.

Following the first thanksgiving service of the Christian Scientists, some remarkable testimonies to the efficacy of this faith as a healer were given. The assembly was perhaps the largest of this new denomination that has yet gathered in Aldershot, and the cultured tones of the speakers evidenced that they were not unlearned, unlettered enthusiasts, carried away by a sudden fervor that might evaporate almost as speedily as it was generated. The calm, measured tones of the educated witnesses carried conviction, at least of the sincerity and good faith of the speakers, far more readily than wordy rhetoric or passionate assertion would have done.

The first testimony came from a well-dressed and evidently cultured woman, who said that those coming from a larger field of work were filled with joy when looking upon an assembly like that, where the seed that had been sown had blossomed into the flower of wisdom. For fourteen years she had wintered abroad in order to avoid the rigors of an English winter, and some six years ago had been doomed by a London specialist to die of consumption, but two years ago she heard of Christian Science, just as she was preparing to start for the continent. A book on the subject was taken by the speaker to Paris, and after studying it for two months she decided to return, and did so in December, without the slightest fear of consequences. During the remainder of that winter she remained in London, as she did through the following winter, without any sign of her old complaint. Before resuming her seat the speaker expressed her deep gratitude to Mrs. Eddy, who had given this wonderful teaching, and also to the others who had so lovingly helped her along the path.

Another testimony was a written document from a hospital nurse, who said that as a trained nurse she had worked in the medical world for twenty years. On first reading Mrs. Eddy's book she rejected it as "too deep," but a year later, after attending a Christian Science meeting, she found the book easily comprehensible. First cured of a trouble of over twenty years' standing, two and a half years back she had a tumor in her breast which the doctors called malignant. Until six months ago it increased in size, and then she asked a practitioner to treat her. After that it completely disappeared. She had never found the comfort as a member of an orthodox church that she now found in Christian Science.

Another witness was a youngster in Eton suit, who spoke plainly and almost eloquently, albeit with some self-consciousness. Four years ago, he said, the doctors told his parents he would probably never go to a public school, and would certainly be ailing all his life, and before going into Christian Science he had spent about two terms of every year at home, and three parts of that time in the sick-room. He made little reference to his present health, but a glance at the boy showed that at all events he was no invalid now. The remainder of his testimony bore reference to his spiritual uplifting, and he asserted that an understanding of Christian Science was alone responsible for a moral and physical revolution in himself. Without Christian Science he felt that he should be utterly lost.

A speaker with an obvious public-school accent spoke of the wonderful benefits that had come to himself and to many of those with whom he was closely associated, benefits that were first of all spiritual. . . . In this connection the speaker mentioned that he was a schoolmaster at one of the great public schools. He had made a special study of how to win the confidence of the boys under his charge, that they might come to him in any time of emergency or trouble, and he had found Christian Science helped him enormously in that direction. Now, without any invitation on his own part, any boy in trouble came to him and said, "May I speak to you, sir?" and there and then disclosed his sorrow. The speaker told of a boy of extraordinary mathematical attainments who came to him and wanted information as to the various ways of drawing an ellipse. Something mysterious seemed to the boyish mind to be involved in that little problem, and from drawing they got to talking of matters outside mathematics. Finally, noticing that the boy was in great trouble, the master urged, "Tell me all about it." The boy did so, and owing to the simple directness and unity of feeling associated with Christian Science, he was able to help the lad. This made such an impression upon the boy that it revolutionized his life and changed it from darkness to joy, so that, speaking of a holiday since the conversation, the boy said to his master, "What you said to me at the end of the term has taken me out of hell, and I think I have almost tasted heaven since."—*Aldershot Military Gazette.*

A CORRECTION.

The newspaper article copied from the *Berlin* (Wis.) *Journal*, on p. 535 of the *Sentinel* for March 23, stated that "Elkhorn . . . has recently dedicated a pretty church building." We are informed that this applies to Delavan instead of Elkhorn.

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TESTIMONIES OF HEALING.

In May, 1891, when it was thought that I must soon leave this world, I was quickly healed through Christian Science of several diseases, including severe kidney trouble. These diseases had come upon me during the fifteen years just previous. At first I did not dare to hope that this healing would prove permanent, but I was very happy over the unexpected relief with a kind of uplifting joy that I had long since forgotten. I bought a copy of Science and Health and a new Bagster's Teachers' Bible, determined to find out from the Scriptures, as explained by Mrs. Eddy, whether or not there really is a power to heal disease and benefit mankind, as some new-made friends claimed. During all that summer I could "run, and not be weary: . . . . walk, and not faint;" but some of my skeptic friends would suggest that perhaps it would be as well to delay my praise of Christian Science somewhat until cold weather should come and we could see if the old troubles would not return also, for I had some old wounds that had troubled me for many years, especially in the winter.

Now for the benefit of any who may still be in doubt as I had been, I would like to tell of my experience. On the first day of the battle of Gettysburg, my regiment (the 157th N. Y.) was involved with other forces in a severe struggle at the northernmost point gained by our army in that great battle. Being overwhelmed by numbers and severe fighting at that point, our regiment was almost annihilated. I received three wounds, and was taken prisoner, but escaped the last night of the fighting. I was sent to Carver's Hospital, where my wounds healed very quickly. In less than three months I was voluntarily at the front again, and was mustered out in February, 1866, having served two years and a half after receiving the wounds. While I remained in the army the wound on the side, being near the sword-belt, troubled me more than those in the face, but when I returned home this condition was reversed. The wounds in my face were very conspicuous, and everybody wanted to know all about them. They became more troublesome, while the unseen wound on my side ceased troubling me.

As the years went by these wounds became more and more painful, and my face was very sensitive to damp and cold weather. Any unusual exposure was pretty sure to result in a painful attack, which would sometimes involve my neck and shoulders also. At such times we would resort to anything that promised relief, but finally everything pretty much failed. The doctors told me that these old wounds, which had become veritable mountains to me, were the cause of most of the troubles of which I complained, and that probably they would result in my premature death. This I could easily believe, because I was already more dead than alive part of the time. But as I read in the Christian Science text-book, the Spirit of truth quietly and silently entered into my consciousness, reversed the harmful medical theories and human beliefs, and behold the result—these old troubles are done away with. The deep scars grew less noticeable, the loose bones became fixed in place, and the suffering has faded out until now I suppose there are months at a time that I never even think of them.

And this great good has come to me without any direct effort or argument on my part, or help from any one else, simply by my revolving and holding in my thought the truth of the Bible as explained in "Science and Health with Key to the Scriptures." Need any one fear I shall feel too grateful to Mrs. Eddy for making this healing truth available for me in my extremity?

JOHN H. ROE, Salt Lake City, Utah.

In April, 1903, my husband and I attended our first Christian Science service and were deeply enough impressed to want to learn what those people knew that we did not, so we bought a copy of the text-book, Science and Health, and began to study. For years I had been subject to bowel and rheumatic trouble, etc., and was wearing glasses for eye trouble. To-day I am free from them all, and am perfectly well and strong. Christian Science has proved to be the best of remedies for the children: the so-called diseases of childhood all yielding to the truth. I could write pages and then not tell all, for we have learned that there is no form of discord so small or so great which the truth as taught in our text-book will not help.

While we are indeed grateful for the physical healing and protection, it is as nothing compared with the sense of peace and rest that comes with the enlarged understanding of God as our Father-Mother, as made known to us through the teachings of our text-book. We took our oldest child at the age of six to an eminent oculist, who treated her eyes and fitted them with glasses. At the time he said it would be necessary for her to wear them all her life. Three years later she was treated by another oculist, and the same verdict was given. September, 1902, she started in at school, still under the oculist's care. While she did not often complain, her eyes were not improving. At times she could not distinguish work placed on the blackboard, although the teacher had given her a front seat. The following April she asked if she might go to the Christian Science Sunday School. To-day she says it seemed then very much like any other Sunday School, except that the teacher asked her why she wore glasses, and then said, "Don't you know God never made sick eyes?" She did not know then, but she knows now, for on the way home she took off her glasses, and has never put them on nor felt the need of them, nor has she tried to save her eyes in any way since. She made four grades in school in the first two years after her eyes were healed. I feel that I can never be grateful enough to God, and to Mrs. Eddy, our dear Leader, for giving us this blessed truth.

MRS. BERT B. DAWSON, Boulder, Col.

In our far-away home in northern Mindanao the papers and letters giving an account of the dedication and Communion services at The Mother Church, reached me but a week ago, Aug. 19, and last Sunday I had a special session all to myself, enjoying the Lesson-Sermon for the Communion service, and reading the printed accounts of the dedication. I know of no students of Christian Science nearer to us than Manila, which city it takes us from five to eight days to reach, and it was fourteen months ago that I had my last talk with a Scientist. We seem to live here in an atmosphere of conflicting human thought, and nearly all the time it has seemed difficult to maintain a reasonable mental poise. There have been periods when it has seemed difficult to apply the Science, but at such times I have been able to cling to the simple yet comprehensive statement, God is Love. Upon special occasions it has come home to me that God is here and is quite as active as in the midst of so-called civilization. Each time the lesson is brought to me it comes with added force; it comes also with an added humiliation that I should ever seem to forget and to doubt His presence.

During a residence of several years in the Philippine Islands I have known almost every variety of tropical disease to be successfully met by Christian Science treatment. My husband, who is not a student of Science, was attacked two years in succession by a fever, which kept him confined to his bed from one to two weeks each time. The third year it came upon him very severely one evening as we were preparing to entertain a large company of invited guests. By seven o'clock he was obliged to go to bed and I could get no time to do any special work for him until nearly twelve. Then, after working for him for perhaps fifteen minutes, I went to bed, to work intermittently as I

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lay in the dark during a wakeful night. In the morning he had no trace of illness. The fourth year the fever passed him by entirely. Several months later I found myself in a small town, temporarily cut off from the outside world by the breaking of the cables, and down with my first and only attack of tropical bowel trouble. It came suddenly and fiercely, and the thought of being alone in Science and not able even to obtain help from Manila, put me into a great state of fear I read Science and Health as constantly as I could. The third day I was too weak to hold the book, so had it propped by a pillow beside me on the bed, but kept on reading. Then the fear began to subside and I grew better. With three days more of work I was able to go for an evening walk, quite myself once more. My husband had kindly refrained from speaking of my condition to the people in the town, and so it was not until I was entirely well that a dear American nurse came to see what she might do for me.

Five years of almost constant travel and adventure have impressed me most strongly with the sense of God's protection realized by one having even a slight knowledge of the application of the laws of Truth as taught by Christian Science; and this protection has been shown in the harmonious accomplishment of various undertakings and in a conscious spiritual exaltation in the face of difficulties overcome. One notable example was when, in 1904, my husband and myself made a trip of eight days into the interior of Mindanao. This trip had been accomplished before only by parties of men accustomed to "roughing it." It meant hard mountain climbing and every one soaking wet for hours at a stretch. All expeditions before ours had been fortified with whisky and quinine, but even so no one had returned without being the "worse for wear,"—several men having been laid up for days, and one young fellow suffering for weeks,—and we were advised of the bad personal effects of the trip if we did not take along several quarts of whisky and ounces of quinine. Besides ourselves, our party consisted of one young soldier and some thirteen native guides and carriers. The expedition was most harmonious and enjoyable,—no accidents, no colds, no bad effects of any sort resulted. It was the first and only eight days for seven years that I have been separated from a copy of Science and Health. Before we started I prayed for the protection of the party, and for the entire trip—like the violin obligato to a song—throughout every day's happenings there ran in my mind, Nothing can by any means harm God's children, and with it was an almost constant consciousness of spiritual exaltation. I am grateful for the knowledge that gives me this consciousness of protection,—grateful for this and for all the many blessings of Christian Science.

GRACE P. G. KNUDSON, Cagayan, Mindanao, P. I.

In April, 1888, I had an attack of rheumatic trouble which confined me to bed for about six weeks. During this period, and for some time afterwards, I was attended by our family physician. From April, 1888, till August, 1889 (when I was healed through Christian Science), I was unable to perform any kind of manual labor without suffering great pain. After it became apparent to me that our family physician was not effecting a cure, I placed myself under the treatment of another, who claimed to have made a special study of the disease; but without avail. I gradually grew worse, although taking medicine constantly and exercising the greatest care in following the doctor's directions, until the conviction forced itself upon me that I would not be able to pursue even the study of telegraphy, which I had taken up in the hope that I might be able to earn a livelihood at some very light work. My lot seemed to be narrowing down to a life of dependence and misery. There were other circumstances which greatly aggravated my suffering, and made the gloom of that hour dark indeed.

In addition to the disorder above mentioned, I suffered from an ingrowing toe-nail. This was twice operated upon by a surgeon, who said that if it troubled me again the only thing to be done was to amputate the toe at the first joint. It did trouble me again, and was in even worse condition than when the surgeon operated on it, but it was completely healed in five days' treatment by a Christian Science practitioner in Milwaukee, in the fall of 1892. Besides the two cases mentioned I was healed of an attack of lung trouble and many minor ailments through Christian Science, which has been my only physician for sixteen years; and whereas I was very often sick before learning of this blessed truth, and was regarded as the sickly one of the family, I am now in perfect health, having been accepted by three old-line and one fraternal insurance company as a first-class risk.

I have also found a logical religion and a consistent Christianity, which is far from being the least of my blessings. Previous to 1889 I had been for several years, and in fact ever since I was old enough to reason on the subject, utterly unable to believe in the prevalent religious teaching; the Bible seemed to be obscure and contradictory, and I became a confirmed agnostic. All this was gradually and beautifully changed as my thought became imbued with the scientific and practical Christianity taught by Mrs. Eddy.—JAMES PHELPS, Milwaukee, Wis.

I have a great deal to thank Christian Science for. Four years ago I was taken sick and was operated on for tubercular trouble. I was operated upon three times, but experienced only temporary relief. Finally I came to Colorado, and two years ago I employed two of the best physicians and surgeons in Denver. They said that only an operation could help me, and I stood only one chance in a hundred of getting off the operating-table alive, as one physician diagnosed the case as spinal trouble of a serious nature. I stopped taking medical treatment and consulted a Christian Science practitioner. After five months' treatment, and the regular study of our text-book, "Science and Health with Key to the Scriptures," I was healed. I am gaining rapidly in flesh, and best of all I am happier than ever before in my life. I owe it all to this great truth, pointed out to us in our text-book, by our dear Leader, Mrs. Eddy.

MRS. EVELYN TRACY, Denver, Col.

It has been ten years since my wife and I first became interested in Christian Science. My wife at that time was an invalid, being supposedly in the very last stage of lung trouble. For three years her health had gradually failed, physicians having failed to help her, and she had given up all hope of ever recovering her strength. At this juncture I purchased a copy of Science and Health, took it home to my wife, and got her consent to have a Christian Science practitioner treat her. While her healing was comparatively slow, it was complete. She was under treatment five months. After four weeks' treatment she was able to walk about, and on being weighed was found to weigh only sixty-seven pounds. She now weighs one hundred and forty-five pounds and is in perfect health. This is only one of the many good demonstrations with which we have been blest in the past ten years.

I will also relate an experience which we had with our little boy in November, 1904. My wife and I left him alone at home while we went to Kansas City. Before we returned home he and some other boys were rolling a large spool of lead cable, weighing three tons, which had been left on the sidewalk by the telephone

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company. The spool rolled off the sidewalk onto the paved street, and turned over on our boy's foot. The neighbors, being very kind, took the boy home and called a physician and a nurse; but the good doctor knew that we were Christian Scientists, and having due respect for our religion he did nothing except to put ice on the badly injured foot and leg to ease the pain. He insisted, however, that there was flesh in the foot that would have to be cut out. He also said the boy would probably be laid up all winter. At this juncture the physician was dismissed, the ice removed, and a Christian Science practitioner was summoned. In four days the boy was able to walk about the yard on crutches, and in four weeks his foot was well. I thank God for Christian Science, and I sincerely hope that this tardy acknowledgment will induce some poor sufferer to investigate and learn of the truth that makes us free.

G. E. SNYDER, Leavenworth, Kan.

Among all the testimonies that are given of the "night" through which many have passed, my own experience seems to be the darkest in variety of suffering, in surrounding conditions, and in length of duration. When this past presents itself to me, my spirit wells up in gratitude for the courage and bravery and spiritual strength of our dear Leader, at whose feet it was my great privilege to sit and learn years ago,—whose love has made emergence from such a dark cloud possible, emergence into the light of divine Love. The psalmist says, "O give thanks unto the Lord, for he is good: for his mercy endureth for ever. Let the redeemed of the Lord say so, whom he hath redeemed from the hand of the enemy." Through the patient and loving teaching and waiting of our dear Leader, I have come to the certain knowledge that "the Lord is good" and that His mercy "endureth for ever," and I am rejoiced at the privilege of saying so. I give thanks that I have been redeemed from the hand of those enemies of all mankind,—sin, sickness, and death. My struggle to reach an understanding of the truth was long and hard. For many years I was troubled with the thought that the little printed notice, "Mrs. Eddy takes no patients, etc.," was even cruel. It was not that Mrs. Eddy took no patients, which troubled me,—I could easily see the wisdom and justice of that,—but I seemed to have had a hard experience, and I longed to have Mrs. Eddy tell me to whom to go. Watching so long that little sentence, I failed to see that in the most perfect way she was constantly telling us all to go to our heavenly Father. Now I have come to regard that same notice as an expression of true courage, and one of my greatest blessings.

Were I to relate the sufferings of many years, all would know that my gratitude for deliverance must be unbounded, —gratitude to the infinite, unfailing Principle, Life, Truth, and Love; gratitude to Christ Jesus, whose life was so pure and true that time could not hide it; gratitude to our Leader, whose life has also been so pure and true that it has lifted us to an understanding of what Truth is, and gratitude to those brother and sister Scientists who have patiently helped me. I am thankful for the steps already taken, and always mindful that there is something better and higher.

MRS. ANNA C. THEW, New York, N. Y.

The Bible and "Science and Health with Key to the Scriptures" have been my constant companions for nearly five years, and I now wonder how I ever lived without them. I had suffered from severe headaches, stomach and bowel troubles, etc., all of which have been healed through a sincere and persistent application of the truth which Mrs. Eddy teaches. The healing is, however, nothing, compared to the mental uplifting,—the knowing that we need not be in bondage to maferial law, that it is possible for each one of us to realize here and now our true existence as God's children, and to know God as the all-guiding Father and Mother. The truth first came to me through one who was daily reflecting this healing power of Love. I am most grateful to all those who have voiced truth to me. Daily my prayer of gratitude rises to God for Christian Science. I have learned that only as I live this truth, can I express my overwhelming sense of gratitude to our beloved Leader, Mrs. Eddy, whom I love and revere.

MRS. MARGUERITA W. SMITH, Paterson, N. J.

In 1902 I began to be sick. I tried home remedies and taking care of myself for a year. During this time an uncle who was visiting us told us of Christian Science, but no one paid any attention to it. I finally was so ill that my relatives called in a doctor. He cared for me the next six months, but I grew steadily worse, and finally I was bedfast. The doctor said mine was a strange case and that he really could not decide what was the matter with me. He tried first one remedy, then another, till at last he told my folks I would never be well. At this hour of need the uncle again visited us, and this time we gladly heard of Science.

We are German people, and at that time none of us except a brother could speak or understand very much English. My brother brought a practitioner, and I took my first treatment New Year's day, 1904. It was not only a new year, it was a new life to me. I felt so happy after the treatment, and I agreed with the practitioner that if I should be able I would come to her office the next day. That night I had the first real sleep I had had for months, and the next day found me willing and able to go to the practitioner. Though we could none of us read English save my brother, I bought a copy of Science and Health. The Lesson-Sermon that week showed how all language is of Mind, God, and this has helped me. I have learned to read our text-book, and I can prove that I understand it for I have had many demonstrations of what it has taught me. It has taught me to love the Bible, a book I did not care for before, but now I read it in both German and English. *Der Herold* has been a blessing to us, giving us the Lessons in the German too. In all I had twelve treatments, and am so glad to be well. I work all day long; and best of all, I know what health is now.

My mother had lung trouble the year previous to my healing. We had a doctor, heavy expenses, a long spell of sickness, and a longer convalescence. Soon after I was healed my mother again had the same trouble. This time she had Christian Science treatment, and was well in one week. Not only was she well, but her fear of a relapse was overcome. We are indeed grateful for Christian Science.—ANNA KORTH, Leavenworth, Kan.

In the New Testament we are told that "the Word was with God, and the Word was God." In Isaiah we read concerning this, "It shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Several weeks ago I was suffering from an extremely inflamed and very sore heel. During the time I was making an effort to overcome it, I spent an afternoon with two dearly loved Scientists. The whole time was spent in conversing upon the subject of truth, the power of the word of God,—no other subject was thought of or mentioned. The conversation was deeply interesting and instructive to me, and when I wakened the next morning I found to my great joy that the foot was perfectly healed. Neither of the Scientists knew of the healing for some days, nor was the condition mentioned to them. The demonstration was made by the spoken word of Truth. We were all deeply grateful for this proof of the power of Truth to heal through the spoken word. It

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has proved to us through actual demonstration the truth of what Mrs. Eddy teaches in "Science and Health with Key to the Scriptures."

MARY B. HARTRICK, Toronto, Ont.

I am truly grateful to Christian Science for a better understanding of the Bible, and for its cleansing and healing power. Christian Science came into my life when I was greatly in need of help. I had throat and lung trouble in the worst form, and was without hope of ever being a well woman again, as the last doctor that treated me gave me no encouragement whatever. A friend had mentioned this grand healing power to me, so as a last resort I turned to Christian Science. I applied to a practitioner for help, and began to improve from the first treatment. This was almost two years ago, and I could not ask for better health than I have to-day. The peace of mind that came with the healing is much to be thankful for. I am also thankful for our literature, and for our Leader, who has labored and is still laboring so patiently for mankind.

MRS. MAGGIE BOTTS, Miami, I. T.

In attempting to express my gratitude to God, which is the smallest part of one's duty, my thoughts go back to the years that were spent in ignorance of infinite Love, when the darkness of pain and sorrow was only brightened spasmodically by the artificial light of material pleasure, which gave no permanent relief but more often than not left me blinded by its dazzling unreality. From babyhood upwards the thoughts of hereditary weakness were always held over me, the winter being a season of constant trouble. Added to this were business troubles, etc., and bad eyesight, one eye being extremely weak.

From the time when I became interested in Christian Science, four years ago, these material beliefs have gradually been displaced by the power of Truth. The chest trouble has dwindled to a shadow. The winter of discontent has been made almost summer by the warmth of ever-present Love. The fear of poverty is being obliterated by the knowledge that "divine Love always has met and always will meet every human need" (Science and Health, p. 494). I no longer feel that death follows my every step, because it is seen to be an enemy, a phantom, therefore nothing. My eyes are no longer strained, for I look beyond the mass of material illusion with the never-failing light of understanding. The spiritual uplifting has brought me to realize in some degree what is meant by the "river of water of life," because it is cleansing me of all the impure thoughts that former belief failed to remove, although on two occasions I honestly tried to mend my ways and discard such things as profanity and gambling; but I found nothing to give me the strength needed to rise above them until I sought Christian Science, mainly for relief from sickness.

Life has never been so sweet as it is now, for the happiness brought about by Christian Science has no canker; it is of pure gold. It is no dream of a visionary, but a joy that enters even into the most ordinary walks of human experience. For this knowledge of a God who shields as with the strength of a father and the tenderness of a mother, for the scientific and logical explanation of the words and works of Christ Jesus the Wayshower, I have to thank our Leader, Mrs. Eddy; but to show my true appreciation of her I must endeavor to live Christian Science, not simply talk about it.

THOMAS POGSON, London, England.

I was cured of heart disease and dropsical trouble in 1897. This was accomplished through Christian Science. I had been troubled with both these diseases for several years. An acquaintance of mine, who is a doctor, told me I would be in the graveyard soon if I did not have medical treatment. I finally went to a good doctor and had a thorough examination. He said that owing to the condition of my heart, I could not possibly live in this high altitude; and that even if I did go away from Leadville I might drop dead any minute. My husband told him that if he would cure me, he would pay him liberally, but the doctor said that neither he nor any other doctor could cure me. The next day I made my will, thinking that I had to die, as the doctor had said.

A short time after the doctor had told me these things, a friend who is a Christian Scientist came to the house. I was very downhearted, and told him all the doctor had said. My friend said to me, "It is not true; God is here, and you don't have to die." From that moment I knew that I was going to live. This friend treated me for about a week, and I improved from the very first. I have not the slightest trace of those troubles now.

MARY J. STUTHMAN, Leadville, Col.

I should like to express my thanks to our Leader for giving us "Science and Health," which is indeed the "Key to the Scriptures" and which has made me understand and love the Bible as I never did before. Christian Science has made my life bright, healthy, and happy. A few years ago I was nearly always suffering; constantly under the care of doctors, and in bondage to every kind of fear, both for myself and my husband. Christian Science has shown me how wrong and needless it is to take anxious thought for the morrow; it has also shown me that God's children are protected from every kind of evil and that our fears are but dreams from which we need to be awakened. My awakening has been very gradual,—there seems to be so much to unlearn, so many man-made theories to drop; but how splendid it is to be sure that we have found the right path to Truth and to know that as we study to apply our present understanding, and use what we have already gained, we shall receive more light and knowledge; that no work is a waste of time, even though it may seem to bear no present fruit. Since coming into Christian Science, I have been healed of severe nervous trouble and great weakness, also of depression and many other ailments. All these have been overcome gradually, and peace has taken the place of great unrest.

For all these blessings I am daily thankful, and though I am only just beginning, and there are many things to overcome, yet I know each phase of error will be destroyed, for "divine Love always has met and always will meet every human need" (Science and Health, p. 494). The Lesson-Sermon is the greatest daily help, also the *Sentinel* and *Journal*, which always contain some helpful message. I pray that my life may prove useful to others, and that I may reflect Love even as our dear Leader has shown us in her own beautiful life and writings.

MRS. KATHLEEN WATERLOW, Bembridge, Isle of Wight, England.

[Written for the *Sentinel*.]

PROTECTION.

GERTRUDE RING.

WHEN God leads, though earth darkness shroud
With foemen close at hand,
'Twixt you and them His flaming cloud
Will never fail to stand.

And has He called? O towering wave,
Flow back and form strong walls
To guard the unknown way we brave
In faith, because God calls!

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FROM OUR EXCHANGES.

[Rev. William Chalmers Covert, D. D., in *The Christian Work and Evangelist.*]

Men make an awful mistake when they turn their backs upon Jesus. He is the best friend labor ever had. He does more to lift wages and install humane methods into industrial life, than all the benefactors in the world. Through his teachings we are to find the only solution of these problems of one man in relation to another. No judicial board of arbitration will ever do it without Christ and his teachings getting more and more into life. The legislation of Congress will never do it without the love of God being shed abroad in men's hearts through Jesus Christ. Labor unions will never do it unless men who labor and men who employ labor have in their hearts and display in their lives the love of him who stood by the carpenter's bench to honor labor, and who went to the cross to redeem the soul of the laborer.

[*The New York Observer.*]

It is time that Christians everywhere began to act as though they were indeed brothers in Christ and joint-heirs of the glory which is to be revealed. It is time that the world looking on should be constrained to exclaim: See how these brethren love one another!—that ancient cry and comment which moved hard-hearted Romans and superficial Greeks to inquire into, and many of them to embrace, the teachings of the once despised cult of the Nazarene. When the churches practise the ideal of brotherhood, completely and conscientiously, as they now do in part and haltingly, converts will pour in upon them, general rejoicing will result, and God will be honored by the Christly character of the Christianity which will then and there be concretely illustrated and enforced.

[Rev. Martin Anstey in *The British Congregationalist.*]

We must read the New Testament in the light of the fact that in its pages Jesus Christ not merely spoke to others in a bygone age, but speaks to us to-day. The Holy Spirit lives in the record, breathes through it, and produces a holy impression in the hearts of those who read and those who hear. When we read the words, "Follow me," "Be not overcome of evil," "Behold I stand at the door and knock," we know that whatever may have been their primary, original application, they convey a direct, an immediate, and an authoritative message from God to ourselves.

[Rev. U. S. Milburn in *The Universalist Leader.*]

The modern type of religion is catching the spirit once more of the religion of the Christ who came not to be ministered to, but to minister unto; who sought not self salvation, but the salvation of others; who never thanked God that he was saved, but even rebuked his friends when they called him "good;" who spent his life in teaching men the Way, the Truth, and the Life. It is "life, more life, and fuller," that we want in these modern days.

[*The Nashville Christian Advocate.*]

Do not constantly obtrude your own personality. Reflect that your motives and your intentions are matters of indifference to the public. Men will judge you by what you are and what you do, and it is right that they should. Sometimes there will be misapprehensions. When they occur be calm; the truth will come out.

[*Zion's Herald.*]

Many men who would cut down their apple-trees if they did not grow and bear fruit are not themselves ashamed to remain year after year stunted and cramped in moral character.

THE CHRISTIAN SCIENCE TEXT-BOOK

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"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

Vol. IX. No. 34



A LADY WITH A LAMP SHALL STAND IN THE GREAT HISTORY OF THE LAND

BOSTON, APRIL 20, 1907

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ITEMS OF INTEREST.

National.

The recent threatened strike on the part of trainmen and conductors of the railways west of Chicago has been satisfactorily settled. The demand on the part of the employes was for a nine-hour labor day and a twelve per cent increase in wages, to which the employers would concede only a ten-hour labor day and an increase of ten per cent in wages. Both sides submitted the dispute to arbitration, under the Erdman Law, passed in 1898, by the terms of which the Chairman of the Interstate Commerce Commission and the Commissioner of Labor were to use their best efforts towards conciliation. As a result of this arbitration the men abandoned their demand for a nine-hour work day and the railroads made an advance in wages over their previous proposition. It is said that the employes on these railways will now profit during the coming year by a total of over five million dollars, the number of men gaining by the advanced wage-scale being about fifty thousand. Both sides to the controversy have expressed themselves as satisfied with the solution accomplished by the Federal agents, who on their part have testified to the spirit of fairness with which, in general, the differences have been treated.

The convention for the purpose of drawing up a constitution for the new State of Oklahoma, having completed its work, is now submitting to the people a 125 page book, containing more than one hundred thousand words, the longest State constitution ever proposed. It has a strong prohibitory clause, provides for the initiative and referendum and for direct primaries, forbids elective State officers to succeed themselves, forbids railroads to own coal lands, provides that the books of corporations shall be open to State inspection, prevents stock watering, and provides for the two-cent per mile passenger fare. It does not include woman suffrage, which was defeated by a few votes. The census shows that Oklahoma is inhabited by the purest Yankee stock to be found anywhere on the continent.

The rededication of the palatial Carnegie Institute of Pittsburg occurred last week in the presence of a distinguished audience of representative men from England, France, Germany, Canada, and the United States. The building, which contains no woodwork, has required two and one-half years to construct and cost $6,000,000.

Walter Wellman, who will attempt to reach the North Pole by an airship, has just left America. He expects to leave for Tromsoe, Norway, about June 1, and before the middle of the month to be at his winter quarters in Spitzbergen. It is likely to be the last of July or early in August before a start can be made for the Pole.

The Postmaster General has awarded a contract for furnishing stamped envelopes and newspaper wrappers for a term of four years from July 1, 1907, to the Mercantile Corporation of New York, for $5,525,386.

The President has decided to appoint George Otis Smith of Maine to be director of the geological survey, to succeed Charles C. Walcott, who has been appointed to be head of the Smithsonian Institution.

The number of cubic yards taken from the Culebra cut on the Panama Canal during March was 815,270. This exceeds the largest previous record for a single month by 177,000 cubic yards.

Forty cadets from West Point attended the National Arbitration and Peace Congress in Carnegie Hall, New York, as delegates to the "University Meeting" on Tuesday.

Secretary Metcalf has granted the application of Commander Robert E. Peary for a leave of absence for three years for further Arctic exploration.

Foreign.

It is said that the tentative program for the Peace Conference at The Hague in June, submitted by Russia in April, 1906, has been accepted by the Powers with certain reservations. The United States Government has reserved the liberty of submitting two additional questions, viz., that of the reduction or limitation of armament, and that of bringing about an agreement to observe certain limitations in the use of force in collecting ordinary public debts accruing from contracts. The British Government has reserved the right to raise the issue of disarmament, and also has reserved the right to abstain from taking part in or of withdrawing from discussion of any question which would be unlikely to produce useful results. Japan takes much the same position as England, and Russia herself gives notice that she will ask to be excused from discussion of issues that are impracticable. In France and in England sentiment favorable to disarmament is growing. Two o'clock in the afternoon, June 15, has been fixed for the opening of the Conference. The function will occur in the Knights' Hall.

Lord Cromer, for many years the British agent and Consul General in Egypt, has resigned his post, and Sir Eldon Gorst, who has had his entire confidence and was recommended by him as his successor, has been appointed to the position.

Germany will have a "world's fair" in Berlin in 1913. The movement is supported by leading merchants and politicians. The fair is intended to celebrate the twenty-fifth anniversary of the Kaiser's accession to the throne.

The Olympic games, which are to take place in London in 1908, will form the fourth of the series of Olympiads, which was inaugurated at Athens in 1896, and continued at Paris in 1900 and St. Louis in 1904.

The relations between the Russian Lower House of Parliament and the Administration are becoming acute on account of Premier Stolypin's repeated rebukes for overstepping its competence.

Industrial and Commercial.

Western railroad officials have practically decided upon the new schedules for passenger trains between Chicago and the Pacific coast and intermediate points. If the time as now agreed upon is put into effect, the schedule of the fastest train from Chicago to Los Angeles will be lengthened from seventy-one hours and five minutes to seventy-two hours; to San Francisco from sixty-nine and a half hours to seventy-two; from Chicago to Denver from twenty-seven and a half hours to thirty-two; from Chicago to the Missouri River from thirteen hours and twenty-five minutes to fourteen hours and thirty minutes.

Within a radius of thirty-five miles of the City Hall in Manhattan at the beginning of the present year there were three hundred and eighty-nine thousand telephones in service and under contract, requiring seventeen thousand employes to operate and manage, sixty buildings, and nearly eleven hundred thousand square feet of office space and one hundred and eighty-two central offices. During 1906 there were sixty-seven thousand telephones installed.

Six hundred million dollars is an estimate of the engineering work under way in and tributary to New York City alone, exclusive of ordinary building and of Federal expenditures in the harbor. Construction three times as great as the equivalent of the Panama Canal is moving steadily to completion and success.

Apparently successful efforts to establish the manufacture of chiffon in Nottingham, England, are described in a report from Consul F. W. Mahin. It is said that chiffon has hitherto been manufactured solely in the French district of Lyons, and it is estimated that last year fully twenty million yards were imported into England.

The Russian cotton crop for 1906 was approximately 147,500 tons of clean cotton, twenty-five per cent in excess of any previous year. The most important cotton zone of Russia lies in the Ferghana district of Central Asia, where the area under seed in 1906 was 64,676 acres. In the Syr-Darya district 10,090 acres were under seed.

The Carnegie Steel Company has placed in operation a big new plate mill at Homestead, just completed at a cost of $700,000. It is known as 72-inch mill, and it has a capacity of four hundred tons of plates daily.

The Boston and Maine Railroad, in order to relieve the congestion of its system, is spending $6,500,000 in new equipment, including eight thousand cars, fifty engines, and about forty miles of new double-tracking.

The Texas Cotton Warehouse Company has been organized at Dallas with $2,500,000 capital stock. Its purpose is to build cotton warehouses and establish warehouse systems.

The report on the Indian cotton crop for the season of 1906-7 shows that the total area in all territories reported on is now computed as 22,344,000 acres.

Cocoa importations into the United States are now averaging more than $1,000,000 a month, against an average of $250,000 per month a decade ago.

General.

In the center of Kildine, an island in the North Sea, is perhaps the most curious lake in the world. The surface of its waters is quite fresh and supports fresh-water creatures, but deep down it is as salt as the greatest depths of the sea, and salt-water fish live in it.

Through a gift from Mrs. Russell Sage the Moody School for Girls at Northfield, Mass., has benefited to the extent of about $150,000. With this there will be built a chapel and a music hall.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

PEACE MEETING IN THE MOTHER CHURCH.

SUNDAY evening, April 14, there was held in The Mother Church, The First Church of Christ, Scientist, in Boston, a public meeting for the purpose of giving recognition and support to the great international peace movement now prominently before the world, and which is heartily endorsed by Mrs. Eddy and her followers. The Executive Committee of the National Arbitration and Peace Congress, held in New York, April 14 to 17, had issued a request to all the churches in that city to hold Sunday meetings auxiliary to the Congress, in order that the public might become better informed upon the whole general question of arbitration and peace, together with the work of The Hague Peace Conference. Mrs. Eddy, on being informed that such a request had been made, directed that a meeting should be held in The Mother Church in Boston, in order that the movement might receive the formal approval and sympathy of her Church.

The meeting, which was presided over by Rev. William P. McKenzie, was a success in every way. The large auditorium, with a seating capacity of five thousand, was completely filled before the meeting opened at half past seven, and fully a thousand persons stood throughout the exercises. The order of services included an organ voluntary, the singing of Hymn 153 from the Christian Science Hymnal, the reading of an appropriate selection from the Scriptures (Psalm 37 : 1–11 and Isaiah, 55 : 11, 12), silent prayer followed by the repetition of the Lord's Prayer, the reading of appropriate selections from Mrs. Eddy's book Science and Health, and addresses by Hon. John D. Long, ex-Governor of Massachusetts and ex-Secretary of the Navy, Hon. John L. Bates, ex-Governor of Massachusetts, and William Lloyd Garrison. After the addresses the immense audience sang the Doxology with impressive effect, and the meeting was then closed with the reading of 2 Thessalonians, 3 : 16, 18, as a benediction. The speakers were introduced by Mr. McKenzie, who said,—

An ancient proverb declares that "to the counselors of peace is joy," and a New Testament writer elaborates the thought by saying that "the fruit of righteousness is sown in peace of them that make peace." Furthermore we have the word of the Master, who declared the beatitude of those who seek peace and pursue it when he said, "Blessed are the peacemakers: for they shall be called the children of God." The teaching of Christian Science on this subject is found in the text-book, Science and Health, where Mrs. Eddy writes: "When the divine precepts are understood, they unfold the foundation of fellowship, in which one mind is not at war with another, but all have one Spirit, God, one intelligent source, in accordance with the Scriptural command: 'Let this Mind be in you, which was also in Christ Jesus'" (p. 276). "It should be thoroughly understood that all men have one Mind, one God and Father, one Life, Truth, and Love. Mankind will become perfect in proportion as this fact becomes apparent, and thus the true brotherhood of man will be established" (p. 467). "The divine Principle of the First Commandment bases the Science of being, by which man demonstrates health, holiness, and life eternal. One infinite God, good, unifies men and nations; constitutes the brotherhood of man; ends wars; fulfils the Scripture, 'Love thy neighbor as thyself;' annihilates pagan and Christian idolatry,—whatever is wrong in social, civil, criminal, political, and religious codes; equalizes the sexes; annuls the curse on man, and leaves nothing that can sin, suffer, be punished or destroyed" (p. 340).

The Pastor Emeritus of this church, Mary Baker Eddy, may not be present in person, but this is her preaching which you have heard; and you may thereby estimate her place as a teacher of righteousness and Leader of men into the ways of peace. For forty years she has labored in this Cause, and now—being relieved of worldly care—she is devoting her life with unexampled industry to the labor of establishing peace on earth and good will among men. Learning that the National Arbitration and Peace Congress would begin its meetings in New York to-day, and that by its Executive Committee the churches in that city had been invited to hold services in connection with the object of the Congress, our beloved Leader has deemed this a fitting occasion for her Church in Boston to manifest its interest in this great movement. This meeting has been announced at her recommendation, and you who have accepted the invitation are heartily welcomed. The speakers of the evening need no introduction to you, for they are nationally known and universally respected as men who, by lifelong devotion to the righteousness which exalts a nation, are now receiving the appreciation and kind judgment of their peers. I shall, then, simply mention the names of Hon. John D. Long, Hon. John L. Bates, and William Lloyd Garrison, and call upon the first-named speaker to address you.

Mr. Long spoke as follows:—

It seems to me especially fitting that this meeting, called, as your Reader has explained, in behalf of "peace on earth, good will among men," should be held in this beautiful church temple dedicated to God's love and peace in the hearts of the family of men. What is the spirit that calls together this vast congregation? It is the spirit of the Master, who taught the brotherhood of man, and that brotherhood is simply human affection, human sympathy, mutual dependence, common welfare. What is the spirit of these hymns that so gloriously swell from these thousands of voices sounding in unison under this vaulted roof, and so touching the better feelings of our nature that they bring tears—not idle tears, but happy tears—to the eyes in quick response? It is simply the spirit of true human fellowship. That spirit would not be here—you could not sing these songs—if this were a scene of blood and carnage

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and hate and combat and wounds and death. Why not carry this spirit out beyond these sacred walls into the whole world—out beyond this sacred day into all time? That is the purpose of the Arbitration and Peace Congress.

This is hardly the occasion for a word. No man in this enlightened throng can instruct or inform it. No man can speak any thought or sentiment that is not already familiar to every one here. It seems to me, as I stand almost awed in this presence, as if it were rather an occasion for silence, an occasion for feeling,—for that silent but inexpressibly eloquent feeling which is better than words, which no eloquence can voice, which no poet, even the most gifted, can sing, and which reaches its highest glow and inspiration when great numbers such as this congregation come together,—electric cords thrilling from soul to soul—all souls in one. Divine spirit of sympathy, animating all hearts! All one with the exaltation of benevolence and love! Better perhaps that we remain in the deep silence of unspoken prayer, and listen there for the voices of the angels, who seem at such a time to come forth out of the recesses into which the activities of our busy life retire them and whisper to us the Beatitudes. The blessed angel to-night is the white angel of peace. We can hear her gentle voice repeating the words you have already listened to: "Blessed are the peacemakers: for they shall be called the children of God." And very happy it is that this angel is more and more becoming a familiar figure, not only in our own land but in all civilized lands. Under her benign influences even grim-visaged war has been smoothing his wrinkled front. No honor has come to our President greater than the medal given him in token of his interest and work in behalf of peace. War has no severer critic or rebuker than our great soldiers.—Washington, Grant, Sherman,—who counted the glories that it brought to them as little in contrast with its unutterable horrors, and there is no star in the recent constellations that shines with a brighter luster than that which attaches to the name and memory of John Hay.

It must be, of course, "that offenses come." I do not know how our recent war with Spain could have been avoided, or by what other human means we could have saved and rescued outraged Cuba from the horrors of oppression. I do know the pain in the heart of President McKinley that no power on his part enabled him to avert or prevent it. The salvation of Cuba, her independence, the glorious promise that awaits her, are the only justifications that that combat, thank heaven, was not waged for conquest, or for glory, or for gain. The other redeeming features in it are its brotherhood, the unparalleled generosity of our terms of peace, the utter absence from it of any national or personal hostility on our part, the genuinely Samaritan charity on the part of our Government in binding up the wounds growing out of the conflict, speeding the release, and even in paying the cost of transportation home of the prisoners. And let us also remember the never-to-be-forgotten humanity of Cervera, the Spanish admiral. There were splendid examples, even in the storm of battle, of Christian humanity on both sides.

So it may be said that the horrors of war are indeed lessened; but the reform must go farther than that. The civilization of this age demands that war shall not be resorted to except in the very last extremity, and that very soon under any circumstances war must cease. No war for glory or conquest or gain. No more Napoleonic wars, devastating a continent. No more wars like our invasion of the weaker Republic of Mexico. No more wars like those of the centuries now long past. No more wars like the Crimean. No more South African sacrifices on the altar of incompetent statesmanship. There may be exceptional cases, but next to none where those differences, which of course arise between nations as between individuals, must be settled; but they will be settled by some method other than war,—by methods which even on the score of material profit will bring better terms to both sides. This is the new spirit abroad. It is the spirit of arbitration. And we are here to-night to speed it. The Hague and other peace tribunals will outshine in glory even Gettysburg and other like battles, to the utter oblivion of the *ignes fatui* of Agincourt, and Austerlitz, and Buena Vista, and Sebastopol—names which we would love to forget and to expunge.

One of the bright things in our recent history is the many treaties with a view to arbitration which our Government has been making with foreign Powers, and I join most cordially with you to-night in swelling the voice of Boston, in recognition and support of the objects and aims of the National Arbitration and Peace Congress, which to-day opens its session in New York, and one of the most significant features of which is the representation there of the United States, and its participation there, in the person of our Secretary of State, Elihu Root.

Peace among the nations of the world! What a glorious consummation it is. And yet think of it—it is only extending the circle of that peace which our religion, our domestic and social relations demand of us as neighbors and citizens and brothers in our intercourse with one another. It is only a little larger expression of that peace of mind which it is the mission of this Church and of every church to teach; which allays the complexities in our individual lives, which bids the stormy passions and tumults and fret of our hearts be still, and brings in their place serenity and content, lifting us and lifting the world into a higher, calmer, kinder, happier, and better life.

Mr Garrison said,—

It is a privilege to join my voice with yours against the inhuman practice of war and for the settlement of international disputes by reason and arbitration. I assume that the prompt response of this Church to the call for moral aid in the avoidance of war is an earnest of abiding faith in the spirit of the Prince of Peace. Such is the profession of all churches, yet the Christian name has fallen into disrepute because of the readiness of its bearers to uphold and justify legalized murder when their own country is involved. The reading of the Beatitudes in the Sunday service is no atonement for habitually disregarding them.

Nobody objects to peace in the abstract. Even professional soldiers listen complacently to discourses in praise of its virtue, because they consider them counsels of perfection; for they have no bearing upon the present and to expect an immediate application is regarded as Utopian. They concede that the end is desirable, but the possible time of realization is always placed in the dim future, beyond the lifetime of the preacher. Meanwhile armies and navies must be sustained, else civilization and Christianity would go to the wall. This is the mockery of religion and the refuge of cowardice. The time to put into practice the principles that are to make a heaven on earth is here and now. The popular professions are hollow, for the current belief of Christian nations is that nothing would be more dangerous than the abolition of armies and navies. The kingdom of God is apparently dependent upon murderous cannon and battleships of steel. The spiritual armor of righteousness is only a figure of speech.

From this fixed habit of thought we are summoned to take part in a movement which, if it prove vital, will upset the basis of every government on earth. It will strip every uniform and badge from the gaudy soldiers who parade them, and, beggaring the profession of arms, send back to honest industry the locust armies that infest and devastate the earth. In a devout and earnest movement, all this reversal of accepted ideas must be faced. Its espousal implies a grapple with powers and principalities not lightly to be undertaken, for it requires the martyr spirit which every effort to better the world has exemplified in suffering and sorrow.

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How much sincerity underlies this common movement having its center at The Hague can only be determined by the event. If, shirking the first and obvious question of reducing armaments, the conference shall confine itself to devices for alleviating suffering or exempting non-combatants from spoliation, it will be a waste of time and the loss of a glorious opportunity. To make war less hideous is to prolong its bloody reign. It is to attack only the leaves and branches of the evil. It is the roots which need the axe.

We have ourselves been through such a period of demoralization, consequent upon a war ranking among the most barbarous on record, and need a new vision and a readjustment of the moral sense. While the delirium of war and false glory possessed the land, while pulpits dealing in spurious declarations of love for peace were upholding acts which stagger civilization, while generals and admirals were worshiped in place of Jesus and the sword exalted above the cross, the country was blinded by blood and conquest. Sated with brutalities and cheated of hoped-for profits of distant trade, this guilty nation and our kindred in guilt across the Atlantic are ripe for repentance which should manifest itself in acts. Already Great Britain has shown us a noble example, and Gen. Botha, the hunted South African enemy of five years ago, is now the honored representative of his country in England. May we be swift to follow in such footsteps.

It would be cheering to think that morality prompted the institution of the arbitration court. It certainly actuates those who alone can make the experiment successful. But the prime motive and suggestion came from a despotism frightened by the costs of war, the weight of debt, the increasing difficulty of procuring loans, and the fear of a downtrodden and crucified people. And this accounts for the sending as delegates to The Hague, in the interest of established wrong, so many military and naval men, sure to defend the system of war. The irony of it! Soldiers at a peace convention! Slaveholders summoned to give advice regarding the destruction of their interests! The wolves invited to plan for the safety of the flock! But the weak nations have no cards of invitation, although they are the parties having most to dread. And no delegations of the common people, who are counted upon to furnish the revenues of conflict and bear the hardships resulting, are bidden to the august council.

Fortunately the general revival of a peace sentiment among all nations (consequent upon the revulsion from war horrors), and the growing seeds of real peace sown by Tolstoi and his apostles, are factors which despotisms cannot ignore. The efficiency of the genuine representatives of peace at the conference will depend upon the public sentiment behind them. Every demonstration with an earnest purpose and the courage of plain speech will strengthen the hands of these leaders. I trust that this meeting will cheer them with no uncertain message.

It is not the atrocities of war we wish to soften; it is the thing itself we seek to exterminate. We know the demoralization of camps, the abrogation of Christian morals demanded, the justification of methods born of the pit, we know the aftermath, the lowering of social conditions, the degradation, poverty, and vice springing from the hell of war. If the fomenters of our late war could see the future menace to civilization and democracy which in the form of consequent human wrecks will gather in the slums and multiply in the byways of our crowded centers, they would have troubled dreams. Every strife of arms begun by presidents or monarchs drags after it the inevitable miseries that dehumanize the race. And impoverishment and physical suffering are but a fraction compared with the destruction of ideals and soul corruption.

This new and growing Church, a marvel among religious movements, bases its faith upon the omnipotence of Mind. To extirpate evil, cease to think evil. To extirpate war, the human mind must refuse to entertain the thought of murder, whether of private or of public nature. And professing as we all do, whether in or out of church organizations, abhorrence of settling difficulties by violence, are we not bound to oppose customs that make for war? When we see the innocent school children of the city drilled in the art of killing, and parading the streets unconscious of the shame, have we not the duty to protest? When laws made in the interest of privilege rob uncounted millions of their birthright and freedom, surely the indignant remonstrance of the just should be heard around the world.

Churches as a whole have been found wanting when tested by trials in crucial times. Platitudes have taken the place of duty enjoined by the teaching of the lowly Man of Nazareth, hence popular religion has become a formula. If the saving philosophy of the creed which is here professed can meet the tests of Christianity that come with unrelenting frequency, this spacious temple will bear a glory which has departed from so many houses of worship where material means have been the lesson of the cross.

Mr. Bates' address was as follows:—

The history of mankind has been sad,—man fighting with man, tribe with tribe, nation with nation, wars for power and wars for spoils, selfishness the controlling instinct and respect for the rights of the weak almost unknown. The Chaldeans succumbed to the Assyrians. The Assyrians were conquered and despoiled by the Medes, the Medes gave way to the Persians under Cyrus, the Persians and Egyptians gave way to the Greeks under Alexander the Great, and the Greeks gave way to the Romans and the Romans to the tribes of the North. These large currents in history were but typical of all the smaller currents, There was aggression, spoliation, war everywhere. Like ferocious beasts, men have preyed upon each other. To the Jews all others were Gentiles, to the Greeks all others were barbarians, to the Romans all others were enemies. Treasures of incalculable value have been expended to kill men in war, and human life has been disregarded, suffering multiplied, and blood continually shed.

In twenty-five years of the century just closed, from 1855 to 1880, Europe and America killed 2,188,000 men, or four times the population of Boston, and the direct computable cost was thirteen billion dollars, or about six hundred dollars for each man killed. From 1791 to 1815 European wars cost the countries participating therein two thousand men on the average daily, or a total of seventeen million of slaughtered men. The horror of a San Francisco earthquake may blanch the faces of men, but these horrors are as nothing to those caused by the tempests of human passion. Even to-day, with the world on a peace footing, eight million men are under arms, the war budget of nations amounts to $1,800,000,000, annually, and ships of war are now building that will add another million tons to the tonnage of the world's navy. Engines of destruction are multiplying, bright minds have spent years in devising implements of warfare,—machines that will do the slaughter of a million javelins of old, explosives that will tear apart the bone and flesh of a regiment, and—still unsatisfied—many believe with Rear Admiral Campbell of the British navy that soon men will navigate the air with fleets that shall have power to annihilate the armies of the land and the navies of the sea.

Yet, in the midst of the preparations for strife, those who love the human race take courage because of what has been accomplished. Individual combats among men for the settlement of disputes, once considered honorable, have passed away, and in its place disputes are arbitrated under the law by judicial tribunals and settled not on the basis of the relative strength or the physical power of the individual,

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but on the basis of the relative justice of his cause. Generations have passed since this stage of progress was reached, and it has taken mankind long to realize that brute force does not make right in the nation any more than it does in the individual; conscience binds them in equal bonds. But the realization has come, and great progress in the pacific settlement of disputes among nations has already been made.

This advance has almost entirely been confined to the last hundred years. More has been accomplished to make war unnecessary and odious during these five score years than during all previous history. Statesmen have learned that the highest statesmanship consists not in keeping the minds of the people diverted from ills at home by foreign war, but in avoiding war and curing the evil from which the masses suffer. Diplomatists have learned that it is greater to settle disputes with the pen than to lead victorious armies in slaughter. Nations have learned that the rights of smaller peoples are to be respected, and would scorn to make war merely for conquest or advantage. So the civilized world to-day appeals to reason and to justice more than to the sword, and seeks to settle its disputes by diplomacy, by treaties, by mutual agreements, by joint commissions, by arbitration. War is still a last resort, but the cases are multiplying rapidly of settlements by peaceful means that could once have been effected only by the sword.

In the last ninety years nations have entered into two hundred and thirty-eight arbitration treaties for the settlement of serious differences between them; for similar purposes over thirty international conferences have been held, and last and most wonderful achievement for the harmony of nations, there has been established at The Hague a tribunal to which international disputes may be submitted. Even twenty-five years ago such a tribunal would have been looked upon as an impossibility and the suggestion fit only for the fancy of the dreamer; but it is now a reality, and rapidly becoming a most effective agency for the perpetuation of a world peace. Who shall measure the progress already made? What tables can be used? Two hundred and thirty-eight arbitration treaties in ninety years! Two hundred causes of war removed! How much of suffering has been saved; how many homes have been kept intact; how many lives have been allowed to bless their fellow-men, by reason of the wars not fought and the sacrifices not necessary, because nations like men have settled their quarrels in a just way and not resorted to arms.

We meet to-night to show our interest in the greatest reform movement of the present age. Universal peace is no longer a dream, nor a vision never to be realized. It is a possibility, and the day of its realization is no longer to be regarded as in the distant, but in the near future. If you ask why one may speak with such confidence now, when to previous generations such a result seemed Utopian and impossible of realization, I answer that we live not only in a different generation, but under different conditions from any that have preceded. This old earth has shrunken from a globe with boundless spaces undiscovered, unmeasured, and unknown, to a mere whispering-gallery, whose farthest corners are instantly reached by the touching of a key, a gallery so small that one may hear the cry of every people and see the acts of every nation; but while the earth has shrunken, the human heart has expanded, and to-day, instead of holding all men of a different race as enemies, it opens to all humanity.

What has made this change possible? The printing-press has increased the information that men have in regard to each other. It has banished ignorance, and removed prejudices, and revealed the likeness of all men, whatever their color, or race, or condition. Steamships and railways have brought people into easy communication with each other; they have made possible travel and trade, and revealed the common interests of men. The telegraph and the telephone have furnished means to keep every part of the world in constant touch with every other part, and to keep all informed and all in line in the general advancement. Trade and commerce have resulted from these great inventions, and in the network with which business interests have encircled the earth have appeared bonds of steel, linking nations together because their business interests demand it. While neither the printing-press, nor the steamships and railroads, nor the telegraphs and telephones, nor commerce and trade could of themselves decrease the rivalries, or stifle the jealousies, or overcome the suspicions, or curb the cupidity, or eradicate the ancient hate of nations and make possible the dawning era of peace, yet they have made possible an accelerated and rapid development of that spirit of fraternity among men that finds its best expression in the Golden Rule, and that responds to the cry of Cain with the words, "I am my brother's keeper." —a spirit of fraternity that, starting from the sea of Galilee eighteen hundred years ago, has in the last century, largely as the result of conditions made possible through the agencies that we have mentioned, become a silent, uplifting, irresistible force, weaving chains of affection and good will, binding nations together, deprecating warfare, insisting on fair play, supplanting suspicion with confidence, hatred with love, and making possible the existence of tribunals to settle disputes, and of congresses to define the principles of international law; and this spirit of brotherhood, urged on by an awakening conscience, has more of power to promote peace and to perpetuate harmony among nations than has the thundering of cannon or showers of bursting shell.

The whole world is now interested in this matter. You can hardly take up a daily paper that does not contain a report of some gathering in the interests of this great reform; hardly a great city but what has its peace society; no great nation but what has among its most respected leaders men constantly making efforts to advance this cause. Within a comparatively few days there have been a score of meetings held. A great National Peace Congress opens in New York to-day. The British Ambassador to America in a recent magazine article calls attention to the folly of the increase of armaments. The British Prime Minister insists that the coming conference at The Hague shall take some action on the limitation of armaments. King Edward himself on every occasion takes pains to manifest his interest in the peace movement. The new King of Norway proclaims the fact that Norway is peculiarly pledged to promote the movement. The women's societies of Hungary have appointed a committee on peace and arbitration. Switzerland votes money for the work of an international peace bureau. These are but recent instances showing the world-wide interest in the movement. It would be impossible in the time allotted to me even to mention a tithe of the different manifestations of this reform movement at the present time, but there are so many that he who runs can see that the movement has gained enormous headway, and that with President Roosevelt and the American nation in the forefront of the movement, we can reasonably expect that the coming conference at The Hague will take advance steps on many matters that will tend to the promotion of a world harmony. Thinking men of all nations no longer desire merely, they are demanding that the court at The Hague shall be given larger power to arbitrate, that all civilized nations shall enter into treaties for the peaceful and judicial settlement of their disputes, and that the world court already inaugurated shall be supplemented by the world parliament, with power to define the great principles that shall govern civilized nations in their relations to each other. The world moves on, and "the thoughts of men are widening with the process of the guns," and many in this audience may yet live to see the day

> When the war-drum shall throb no longer,
> And the battle-flags be furled,
> In the parliament of nations—
> The federation of the world.

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THE TRUSTEES' ANSWER.

On Monday, April 15, Streeter & Hollis, counsel for the Trustees appointed by Mrs. Eddy for her property, filed a motion on behalf of the Trustees, also their answer to the supplemental bill filed by the "next friends" in the proceedings now pending in the Superior Court at Concord. The full text of the motion and answer is as follows:—

STATE OF NEW HAMPSHIRE.

Superior Court.

Merrimack, ss. April Term, 1907.

MARY BAKER GLOVER EDDY *vs.* CALVIN A. FRYE,
By her next friends, ALFRED FARLOW,
GEORGE W. GLOVER, IRVING C. TOMLINSON,
MARY BAKER GLOVER, IRA O. KNAPP,
GEORGE W. BAKER, WILLIAM B. JOHNSON,
FRED W. BAKER, STEPHEN A. CHASE,
EBENEZER J. FOSTER EDDY, JOSEPH ARMSTRONG,
EDWARD A. KIMBALL,
HERMANN S. HERING,
LEWIS C. STRANG.

In the Matter of Trustees' Motion (Filed April 2, 1907) for Leave to Intervene and be Substituted as Plaintiffs in Place of said "Next Friends."

MOTION OF THE TRUSTEES THAT THE "NEXT FRIENDS" BE ORDERED FORTHWITH TO SHOW CAUSE WHY THE MOTION TO INTERVENE SHOULD NOT BE GRANTED.

On this fifteenth day of April, 1907, the Trustees, Henry M. Baker, Archibald McLellan, and Josiah E. Fernald, move that George W. Glover, Mary Baker Glover, George W. Baker, Fred W. Baker, and Ebenezer J. Foster Eddy, purporting to act as "next friends" of Mary Baker G. Eddy in the original proceedings brought March 1, 1907, be ordered forthwith to show cause why the motion of the Trustees, verified by their oath and filed April 2, 1907, for "leave to intervene and be substituted as plaintiffs in place of said 'next friends,'" should not be granted, and to that end be ordered to file without delay their objections thereto, if any, in writing, verified by their respective oaths, and that, upon the filing of such objections, if any they have, duly verified by oath, a speedy hearing on said motion be ordered, so that the validity and effect of said trust deed and the relations of the Trustees as well as the relations of said George W. Glover, Mary Baker Glover, George W. Baker, Fred W. Baker, and Ebenezer J. Foster Eddy, to these proceedings, so far as the same may be effected by the execution and delivery of said trust deed and the property conveyed thereby to the Trustees, may be determined by the Court upon a full consideration of all material facts.

By their Solicitors,
STREETER & HOLLIS.

STATE OF NEW HAMPSHIRE.

Superior Court.

Merrimack, ss. April Term, 1907.

Supplemental Bill Filed April 6, 1907, under Docket No. 3652.

MARY BAKER G. EDDY *vs.* HENRY M. BAKER,
By her next friends, ARCHIBALD McLELLAN,
GEORGE W. GLOVER, JOSIAH E. FERNALD,
MARY BAKER GLOVER, TRUSTEES FOR
GEORGE W. BAKER, MARY BAKER G. EDDY.
FRED W. BAKER,
EBENEZER J. FOSTER EDDY,

ANSWER OF THE SAID TRUSTEES.

(Filed April 15, 1907.)

Henry M. Baker, Archibald McLellan, and Josiah E. Fernald, Trustees under trust deed executed by Mary Baker G. Eddy, March 6, 1907, say that, in making and filing this answer, they do not waive but do hereby reserve all their rights to object to the maintenance of these proceeding by said "next friends," to the form and sufficiency of the pleadings, and, among other things, their rights—

1. To a speedy hearing and decision of their motion (filed April 2, 1907) for leave to intervene and be substituted as plaintiffs in place of said "next friends."

2. To apply to the Court at any stage of the proceedings to investigate and determine the following among other questions:

(1) Whether these proceedings were brought in good faith by the so-called "next friends" for the personal benefit of Mrs. Eddy and are now being carried on for her benefit.

(2) Whether those proceedings (*a*) were brought and (*b*) are now being maintained by said "next friends" to protect the property interests of Mrs. Eddy.

(3) Whether these proceedings were initiated by said "next friends" of their own motion or by other undisclosed persons, not friends but enemies of Mrs. Eddy and her religious teachings, and not for the purpose of benefiting Mrs. Eddy or protecting her property, but to harass and harry her personally and to bring reproach, if possible, upon the religion of which she is the Founder.

(4) Whether these proceedings are illusory.

(5) Also any other question that may be raised as to the true status of such "next friends" before this Court, in these proceedings, as volunteers purporting to act for Mrs. Eddy and for her benefit.

With the foregoing reservation of their rights, the said Trustees, Baker, McLellan, and Fernald, answering said so-called supplemental bill, say:

1. With reference to the allegations in article I of said supplemental bill, they are informed and believe that the plaintiffs, on March 1, 1907, brought an original bill against the ten defendants named therein and that the same was thereafter served on said original defendants, but aver that the same has never been served upon the said Trustees or any of them.

2. With reference to the allegations in article II, the Trustees, upon information and belief, deny that, immediately after the filing of said original bill March 1, 1907, the original defendants or any of them procured and induced Mrs. Eddy to execute the deed referred to; but the Trustees admit that, upon the execution and delivery of the trust deed March 6, 1907, they proceeded, at the request of Mrs. Eddy, to take possession of all the real and personal estate conveyed thereby.

3. With reference to the allegations in article III, the Trustees deny that they or any of them now are or ever have been the agents and attorneys of the original defendants, or that they now are or ever have been subject to the control of said original defendants, or that they now are or ever have been a part of any combination with the original defendants or anybody else to surround and seclude the person of Mrs. Eddy or, in connection with

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the original defendants or anybody else, to take charge, possession, and control of her property and business and manage the same according to their own will and pleasure. They also deny any knowledge that such combination now exists or ever has existed, and that the Trustees (or anybody else to their knowledge) have either completely or partially succeeded in effecting the alleged purpose of such alleged combination. They further deny that the said "next friends" ever had or now have "abundant reason" or any reasonable reason whatever to believe that the Trustees or any of them have ever acted or been associated with the original defendants in any combination whatever, as alleged by the "next friends," or that the Trustees, in connection with their alleged associates or any of them, or otherwise, have wrongfully misappropriated or unlawfully diverted either large or small or any sums of money and large or small or any amounts of property of Mrs. Eddy.

4. With reference to the allegations in article IV, the said Trustees deny that said Mary Baker G. Eddy was not competent for any reason to execute the deed of March 6, 1907, or to contract with the Trustees as set forth in said deed. The Trustees also deny that the said trust deed is a device either of themselves or of the original defendants, contrived and carried out for the purpose of enabling any one to accomplish the wrongful purposes of any alleged combination or for any wrongful purpose whatever; but, on the contrary, they aver that said trust deed was executed and the property delivered to the Trustees by Mrs. Eddy, without the knowledge of any of the original defendants except Mr. Frye, her private secretary.

The Trustees further aver, upon information and belief, that, except said Frye, no one of the ten original defendants knew of the making of said deed until several weeks after its execution; and that, with one other exception, none of the ten defendants had any knowledge or information whatever about the execution of said trust deed and delivery of property to the Trustees until March 30 or March 31, 1907.

5. The Trustees further aver that they in good faith severally contracted on March 6, 1907, with Mrs. Eddy, to accept the trust then created by her and agreed with her in writing to perform the duties of the trust according to the terms and conditions of the deed; and that, in addition to their personal written contract, they have executed and delivered to Mrs. Eddy a bond of one-half a million dollars, with sufficient sureties, conditioned on their proper performance of their said contract. They further aver that the execution of said trust deed and contract was a reasonable and proper act of the grantor and for her personal benefit and protection and for the benefit and protection of her property and estate, and that the allegations by said "next friends" of the grantor's incompetency to make such deed and contract are immaterial.

6. The Trustees further aver that it is their duty under said trust deed and their contract with Mrs. Eddy to protect and preserve her entire estate, and their further duty, if the allegations of the bill are true, to prosecute said ten defendants in behalf of the trust estate for the recovery of all money and property, if any, misappropriated or diverted as alleged; and they aver that they hold no relation to the ten defendants or any one else which will prevent or impair their prosecution, according to its merits, for the benefit of the trust estate and in accordance with their contract with Mrs. Eddy, this or any other action now existing or hereafter arising, and always under the supervision of the Court.

The Trustees respectfully ask the Court to order a speedy hearing upon their motion filed April 2, 1907, for leave to intervene and be substituted as plaintiffs in place of said "next friends," and that a decision of the question raised by the prayer of the "next friends" in the supplemental bill be postponed until the hearing and determination of said motion to intervene.

STREETER & HOLLIS, Solicitors. HENRY M. BAKER,
ARCHIBALD MCLELLAN,
JOSIAH E. FERNALD.

Merrimack, ss. April 15, 1907.

Personally appearing, said Henry M. Baker, Archibald McLellan, and Josiah E. Fernald made oath that the facts above set forth upon their own knowledge are true and the facts set forth on information and belief are in their belief true. Before me:

FRED C. DEMOND, *Justice of the Peace.*

SELECTED ARTICLES.

[M. E. T. in the *Putnam* (Conn.) *Patriot.*]

A dogma learned is only a new error; but a spirit communicated is a perpetual possession.—ROBERT LOUIS STEVENSON.

It is not mere succession of days, nor accident of birth and environment that constitutes a life; but the spiritual area a mind covers, its stretch over the thought of its own day out beyond time and space. In fulness of spiritual consciousness, in consecrated purpose, in abundance of giving, is the "mystery of the power" of the woman that is baffling the attack of a so-called "unprejudiced and impartial" periodical.

Mrs. Eddy has made claim not to gain, but to give; not to be loved, but to love; not to live in, but to lose self. This is the apex of life—renunciation of self. Greater love hath no man than this, that he die to self. "What have ye done?" is the divine question that searches and uncovers life. Biographies, creeds, motives even, face to face with deeds count but little.

No pure, no brave act is lost, or goes unwitnessed or unloved. Knowing this, God's children, who love much, can work with nobleness of aim, can wait with sweetness of peace. This she has done. This she is doing. Her life emphasizes the truth that we *are* insomuch as we are to other men. Not yet is her task here ended, nor her long day done. Her wisdom's gentle radiance still lights the way,—

An influence luminous,
A shining peace.

To her the "sundown comes splendid and serene."

[Editorial in the *Marshall* (Tex.) *Sun.*]

We are not qualified to deliver an essay on the creed of the Christian Science Church or on the facts connected with the recent suit, and we would not attempt it had we the information, for this is not a religious publication; but we have the greatest respect for any religious creed which accomplishes good. There is no question but that the Christian Science Church has accomplished great good. The Church is but twenty-seven years old, and yet it has more followers to-day than many older sects. No effort is made by any Christian Scientist to thrust the creed down an unwilling throat. . . . There is a spirit of intolerance about the attacks upon the Christian Science Church which we do not relish, and that hints at a violation of the Constitution of the United States, which guarantees to every one the right to worship as he chooses. We do not mean that to be a member of the Christian Science cult is in itself a

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guarantee of worthiness, for we have yet to discover the creed which is not shamed by the hypocrite. No charge of hypocrisy can be laid at the door of Mrs. Eddy. She has led gently and has practised what she has preached. She has reached an advanced age with a record of good deeds. . . . We have the greatest respect for Mrs. Eddy and for her teachings, and we doff our hat to the Christian Science Church as we do to any sincere creed which helps men to do right.

[Charles K. Skinner in *The Saginaw* (Mich.) *Courier-Herald*.]

Christian Science has nothing in common with the philosophy of India. It does not teach that the whole universe is a falsehood or the creation an unreality, but it corrects the false conception that God's creation was material. It declares that God, being Spirit, created all things spiritual like unto himself. Our critic, from his view-point, believes that "Mrs. Eddy undoubtedly imbibed the ideas derived from the various doctrines of transcendentalism which were being greatly discussed in her girlhood days, and out of them, more or less commingled, formulated her own philosophy; which is substantially that of the idealists that preceded her, particularly those of India." This theory may satisfy those who have not fully and conscientiously investigated the teachings of Christian Science to the extent of demonstrating the statements laid down in the text-book, Science and Health, but those who have had the healing power of God proved in their own lives through Christian Science, after every other source of help had failed, know too well that the philosophy of India has nothing whatever to do with the origin of this religion.

The history of Mrs. Eddy's childhood days, which may be read in her book entitled "Retrospection and Introspection," and which is also referred to in some of her other writings, shows conclusively that she was a very spiritually minded child, seeking for things higher and better than matter with the undaunted faith that a truer and closer knowledge of God would prove Him to be the great and only help in time of need.

[Non-Sectarian in the *Ridgewood* (N. J.) *Herald*.]

In every way to be commended is the action of the Baptist Church of Ridgewood in inviting the various religious denominations to meet their new pastor. The ministers of churches bear important responsibilities not only to their own congregations, but to the community at large. The teachings they give out are far-reaching in effect on community life. Therefore, what more natural than that townspeople should take a real interest in the advent of a new minister? What more natural than that they would wish to meet him and learn to know him? What more natural than that the members of religious bodies be invited to meet and greet him and wish him Godspeed in his new field of labor?

Curious it is that this most natural thing has not been practised in this town except in a very limited way. Upon our Baptist brethren rests the credit of having ignored sectarian bias by widening their invitation to include the Christian Science and Unitarian bodies. This may seem a trifling attention, but it is in fact the first recognition extended by any church in Ridgewood to either the Unitarians or Christian Scientists, since either of these movements has existed here. Therefore too much cannot be said in praise of the courage and courtesy of our Baptist brethren in reaching out the hand of fellowship to these two denominations heretofore ignored by the churches in Ridgewood. May this truly Christian spirit mark an era of greater tolerance in Ridgewood towards all those who may elect to worship the one God in the manner in which their own reason prompts!

[Editorial in the *American-Reveille*, Bellingham, Wash.]

Without entering into the question of the efficacy of Christian Science in the cure of physical ailments, it may be said that as a physician of the mind it is the most wonderful cult of the century. The Christian Scientist makes the world better for his living in it, and the belief not only makes the believer happy, but it makes those around him happier and more comfortable. It has been the good fortune of the writer to be thrown with many Christian Scientists, and we have noticed certain characteristics about them which are well worthy of emulation. There is nothing of the hypocrite about the Christian Scientist. He believes thoroughly and unreservedly. Also he has the courage of his convictions, and will at all times and in all places defend his faith. Our Christian Science friends are all honest and conscientious. They are self-respecting, wear good clothes, move in good society, attend strictly to their own business, and pay their debts.

[Editorial in the *Boston* (Mass.) *Courier*.]

In giving those who introduced and supported the anti-Christian Science bill leave to withdraw, the members of the legislative Committee on Public Health proved themselves to be liberal, large-minded men, and their action reflects honor both on themselves and their constituents. The proposed bill, which was substantially the same as the four others that have preceded it, was wholly without justification, and sought to establish class legislation which would have benefited no one except a few medical practitioners. The members of the General Court also are to be commended for accepting the Committee's report and thereby setting the seal of their approval on its action.

[From the *Lafayette* (Ind.) *Courier*.]

Kokomo friends are greatly interested in the cure of Miss Lena Cooper, threatened with tuberculosis. Some months ago she left Kokomo for El Paso, Tex., but the climate did not seem to help her. She began a study of Christian Science, and at once followed the precepts directed by Mrs. Eddy, with the result that she has been restored to health and has gained in weight. She is soon to return to Kokomo, to resume her place with Cooper & Hardy, of which millinery firm she is a member. Miss Cooper had tried various remedies without avail, but began to improve from the moment she entered upon the study of Christian Science.

[Editorial in the *Medford* (Ore.) *Daily Tribune*.]

The faith of man in the goodness of his God does not strike us as a subject for jest. Christian Science aims to emancipate the afflicted from the thraldom of their misguided imagination, and if it does no more than dispel the foolish imaginings of the hypochondriac it is deserving of our approval. We have yet to find an instance in which the doctrine has upheld or counseled evil.

[From *The Grand Rapids* (Mich.) *Herald*.]

We may properly inquire into a man's conduct and into his relations with the world and society, and bring him to time if he does not conform to law and custom. But what a man's religion may be, what doctrine his soul favors, is not the world's business and the world has no right to inquire into it nor to make fun of it.

[From the *Winchester* (Mass.) *Star*.]

There is a feeling among many sensible people that the attacks on the Christian Science Church are unwarranted and uncalled for. The people belonging to this Church are among the best residing in this State or elsewhere, and it does seem as if they were entitled to be let alone—which is all they ask for.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book does not consult nor read letters on disease. Writing to Mrs. Eddy *is not* prohibited. Take no notice of startling reports about Mrs. Eddy. Our Committee on Publication will be reliable on this subject. ***Beware of counterfeit letters.***

FROM THE CHURCH IN CONCORD.

Concord, N. H., April 11, 1907.

Rev. Mary Baker G. Eddy, Concord, N. H.

Beloved Leader and Friend:—We, the members of First Church of Christ, Scientist, in Concord, New Hampshire, gathered for our quarterly meeting, with one voice send to you our greetings of love and loyalty. Our place of meeting in the magnificent granite church edifice, which is your precious gift to this fair city, appeals to us as a fitting symbol of your life of piety and self-immolation for the good of others.

The members of this church keenly realize how unjust is the cruel persecution, and how uncalled for is the blind criticism which has recently been vainly aimed at you and your Cause. We know that you and your Church rest on eternal foundations "and the gates of hell shall not prevail against it." Your followers in this church, nearly all of whom are your fellow-citizens in the capital city of the Granite State, some of whom are your students, and some members of the household at Pleasant View, stand to-day stronger than ever before in our unwavering loyalty and heartfelt gratitude to you, our beloved Leader and friend.

This church rejoices with you that the vast majority of the good folk in your native State, and the overwhelming sentiment in your home city, entirely regardless of class or creed, are outspoken in your behalf. The New Hampshire Legislature, recently adjourned, which in the past has rejected legislation unfriendly to Christian Science and has incorporated into the laws of the State justice to your Cause, showed not a single sign of unfriendliness,—in fact its members in large numbers were frequent in their attendance upon the services in this church.

New Hampshire is proud of the record of your honorable family in this Commonwealth, and its worthy citizens appreciate that your entire life merits the encomium, "Well done." We know that from on high you have the solace, "I will not leave you comfortless: I will come to you."

On behalf of First Church of Christ, Scientist,

JOHN HENRY WORTHEN, JOHN WESLEY PLUMMER,
MABEL CHANDLER GAGE, WM. ANDREW THOMPSON,
JOSEPH A. MOORE,

Committee.

APPRECIATION.

WE are glad to publish the above letter to our Leader, Mrs. Eddy, from the church in her home city, and we wish that our allotted space would permit of the publication of all such letters that she receives, but it is impossible to print more than a small fraction of these expressions of confidence, gratitude, and love. The letters that we publish from week to week indicate the position which Mrs. Eddy holds in the hearts of her followers, and this position is rightfully her due by reason of her labors and achievements.

The unnumbered thousands who have been healed and reformed through Mrs. Eddy's ministry would fail in gratitude and in their duty to their fellow-men did they not testify as they do, in the Wednesday evening meetings and through our denominational periodicals, to the healing power of Christian Science which has been manifested in their lives. Nor is it surprising that whenever Christian Scientists are gathered together in the name of God and His Christ, they should give expression to the gratitude they feel to the one who has taught them, as men have not been taught since the days of our Master, how to have in themselves "that Mind which was also in Christ Jesus."

The eyes of the world are upon Christian Scientists, and in the degree to which they measure up to the standard of the Master are they loyal to their Leader, who has kept the words and works of Christ Jesus ever before them. It must be encouraging to her to know that notwithstanding the falsehoods that have been published about her, and the misrepresentation of her teachings that has gone on for years, the movement which she founded forty years ago is growing more rapidly to-day than ever before in its history. The Sunday services and Wednesday evening meetings are more largely attended, the lectures are delivered to larger audiences, our literature is more widely circulated, and Science and Health is being read by an ever-increasing number, who are experiencing through its study the healing which our Master said should follow them that believe. Christian Science is meeting the world's need, and its Founder has made for herself a place in history as well as in the hearts of men.

The letter from the Concord church is significant as an expression of the confidence and love with which Mrs. Eddy is regarded by those who see her from day to day and know of their own knowledge the esteem in which she is held by her fellow-citizens, who see her good works.

ARCHIBALD MCLELLAN.

TRUE WORSHIP.

The Lord alone shall be exalted in that day.—ISAIAH.

IN the second chapter of Isaiah we read that "the mountain of the Lord's house shall be established in the top of the mountains,"—in other words, that the Divine idea will be exalted above all human concepts, and that all nations shall seek to know the truth. The prophet also tells of the disappearance of idolatry,—"a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats," and it is interesting to note that this prophecy is being literally fulfilled at the present time in China, where the people are casting their idols into the rivers, and where the native press is coming out boldly against idolatry. This may be regarded as a natural sequence of general enlightenment, but it should be remembered that the Chinese people have for ages been refined and intellectual, yet they were far from being monotheists. It should also be remembered that although the ancient Greeks and Romans were distinguished for their learning, they were grossly idolatrous, and their mental concepts of Deity were not only puerile but actually vicious.

In the Christian Science text-book we read that "the first idolatry was faith in matter" (Science and Health, p. 146). This is a very broad statement and is practically an indictment of all mortals who have come to have more faith in materiality than in God. In the olden time those who bowed down before the work of their own hands unquestioningly believed that they were thus doing right, and modern idolators as unquestioningly believe that they are right in ascribing to matter the power which belongs to Mind alone, but this does not alter the fact that all such beliefs are opposed to faith in God, who is Spirit. Mrs.

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Eddy says, "The idols of civilization are far more fatal to health and longevity than are the idols of barbarism" (Science and Health, p. 173).

The idolatrous tendency of the so-called human mind is evidenced at every point,—yet, as Paul says, "We know that an idol is nothing in the world, and that there is none other God but one." Christian Science points out the blindness of mortals in turning away from Spirit,—the only source of good,—to matter, which is "nothing;" and in ascribing to "nothing" the power to give life, strength, health, and happiness. Although mankind continually indulge the belief in materiality as the source of good, they begin to be conscious of the bondage this belief imposes when they are sick and suffering, and then it is that they are most ready to cast "to the moles and to the bats" the idols which cannot deliver them, and to turn to Christ, Truth, in whom alone is salvation from all evil.

Mrs. Eddy's startling message to the world, as given in Science and Health, is that we must turn to Spirit to find life and health; and unnumbered thousands have thus turned when all else had failed, and they have found what Christ Jesus offered sufferers in his day, viz., life and health. Nor is this all; as worship is the deepest instinct of man's nature, the uplifted sense which ever accompanies true healing turns away from the idolatry of material belief to the worship of God "in spirit and in truth." The old prophet foretold the passing of idolatry when God should "arise to shake terribly the earth;" and said that then universal peace should be established,—"nation shall not lift up sword against nation, neither shall they learn war any more."

The greatness of the change which Science brings, only those can tell who experience its workings. "Thou shalt have no other gods before me" is then written not on tables of stone, but upon human hearts, and desire begins to turn away from matter to Spirit and spiritual things. In Christian Science the deification of the human mind as a healing agency has no place; it recognizes one Mind, one God, and emphasizes the Scriptural demand, "Him only shalt thou serve."

ANNIE M. KNOTT.

LECTURE IN THE MOTHER CHURCH.

The semi-annual lecture on Christian Science in The First Church of Christ, Scientist, in Boston, Mass., will be delivered by Judge Septimus J. Hanna, C.S.D., member of the Christian Science Board of Lectureship, Tuesday evening, April 30, at 8 o'clock. The lecture will be free, and the public is cordially invited.

LETTERS TO OUR LEADER.

Pleasant View, Monday, April 8, 1907.

Dear Leader:—Have you noticed the remarkable coincidence regarding the subject of the Atonement? When I began to look up the current Sunday Lesson-Sermon today, I was struck with the fact that just now, when through the last *Sentinel* you have invited the Field, that is to say, the world, to a consideration of this all-important theme as taught in your book, it is already being assiduously studied by all who love our Cause,—and they are legion,—as the present week's Lesson in the *Christian Science Quarterly* is the "Doctrine of Atonement." This is all the more singular and strikingly significant if, as I suppose, you had not even noticed that this is the Lesson for next Sunday. Truly God does move "in a mysterious way His wonders to perform."

Faithfully your student,

GEORGE H. KINTER.

Concord, N. H., March 31, 1907.

Mrs. Eddy.

My Dear Cousin:—I am just home after a two-months absence. While away I read the papers very little, but enough to learn they were still trying to persecute you, dear one. If it were in my power to give you one crumb of comfort, or in any way to express my love, and deep gratitude for what you have done for me, then would my heart be glad. Such selfless love as you have given to poor homesick and heartsick humanity cannot fail to win God's blessing and a "well done." I know how brave you are, dear heart, and from where your strength cometh, and "with God all things are possible." I would love to tell you some of the many kind and loving thoughts for you which I have heard expressed while away, and you could not doubt that your friends are many.

With deepest love, I am your true friend and cousin,

NELLIE.

(MRS. GEORGE H. MOORE.)

Toledo O., March 29, 1907.

Mrs. Mary Baker Eddy,

Pleasant View, Concord, N. H.

My Very Dear Teacher:—By reason of the flagrant falsehoods concerning you in recent publications, many persons have been led to inquire what is the truth about this matter, and are now eagerly reading the revelations of Truth in your immortal book, "Science and Health with Key to the Scriptures." Surely the night of ignorance is far spent, for the signs of the dawn are all about us. The prophecy in 2 Kings, 6 : 16, is being fulfilled—"They that be with us are more than they that be with them." What more convincing proof that you are the Discoverer of this truth need any one ask, than your latest edition of our textbook, where the truths are so clearly expressed that no one can mistake their meaning or doubt for a moment that you are their true author. Your words in the article entitled "Harvest"—"Her life is proven under trial, and evidences, 'As thy day is, so shall thy strength be'" [*Sentinel*, Dec. 1, 1906]—lifted a great burden from me, and I learned a lesson—to love more. Those words are an inspiration to me to press forward, to know only the truth you have taught me. Divine Love is present. "He shall cover thee with his feathers. . . . For he shall give his angels charge over thee, to keep thee in all thy ways." If in any way I can do anything for you, do not forget to call on me.

Your loving, grateful student,

SARAH J. CLARK.

New York, N. Y., April 2, 1907.

Dear Mrs. Eddy:—It is now twenty years since I first heard the words "Christian Science." Following the first explanation of its teaching and scope, made to me by one of your early students, within three days I experienced a return of eyesight, after having worn eyeglasses or spectacles fifteen years. I laid them both aside and have never looked through either since that happy day. Neither have I taken a drug or material remedy of any kind in all these years. In the two precious books, the Bible and "Science and Health with Key to the Scriptures," I have found the healing truth, and in your life-work an inspiration and an example. I beg to express this to you, for I, too, am a native of the Granite State, and remember my father's high appreciation of your brother's character and ability, which were widely recognized in New Hampshire. In the last twenty years, one fourth of my lifetime, I have watched the handful of your followers with whom I then affiliated, grow into a vast multitude, strong in the faith which is expressed in works,—a great cloud of witnesses to the truth for which you stand,—and each year brings to me a

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deeper love and veneration for Truth's message, and for its Messenger. Faithfully yours,

ABBY A. MOODY.

Washington, Ia., March 31, 1907.

Beloved Leader:—The members of First Church of Christ, Scientist, Washington, Ia., desire to send to you out of full hearts an expression of remembrance and love, while passing through the supreme trial of the present hour. Words are inadequate to express the depth of our gratitude for the calm trust gained from the understanding of the truth contained in your words in "Miscellaneous Writings" (p. 267): "The audible and inaudible wail of evil never harms Scientists, steadfast in their consciousness of the nothingness of wrong and the supremacy of right." We rejoice that this understanding enables us to rest in the sweet assurance that you, God's faithful messenger to the world, are "safe in His strength," and in the knowledge "that His presence, power, and peace meet all human needs, and reflect all bliss" (*Ibid.*, p. 263). A wave of tender love flows out to you this glad Eastertide for your gift to us of the last edition of "Science and Health with Key to the Scriptures." We also wish to extend our grateful appreciation to each faithful worker in our Cause, which you so patiently and unselfishly, under God's guidance, have labored to establish.

It is the sincere desire of this little branch of the Mother Vine to prove our faith by our works; that we may gain the "love made perfect through the cross," so nobly exemplified in your life of unswerving devotion to divine Principle, Love. Lovingly and loyally yours in Christ,

MRS. C. A. ROBERTS,
MRS. L. E. MCCALL,
Committee.
MRS. E. W. MORRISON, *Clerk.*

Braintree, Mass., April 3, 1907.

Mrs. Mary Baker G. Eddy,
Pleasant View, Concord, N. H.

Beloved Leader:—The members of First Church of Christ, Scientist, Braintree, Mass., send you loving greetings and renewed assurance of their loyal support in this hour of trial and persecution. Your attitude of forbearance and compassion is an incentive to greater effort, on our part, to realize the Mind "which was also in Christ Jesus." Through the ministrations of this branch church —itself the outgrowth of the self-sacrificing labors of your devoted student, Mrs. Helen A. Nixon, C.S.D.—this community is experiencing the healing, saving touch of the truth voiced by you to this age. Proofs of the efficacy of Christian Science in destroying all forms of erroneous belief are constantly multiplying in our midst, as indicated by the testimonies given at our Wednesday evening meetings. The consecrated efforts of each member to exalt Principle above personality have borne fruit in increased efficiency in all departments of the work.

We are grateful to God for the revelation of Christian Science which has come to the world through your life of unceasing endeavor for humanity; and we earnestly pray that we may be faithful to our trust in these days of the fulfilment of prophecy.

FRANK H. SPRAGUE, *Clerk.*

Des Moines, Ia., April 3, 1907.

Beloved Leader:—The trend of events certainly indicates the rapid strides that you are taking out of matter into Spirit, that the experiences in your dream-life are coming forth so rapidly to be disposed of. It is such a comfort to think of you as being indissolubly connected with the divine Principle of your being. The cup which Thor, the peasant god of Scandinavian mythology, was challenged to drain dry was discovered to be invisibly connected with the ocean, and it made no difference how much water was removed, the cup was always full. I never can think of your love, peace, strength, activity, harmony, health, wisdom, etc., being exhausted, because they proceed from the ever-flowing fountain. "Man possesses nothing which he has not derived from God" (Science and Health, p. 539). We can now more fully appreciate this from you in "Miscellaneous Writings":—

> My world has sprung from Spirit,
> In everlasting day;
> Whereof, I've more to glory,
> Wherefor, have much to pay.

I am so glad to know through you that right is the touch-button of omnipotence. Life is sweet when loyal to God and to you, His messenger.

Ever yours with unceasing love and loyalty,

VALERIA J. CAMPBELL.

Gardiner, Me., April 4, 1907.

Mrs. Mary Baker G. Eddy,
Pleasant View, Concord, N. H.

Beloved Leader:—We, the members of First Church of Christ, Scientist, Gardiner, Me., desire to assure you of our gratitude, loyalty, and love. We recognize the wisdom of your leadership and earnestly desire to be more obedient to your teachings. We know that, as a result of your labor and self-sacrifice, the sick have been healed, the sorrowing have been comforted, and the sinful have been reformed. You have not only reiterated the command of the Master to return good for evil, but you have lived it.

Yours in the bonds of love,

EDITH MAY LUNT, ISABEL DORR,
LUCY E. LUNT, *Committee.*
EDITH MAY LUNT, *Clerk.*

Cotuit, Mass., April 4, 1907.

Mrs. Mary Baker G. Eddy,
Pleasant View, Concord, N. H.

Beloved Leader:—We, First Church of Christ, Scientist, Cotuit, Mass., in our regular quarterly meeting held to-day, express to you our deep love and gratitude. Never before have we appreciated your great work for humanity so much, and we can only prove our love and loyalty by striving to be faithful and obedient in following your wise guidance. We thank you for the revelation of Truth which has come to us through your writings, and we pray to possess that Christlike spirit of patience and forgiveness which is manifested in your life. We are not dismayed by the efforts of the enemy to harm you, for we are assured that "no weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn." In loving gratitude,

ELIZABETH A. DOTTRIDGE, *Clerk.*

Boston, Mass., April 4, 1907.

Mrs. Mary B. G. Eddy, Concord, N. H.

My Dear Mrs. Eddy:—I wish to thank you for your words of loving consideration which recently came to me by the hand of your secretary, Mr. Wilson; you are indeed a friend to all who are striving to be and to do right. I would take this occasion also to tell you that I rejoice with you in the most recent evidence vouchsafed to you, and to your followers, of the ever-present and protecting power of divine Love. Surely "no weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord."

I remain, dear Leader, yours lovingly,

IDA G. STEWART.

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AMONG THE CHURCHES.

MANCHESTER, ENGLAND.

In Daisy Bank Road, Victoria Park, Rusholme, there is a building shaped like an inverted letter Y. It stands back from the road, and on each side of the path leading to the entrance is a stretch of greensward. Such is the exterior of First Church of Christ, Scientist. The design is certainly attractive, and the branches of the edifice, suggestive, it has been said, of the outstretched arms of Love, form reading and class rooms, while the stem is the nave or chapel, in which the services are held.

The first impression we receive of the interior is one of brightness. The walls, arched at the sides, are plastered or cemented white, and on them are texts in gilt from the Scriptures, and one by Mrs. Mary Baker G. Eddy, the Founder of the Christian Science sect. This reads, "Divine love always has met and always will meet every human need" [Science and Health, p. 494]. Instead of a pulpit there is a platform on which are two beautifully carved reading-desks. Behind them are two high, straight-back chairs, also carved. On the front of the platform is a vase filled with large lilies, and a number of palms add to the general picturesqueness. A small organ finds a place in a corner near to the platform. The congregation numbers about fifty or sixty, and the members of it are well dressed. The service is short and simple, and is conducted by a lady and a gentleman, who take up positions at the reading-desks. For those who desire to make inquiry into the tenets of Christian Science, the use of the free library attached to the church, it is announced during the service, is allowed daily.

Manchester (Eng.) *City News.*

ROCKLAND, ME.

The Christian Scientists of this city are to have a house of worship. The society, which has been worshiping for several years in a hall on Main Street, has been presented by David C. Smith of this city with the free use of the Cedar Street Baptist church, organ, and bell. This church was built in 1852 at a cost of $8,000 and is situated on one of the most sightly spots in the city. It has a town clock, purchased by contributions from the citizens. The church has not been used as a house of worship for twenty-five years and a few years ago was purchased by Mr. Smith, who owned the property adjoining. The work of fitting up the church for occupancy by the Scientists will begin at once.

ST. PAUL, MINN.

First and Second Churches of Christ, Scientist, conforming with a law covering the uniting of churches in the State of Minnesota, have consolidated under the name "First Church of Christ, Scientist, of St. Paul, Minn." A most cordial invitation was extended through the newspapers, and personally as far as possible, to all lovers of Christian Science in the city to unite with this new church. We are free of debt, and we trust that time will prove this church to be a true symbol of the church triumphant, reflecting only Life, Truth, and Love, and that it may be a credit to our beloved Leader and to the Cause of Christian Science.—CORNELIUS FOCKENS, *Clerk.*

LAFAYETTE, IND.

The Christian Scientists of this city have just taken a lease of five years on the Crain homestead, 703 South Street, and will begin to-day to make extensive improvements preparatory to its use as a place of worship. They expect to occupy it by March 20. They have been meeting in a room in the Milford Block, but the membership has grown to such an extent that it is necessary to secure larger quarters, and the place just leased by them is a very desirable one. A number of changes will be made, so as to convert it into an auditorium and reading room. Some of the best people in Lafayette are associated with the congregation and the membership is growing very rapidly.

Lafayette Journal.

SABULA, IA.

The Christian Science Society of this city has acquired a home of its own by purchasing of Hon. G. E. Hilsinger the building near the city fish-ponds, formerly occupied by the *Advocate* office. The society, which was started a number of years ago by two or three adherents, has grown steadily, and it was thought practicable to obtain a church building for their own use. The meetings were first held in a private home, later Eldredge's hall was used, and for the past seven years the Congregational church has been leased by the society. The Scientists expect to occupy their church by April 1, and the building will be neatly fitted up in preparation therefor.—*Sabula Gazette.*

LITTLE ROCK, ARK.

First Church of Christ, Scientist, has leased Hollenberg Hall, on the third floor of the Donaghey Building, corner of Seventh and Main Streets, in which it will hold its services in the future. This hall is supplied with an elegant modern pipe organ, which will be presided over by August Halter of Chicago. The Reading Room, on the same floor, is supplied with all authorized literature pertaining to Christian Science.

Little Rock Democrat.

SPRINGFIELD, O.

The Christian Science churches of this city have been united in one body and will be known as First Church of Christ, Scientist. The first services held since the union were those on Sunday morning and afternoon at the Grand Opera House and were well attended. The church will still retain its large Reading Room in the Bushnell Building until the large hall in the Union Block is remodeled for its benefit.—*Springfield News.*

CRANFORD, N. J.

The first Christian Science church to be erected in Union County will occupy the site of the Osborne homestead, at Milan Street and Springfield Avenue, Cranford. The edifice will cost $50,000 and be constructed of stone. Work will be started early this spring.

Plainfield (N. J.) *Press.*

The traditional American way, the traditional English way, of dealing with abuses, evils, injustices, is to remedy them by better laws, by better methods of administration, by the selection of better men for office. The process is not one of sudden impulse, not one of revolutionary change. It is sometimes exasperatingly slow. It requires patience as well as energy, careful thought as well as determination and zeal. It offers little excitement to those who do the work and does not present to the nation at large much satisfaction as a dramatic spectacle. But, slow as the process may be and otherwise deficient in soul-stirring quality, it has the great recommendation of being pursued in accordance with standards that are based in sober thought and that have been tested by experience.

Baltimore News.

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THE LECTURES.

HARVARD UNIVERSITY CHRISTIAN SCIENCE SOCIETY.

Mr. Bliss Knapp, Harvard '01, delivered a lecture on Christian Science last night [March 25] in Phillips Brooks House. Mr. Knapp explained the origin and principal tenets of Christian Science, and laid particular emphasis on the religious foundation of the faith.

Christian Science is based upon a close relation between healing and religion. The metaphysical nature and cure of diseases is admitted by physicians. Christian Science has realized its results by mental and spiritual healing, which is made possible by religion. Evidences of cures are seen in the recovery of lepers, the deaf, and the blind. Contrary to popular belief, there is no connection between Christian Science and hypnotism. Mrs. Eddy has revived the lost spirit which is embodied in the union of religion and healing. All diseases are mental, and may be removed not by drugs but by spiritual understanding and childlike humility.—*Harvard Crimson.*

RICHMOND, IND.

Bicknell Young, who spoke at the Pythian Temple last Monday night [March 11] on Christian Science, was introduced by City Judge W. C. Convers, who said,—

Truth is the star of hope for mankind. As one of God's jewels, shining through the dark canopy of night, guided the three wise men to the birthplace of the Christ-child, so truth, shining through the gloom of error, shall guide us to the perfect life if we but follow. Truth should be accepted wherever found, and prejudice should not prevent us from reaping the abundant harvest of God's love. Prejudice and ignorance are the enemies of advancement, and hold in bondage those who refuse to look beyond the circle they prescribe. I am sure our common aim is the desire for a better understanding, a purer conception, and a more perfect attainment of truth. With a broad tolerance, as seekers after truth, let us give ear to the message our speaker brings to us to-night. Let us hear it with respect and decide its claims with fairness.—*The Richmond Palladium.*

ALHAMBRA, CAL.

The neat church edifice of First Church of Christ, Scientist, of Alhambra, was filled to its utmost capacity last Sunday afternoon [March 10]. It was a large audience of nice looking people, and many of them came from Los Angeles, Pasadena, and other points to hear the able and eloquent lecture on Christian Science given by Hon. Clarence A. Buskirk. It is admitted by many, not Christian Scientists, that the lecture was a feast, both spiritually and intellectually. Whether the auditor could at once believe all the claims in support of the Christian Science creed or not, he could not help but appreciate, if he be trying to live as a Christian, the undying realities that form the basis, the groundwork of the organization, viz., divine Love and faith; a plain, personal worship of God in all things, at all times and under all circumstances. It must be acknowledged that spiritual riches should come to all who individually embody in their daily life the underlying teachings enunciated by the expositor of Christian Science who addressed that large Alhambra audience Sunday afternoon. You could have heard a pin drop about all the time he was addressing the assembly.—*The Advocate.*

WALLA WALLA, WASH.

Clarence C. Eaton of Tacoma, Wash., delivered an excellent lecture to a good attendance at the Keylor Grand Theater last night [March 28]. The lecture was under the auspices of First Church of Christ, Scientist, of this city and was greatly appreciated by all who heard the speaker. Mr. Eaton was introduced by ex-Mayor Gilbert Hunt, who said in part,—

The religious world is waking up. We are claiming our birthright. Orthodox societies of all denominations are coming into closer touch with each other. They are beginning to realize that we should have dominion over all the earth, as has been promised us by the great Master. In these later days Christian Science has come to us with glad tidings, teaching us that our birthright is health and happiness and that it is not necessary for us to be under bondage to sin and disease.—*Evening Bulletin.*

LECTURES AT OTHER PLACES.

Ridgewood, N. J.—Judge William G. Ewing, Jan. 20.
New York, N. Y. (Fourth Church).—Rev. William P. McKenzie, Feb. 3.
Woburn, Mass.—Bicknell Young, Feb. 15.
Battle Creek, Mich. (Second Church).—Edward A. Kimball, Feb. 21.
Reynolds, Ga.—Rev. William P. McKenzie, March 1.
San Francisco, Cal.—Hon. Clarence A. Buskirk, March 1.
Pomona, Cal.—Hon. Clarence A. Buskirk, March 5.
Kinston, N. C.—Rev. William P. McKenzie, March 5.
Highland Park, Ill.—Frank H. Leonard, March 5.
Huntington, W. Va.—Frank H. Leonard, March 7.
Fort Wayne, Ind.—Judge Septimus J. Hanna, March 10.
Mystic, Conn.—Rev. William P. McKenzie, March 10.
Champaign, Ill.—Frank H. Leonard, March 10.
Richmond, Va.—Bliss Knapp, March 10.
Long Beach, Cal.—Hon. Clarence A. Buskirk, March 11.
Whittier, Cal.—Hon. Clarence A. Buskirk, March 12.
Philadelphia, Pa.—Frank H. Leonard, March 12.
Columbus, O.—Bicknell Young, March 14.
New York, N. Y. (Third Church).—Bicknell Young, March 15.
St. Louis, Mo.—Judge Septimus J. Hanna, March 15.
Tucson, Ariz.—Hon. Clarence A. Buskirk, March 16.
Williamsport, Pa.—Bicknell Young, March 17.
Emporia, Kan.—Judge Septimus J. Hanna, March 17.
Hartford, Conn.—Bicknell Young, March 18.
Wilmington, Del.—Bicknell Young, March 19.
Kansas City, Mo. (First, Second, and Third Churches).—Rev. William P. McKenzie, March 19, 21, and 22.
Asheville, N. C.—Bicknell Young, March 22.
New York, N. Y. (Sixth Church).—Bliss Knapp, March 24.
New Orleans, La. (First Church).—Hon. Clarence A. Buskirk, March 24.

ADMISSION TO MEMBERSHIP.

The next admission of candidates to membership in The Mother Church will be June 4, 1907. Applications must be in the hands of the Clerk of The Mother Church on or before May 20, 1907. Application blanks may be had by addressing William B. Johnson at the church edifice, Falmouth, Norway, and St. Paul Streets.

IMPORTANT NOTICE TO BRANCH CHURCHES.

Each branch Church of Christ, Scientist, is requested to send, on or before May 1, a report of its total membership (not a list of its members), as on record April 1, 1907, to William B. Johnson, Clerk of The Mother Church, Falmouth, Norway, and St. Paul Streets, Boston, Mass.

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TESTIMONIES OF HEALING.

In October, 1904, I first heard of Christian Science through a family of Scientists whom I met,—an acquaintance for which I have since been very thankful. From the time I was a child I had felt it my duty to be a Christian, but was always in search of something I could not find. I had attended four different churches, but was not yet ready to accept the religious belief of any. I was searching for something better, and at last I had found it. I got a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and by the first of January, 1905, I was ready to lay aside all material remedies. The following August I had class instruction, and have been able to meet all problems myself, except that when I first took up the study of Science I had three treatments. Last July I met with an accident while out riding. I fell off, and seemingly injured my spine, but I got up, and mounted my horse, knowing that as God's child no error could harm me. After I had ridden a mile all pain had ceased. A few days later I noticed that when I stooped down there seemed to be some trouble, and I then set myself to work more earnestly than before. The result was that in three days I was all right.

I cannot express my heartfelt gratitude for what Christian Science has done for me. I thank our dear Leader, Mrs. Eddy, for the blessed truth she has made so clear to all who will accept it.

MISS LELA PHELPS, Wallace, Neb.

In gratitude for blessings received through Christian Science and for the help that others' testimonies have been to me, I add mine, hoping it may aid some one. Two years ago I was led to try Christian Science for physical ills,—an abnormal growth, ovarian trouble, etc. All of these were overcome by the power of Truth, and I am very thankful for the understanding which I am gaining of God's laws and the proof that they are laws of harmony. The spiritual uplift has been more to me than the physical healing, for through the study of "Science and Health with Key to the Scriptures," by our Leader, Mrs. Eddy, I am realizing the allness of Spirit, God, and the nothingness of matter. I am very thankful that one of God's children was pure enough in thought and purpose to be able to give out this spiritual food to others in need. How glad I am to live in an age when Christianity is again demonstrating the power of divine Love, with "signs following." Only a few weeks ago I was healed of a severe attack of bowel trouble, with a few treatments.

For all these blessings I thank God, also Mrs. Eddy for giving us the understanding in her book Science and Health. I try each day to reflect God, good.

MRS. IDA M. HOUCK, Tiffin, O.

I desire to express my gratitude for Christian Science. For two years I had not been able to sleep well and gradually became worse till I was unable to sleep at all. This seemed to result in great weakness, and I had to leave my family and home and go away into the country, but when I returned I was no better. A friend then told me about her healing and advised me to try Christian Science. She lent me a copy of the *Sentinel*, and after reading it my husband proposed that I try Christian Science, as it was not possible for me to go on as I then was much longer. I called on a practitioner, and asked if she could heal me, and if she had ever had a case like mine. Her answer was that she could not heal me, but that God could. I remained with her for some little time, and had a treatment; then I went home refreshed and hopeful. I slept soundly all through the night, and rose with such a consciousness of peace and joy in the morning! I never suffered from want of sleep again. I had worn an elastic band on my ankle for eighteen years for an injury, and had always to use a stick to help me when out walking, but I was able to lay these aside at once when I accepted Christian Science. I am now well and happy. I thank God for my health, and for the wonderful understanding of the Bible that has been given me through the study of the Christian Science text-book. I am grateful to Mrs. Eddy for all her love for suffering humanity.

(MRS.) ANNE MURRAY, Edinburgh, Scotland.

In 1862, after we had all been worn out with taking care of our children through a six-months siege of illness, I became so ill that I could not lie down. Our family doctor said I had a serious heart trouble; that I might live two years and I might die at any time. After a year I was better, but never could lie down without suffering. This condition continued with some changes till 1888. In the mean time we had eight doctors, and all but one agreed that I had organic heart disease, and that it could not be cured. Christian Science was then introduced to me through the healing of my daughter, and I was healed in a short time. My healing was thorough, and I could literally "run, and not be weary; and . . . walk, and not faint." Since that time I have with very few exceptions been able to overcome all the ailments which have presented themselves. I can never express my gratitude for what Christian Science has done for me, and for even the little understanding I have of this glorious truth that heals both mentally and spiritually. I am thankful that I live in this blessed time. I can never tell how thankful I am that one was found so near the infinite as to learn these truths and give them to suffering humanity. To Christian Science I owe everything I have and all that I am.—MRS. B. A. SAIN, Topeka, Kan.

After seven years of prolonged and intense suffering I am now perfectly strong and healthy. I had acute nervous trouble and every form of female weakness, resulting in what five doctors termed an impoverished condition of the blood. This condition continued so long that my friends and family were discouraged. The last year of this illness I had a continual cough, and frequent attacks of stomach and bowel trouble for which my physician failed to give any relief, except through morphine, the constant use of which was rapidly shutting off all natural action. My recovery seemed almost hopeless, and I received no encouragement from the doctors.

This was my condition when I found Christian Science, of which I knew nothing. I was told it was the true understanding of God, and I asked for treatment. In five days from my first treatment the Scientist pronounced me healed, but such peace and mental freedom came with the healing that I asked a continuation of the visits, which was granted me for ten days. This was in April, and the last of the following June I entered into a business engagement, giving my entire attention to that line of work for fourteen years, without losing a day on my own account. While I am no longer in the business world, I am a strong, healthy woman. It is eighteen years since my healing, and in all that time not a suggestion of sickness has appeared in my household that has not been met and mastered through an understanding of God as an all-powerful, all-wise, ever-present Father,—such an understanding as was perfectly demonstrated by our elder Brother, and awaits each one of us in proportion as we lay down self and follow him in the truth.

MARY VANCE MOORE, Eureka Springs, Ark.

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Two years ago this spring I was attacked with what seemed to be rheumatic trouble, and having taken my stand for Christian Science, I of course used neither medicines nor applications. My wife, who is also working out the problem of being in Christian Science, had previously helped me in several attacks, and I asked her to treat me for my present trouble, which she did; but I did not respond as usual, and seemed to be getting worse all the time. I had become emaciated and one shoulder was much distorted. I was also suffering continually and getting very little sleep. The fear caused by these conditions, together with that held by all our relatives, seemed more than we could successfully handle, as we were young in Science. We finally decided to go for help to our former practitioner.

This time divine Love, which "always has met and always will meet every human need" (Science and Health, p. 494), met my case in a very few treatments. It was found that an abnormal growth was the chief difficulty, but it was destroyed by the power of Truth. I was relieved in every way, and have been a well and happy man ever since. I am very grateful to Mrs. Eddy, our beloved Leader, for giving us the blessed opportunity of learning a practical religion which can be demonstrated at all times and under all conditions. I am very sure that I owe my life to Christian Science, and I hope this testimony will appeal to others who may be about to undergo an operation, and lead them to try Christian Science first; because if God is all powerful, as we have always admitted, why not rely on this power to heal all our diseases, for He will never fail us. I am so thankful that I did not listen to those who wished me to try material remedies they thought would help me. I stood firm through it all and received my reward. Christian Science is without doubt the religion of Christ Jesus.

ALFRED T. TONG, Stapleton, Staten Island, N. Y.

I served four years in the Civil War, was captured and sent to Libby prison, and there contracted lung trouble and many other diseases. Following my return home I spent hundreds of dollars for medical treatment with eminent physicians. I then went to the Pacific coast for a change of climate, and spent nearly two years in traveling for my health. My family physician told me he could not cure me, and I then went to a hospital. After an examination I was told that I could not be cured, and that I could not live in this climate. After another medical experiment I was again advised to try change of climate, but I settled my affairs and waited for death to relieve me of my suffering, which I thought would not be long.

I was then appealed to in a way to which I could not say no, and I very reluctantly agreed to make one more effort for life. Christian Science was first brought to my notice from a reliable source, and as it was the only available thing that I had not tried, I went to a practitioner at Seattle, Wash., and was healed. I took thirteen treatments in May, 1902, and I am well to-day and living where the doctors said I could not live. I feel that I am living a new life, and that it is worth living, and now my chief aim is to do something for suffering humanity.

On my return home after being healed through Christian Science, I met the specialist who had treated me last, and he insisted on making an examination of my lungs. When this was done he said my lungs were virtually healed. Some time ago my former family physician had a case that he could not cure, and he sent the patient to me, saying he knew I had been healed, and that I could tell where the cure might be found.

GEORGE M. WADE, Montesano, Wash.

The 91st Psalm is a most wonderful argument for Truth, and when understood according to the teaching of Science and Health, we can realize that it is our constant protection from sin, disease, and death, also from limitation of every sort. As we daily live and practise the teaching of Christ Jesus,—doing unto others as we would have them do unto us,—there will be no wrong done unto another, and the constant declarations for Truth will usher us into the kingdom of eternal harmony—heaven. The author of the Christian Science text-book has given to this age, in Science and Health, the rules for all true mental work, and those who follow her, working in loving obedience, will reap the true riches.

I cannot find words to express what the truth, as taught in Science and Health, has brought me. Eleven years ago I was a physical wreck, pronounced incurable by specialists. I suffered from a serious and distressing trouble of the eyes, and had almost constant pain, but was completely healed in Christian Science by the study of our text-book, the aid of a practitioner, and by daily working against error. It was a struggle, but a glorious one, after learning what the true warfare means, as we come to know it in Science and Health. Millions shall yet rise up to call her blessed who has given us "the little book." The Bible, with this book, is the impersonal preacher, teacher, and missionary, proclaiming Truth to all the world. To think the truth and live it brings us health, riches, joy, and heaven.

CHARLES F. MEEK, New York, N. Y.

It is with a deep sense of gratitude that I acknowledge the many benefits received in Christian Science. It is over three years since I began the study of our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and the many ways in which I have been helped are to me proof positive that it is the truth of which Jesus spoke when he said, "Ye shall know the truth, and the truth shall make you free." I was taken with severe lung trouble, and after the first attack, I consulted a physician who was considered the best in our town. He gave me what he called a thorough examination and said that the conditions were very serious and that if I did not resign my school position and go to a warmer climate, at the end of another year I would be where nothing could help me. I, however, kept on with my school duties, having two more alarming attacks after this and growing weaker each day, until at the time school closed in June I was a complete wreck, physically and mentally.

Two weeks after the close of school I departed for Los Angeles in search of health. It was while at Phoenix, Ariz., where I stopped a while on my way to Los Angeles, that Christian Science was first brought to my notice. At first I looked upon it as rather a foolish idea, but at last decided to give it a trial. However I went on to Los Angeles first. I was in Los Angeles just one month when a great sorrow came to me. It seemed that I had prayed so earnestly, and then to have to endure this sorrow was more than I could bear and still believe that there was a just God. If only I had known how to pray aright. After returning to my home I found that I had contracted a cold on the train, and a deep sense of fear came up, for the symptoms were alarming. I dared not go to my doctor, for I knew what he would say. I seemed to be a complete nervous wreck, but in the face of all this my school was to begin in three weeks.

It must have been the "still, small voice" of Truth speaking to me, for one day as I lay on my bed, thinking over all the past, the thought came to me, "Can it be that I have not understood God aright, and this is why He has not answered my prayers?" I thought of the many dear people we had met at the testimony meeting in Los Angeles, and of their wonderful testimonies of healing. I said to myself, "If God healed them He will heal

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me;" and I then decided to read Science and Health and see if I could find what was in it that could heal, for all those whose testimonies I had heard referred to Science and Health as having been the source of their redemption. I commenced reading, and suffice it to say that it did not take long to discover what was in the "book" to cause them to adhere so closely to it. I was gradually becoming "in Christ . . . a new creature." When the time came for school to open I assumed my duties the same as ever. It was not long, however, until error seemed stronger than Truth to me, and I secured the help of a practitioner. After having taken a week's treatment I felt again that Truth was the conqueror; not that I was completely healed then, but with patient study and a constant striving to realize God's allness I am now able to say positively that I am healed, not a trace of the troubles which I have mentioned being manifest in any form.

I have also been healed of weak eyes, having worn glasses for eight years. I seldom spent a day in the schoolroom without going home in the evening with a distressing headache, but that is all of the past now. I am grateful for the many ways in which I have been helped in Science, but for none more than the spiritual uplifting I have received, and I feel that I am learning to know God better every day. It seems a grand privilege to live in an age when one has been found through whom God has revealed to us this new-old truth, and it is my desire to show by deeds, not by words, the life of a true Christian Scientist, and to let my light so shine that I may be able to help my brothers in their struggle for life and liberty.

MRS. BESSIE M. DEMOTTS, Brookings, S. Dak.

I gladly submit the following facts of my healing through Christian Science. After suffering for several years from stomach and bowel trouble, which developed into a bad case of gall stones, I was under the care of a physician for several months; but was constantly growing worse. I was told by the attending physician that an operation was the only hope of recovery. I was taken to a hospital, and an incision was made in the abdomen, disclosing such a diseased condition that the operation could not proceed. A very painful course of treatment was kept up for several weeks, but I was constantly growing weaker, and my system more diseased, and the physician said that another operation would be necessary. Then, when I had regained my strength, a third operation would be necessary.

At this juncture, in a state of great despondency, I turned to Christian Science. I should have stated that in addition to the trouble before mentioned, another disease had developed. I went to the hospital on Feb. 22, 1904, and came out on March 15. I began Christian Science treatment about a month later, and by June I was completely healed. On the day of my remarkable healing I was in bed and suffering intensely. I fully resolved, however, that I would not again resort to any material remedy, but rely wholly upon God. I turned to Science and Health by Mrs. Eddy, and after reading a paragraph, realized immediate relief from the pain, and was able to arise at once, dress myself, and join my family at supper. The discharge ceased immediately, the last disease disappeared in a day or two, and I have never had a return of the trouble. My health is perfect, and I find the truth, as taught by Mrs. Eddy, to be an ever-present help in all times of both physical and spiritual need.

MRS. CANDACE MITCHELL, Birmingham, Ala.

It is about eleven years since I was first led to try Christian Science, after all else had failed. Some of my worst troubles were female disease, malaria, etc. I was then living in Texas, and everything in the way of medical treatment and surgery was done for me, till at last the verdict was that I must get out of this climate if I wished to save my life. I was then sent to Denver, Col., and while there had an eminent surgeon treat me. For a time I seemed better, only to go back into worse conditions than before. After my return to Texas, we moved to Arkansas, with the hope of saving my life. After giving the climate a good chance to heal me,—which it failed to do,—I heard of Christian Science. I tried it as a last resort, and was cured. Though my healing seemed slow, I clung to Truth and never gave up nor thought of going back, as I had tried everything else. I now know that in my case there had to be a transformation through the renewing of the mind, and that nothing but Truth could ever have reached me. I have not gone into details nor told how hopeless seemed the conditions as I do not like to recall them to memory.

MAGGIE PRATT, Fayetteville, Ark.

With a sense of gratitude to God for Christian Science which no words can express, I will tell of one of the many proofs we have had of its truth and efficacy. We were having our yard filled in, and our little girl, five years old, had gone in the wagon after a load of soil. On the return trip the horses became frightened and ran away. Both the driver and child were thrown out, and the large truck wagon with its heavy load went over the child. A lady who saw the accident begged my husband to take the child to a doctor before bringing her home, knowing that I was a believer in Christian Science. He brought her home, however, and asked if I did not think we had better have a doctor. I said no; for I felt that I dare not trust her in that condition to material methods. Instead, we sent for a Christian Science practitioner. The accident occurred about six o'clock on a Saturday evening. At twelve o'clock that night the child was seemingly helpless, for the little body was terribly crushed. Twenty-four hours later she still seemed to be in a dangerous condition, but the practitioner held firmly to the truth as taught in Science and Health. Not a single material application was employed, but every man-made law and every medical law was overcome. In forty-eight hours our little patient ate a nice breakfast. In five days she could sit up; in eight days she could stand up, and her feet began to turn to their natural position. The gain was rapid and steady. In three weeks the demonstration was perfect, and the Bible promise was proven true, "They that wait upon the Lord shall renew their strength; . . . they shall run, and not be weary; and they shall walk, and not faint."

This occurred two years ago last March, and our child is unusually large for her age and has splendid health at the present time. The evidence of injury to the hip is nearly obliterated, and she has had some good demonstrations for herself and others. Does any one wonder that Christian Scientists love and reverence their Leader, Mrs. Eddy?

MRS. IDA HOBBS, Prescott, Ariz.

[Written for the *Sentinel*.]

RISEN WITH CHRIST.

WILLIS V. COLE.

WHEN he, the God-anointed, gently stepped
From out the rock-ribbed tomb that Sabbath morn,
Where'er his foot alighted blossomed forth
A virgin lily; thus was Easter born.

From out the sepulchre of sense now men
Step forth, transformed, into Love's sunshine clear;
And then beneath their feet the lilies fair
That symbolize man's purity appear.

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FROM OUR EXCHANGES.

[Rev. R. J. Campbell, M.A. in *The British Congregationalist.*]

We are here to express God, to do His will. He is ever waiting to refresh the world with love, power, and joy. All history represents the incoming of God to the life of the world. Wherever He finds opportunity He will, in accordance with the law of His own being, give and do the best. That best already exists for every one of us, and always has existed; it is eternal. You cannot so much as imagine a want which is not already supplied in the eternal purpose. . . . When, with an unselfish purpose in your heart, you seek to draw upon the universal love for the means wherewith to express that love in the world, you can be perfectly confident that you will get what you ask for, and even more than you ask for; for your prayer supplies opportunity for the operation of a great spiritual law.

[*The Congregationalist.*]

It is said that interest in religion is not waning, that never was there more earnest devotion in cultivating men's higher nature, and greater gifts to education, and to every form of philanthropy than now, yet attendance on church services is declining, and interest in institutional religion grows less and less. The chief reason for this condition is the same as that which threatens business prosperity in the midst of plenty. It is the constant culture of distrust of religious leaders and institutions. That honest and wise men should differ in their opinions is natural. Wisdom grows through fair discussion of their opinions by men who trust one another; but distrust is cultivated by attributing unworthy motives to Christian teachers, and by labeling their views as dangerous to the moral life of the community.

[*The Examiner.*]

A man called of God to any work is borne along in it by the Divine will, and radically differs from a self-constituted prophet and reformer. He will be waiting on Providence and not running ahead of it. It may be difficult in the beginning of his work to distinguish between the true prophet and the self-constituted one. It will not be difficult in the end. If God has not spoken by the prophet, events will condemn him. No circumstances can take off from men the responsibility of listening and following.

[*The Outlook.*]

No request is worthy to be called a prayer which expresses a desire for that which we ourselves are unwilling to grant. The debtor who, while pressing those who owed him, asked his lord to remit his own debt, was guilty of a double offense; he was guilty of the debt and he was guilty of arrogance. A prayer for forgiveness uttered in an unforgiving spirit is a piece of brazen impiety. The petition, "Forgive us as we forgive others," is not only a prayer for pardon; it is also a prayer for a spirit of decent reverence.

[*The Christian Register.*]

Free thinking is not dangerous, and progress is not a crime, although some so esteem it. It is curious to note in the trials of the heretics that the question is always what the man has believed, and not what he has done. A heresy trial never weighs gold, but weighs what baser metal it can find.

[Rev. Walter Dole, D. D., in *The Universalist Leader.*]

Evil has no absolute existence. It was not created by God. . . . Were men to strictly follow truth, love, and justice, there would be no evil in the universe. Every faculty of man, guided by truth and love, leads to God.

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"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

Vol. IX. No. 35



A LADY WITH A LAMP SHALL STAND IN THE GREAT HISTORY OF THE LAND

BOSTON, APRIL 27, 1907

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ITEMS OF INTEREST.

National.

Under a verdict of guilty, brought in by a Federal Jury in Chicago on the 13th, the Standard Oil Company is liable to fines aggregating $29,260,000. The verdict was found in the rebating case which has been on trial for six weeks, and the company was found guilty on 1,463 separate counts in the indictment, each of which calls for a fine of from $1,000 to $20,000 under the Elkins law. Only one ballot was required to find the verdict. During the trial evidence was submitted by the Government to show that while the published tariff of the railroad filed with the Interstate Commerce Commission named eighteen cents per one hundred pounds as the rate between Whiting, Ind., and East St. Louis, Ill., the Standard Oil Company of Indiana got a special rate of six cents. The defendant company pleaded that it had acted in good faith in believing that the six-cent rate had been properly filed with the Interstate Commerce Commission, and was therefore a lawful rate. It is expected that the Standard Oil Company will move for a new trial. If this is denied the probable course of action will be to ask the court for stay of judgment; and on the ground that only one violation of the act was committed in the series of shipments, it will be contended that the fine cannot exceed the maximum of $20,000. Should this stay of judgment be denied, an appeal may be made to some higher court.

The Joint Congressional Postal Commission appointed at the last session of Congress, in a formal statement bearing upon the work thus far done, favors the establishment of modern up-to-date business methods in conducting the business and keeping the accounts of the post office and postal service. "The present system was established in 1833," says the statement, "and in view of the great changes and remarkable growth of the postal business since then, it is believed that the Commission will be able, in the light of the proposed examination, to recommend to Congress a revision of the postal laws to the great advantage of the public service. It has been said by those claiming to be well informed, that a contract could be entered into with responsible parties to conduct the Post Office Department and the postal service with the same efficiency as now in vogue for one-half the cost, and the investigation now provided for will prove or disprove the correctness of such claim. The expert investigation will be prosecuted energetically to ascertain the methods employed and the sufficiency and accuracy thereof, for the purpose of collecting and guarding the revenues."

Another step for the enforcement of the prohibitory law in Kansas was made a few days ago when Attorney General Jackson filed *quo warranto* petitions asking the Kansas Supreme Court to drive all brewery companies out of Kansas. Two additional suits were filed, one against a wholesale liquor house at Wichita and the other against a company owning real estate in Kansas. The Supreme Court is asked to oust the corporations from doing business in the State. All of the corporations are chartered in other States and cannot under any circumstances obtain a charter in Kansas, as the business is prohibited.

The magnificent new headquarters of the United Engineering Societies, mechanical, electrical, and mining, in Thirty-ninth Street, New York, donated and erected by Andrew Carnegie at a cost of $1,500,000, was formally dedicated on the 17th. President Roosevelt sent greetings to the engineers' societies upon the opening of their new home, which is national in scope, and a similar communication from President Diaz was read by the Mexican Ambassador to America. Earl Grey, Governor General of Canada, who was delayed in his arrival, sent his congratulations to Mr. Carnegie and the united engineers by wire.

President Roosevelt has promulgated an order giving Saturday half-holidays during July, August, and September to all mechanics, laborers, and other employes at the manufacturing and supply arsenals and depots under the War Department and in the offices of the division and department headquarters of the army, and in the engineer department at large.

A bill aimed against the abuse of expert testimony in murder trials where insanity is pleaded as a defense, has been introduced in the New York Assembly. The bill would prevent hypothetical questions being asked in any criminal case where insanity is a defense.

Corporation Counsel Ellison of New York, acting, it is understood, under direction of Mayor McClellan, has sent a request to Albany for the appointment of a legislative committee to investigate all the departments of the municipal government.

When assembled in Hampton Roads upon the opening of the Jamestown Exposition, there will be an aggregate of thirty-six warships of various types representing the United States.

What the Philippine Islands have cost the United States is to be the subject of a careful inquiry by the Bureau of Insular Affairs of the War Department.

Foreign.

The expiration of the eighteen months' limit for the evacuation of Manchuria by the Russian and Japanese troops was marked by the nomination on the 15th at St. Petersburg of Russian consuls at Kirin and Tsitsihan, the last two towns in Manchuria to pass from Russian hands to the Chinese civil administration. The evacuation of the Russian troops was completed March 21, almost a month ahead of the specified date. Japan also has fulfilled her obligations and when the management of the Manchurian Railways was transferred to Baron Goto's company on April 1, the Japanese Government commenced withdrawing the remnant of the troops employed in Manchuria. The work was completed on April 8.

The Japanese Government has issued proclamations extending the guild system and giving companies the right to borrow freely of State funds at low rates of interest. The number of guilds has increased in six years from thirty to seven hundred. The Minister of Agriculture and Commerce is urging the further development of the system. The action of the Government in loaning money to great industrial projects is construed as a step towards ultimate federal control, and ownership of the industries so generously fostered. Salt, tobacco, and camphor have already passed into Government hands and railroads are tending that way.

Hull and Leicester, England, the former with a population of about two hundred and forty thousand, have had a successful year with their municipal tramways. Hull has reckoned her net profits at $120,000, out of which $75,000 goes to the aid of the rates. This system has been under municipal management for seven years, during which the profits have amounted to over $500,000. Leicester reports a successful year for municipal tram cars, with revenues of $580,000 and working expenses of $345,000.

For the fiscal year ending June 30, 1906, the total number of arrivals of passengers at the port of Halifax was 34,154, of whom 23,525 were new settlers, an increase of 3,482 persons over the previous fiscal year.

Two hundred and fifty thousand Jews left Russia in 1906, of whom two hundred thousand came to the United States. Thousands more of Hebrew families are now preparing to leave Russia.

Industrial and Commercial.

A new group of cotton-goods mills is projected for East Boston, which will cost from four to five million dollars and employ eight thousand hands. The buildings, as planned, will be on the water front and so be able to receive raw material and ship finished goods by water.

Negotiations looking to the formation of a world-wide rubber trust by the consolidation of the United States Rubber Company and the Intercontinental Rubber Company, with a capital stock of $150,000,000, have been entered into.

The average value of poultry and eggs sold annually in the State of Kansas as returned to the assessors in the last five years was $6,849,662, or a value of nearly double that of the potato crop for the same years.

The Baltimore and Ohio Railroad has started agents at work securing rights of way and buying property for the ultimate building of a four-track system between Pittsburg and Cumberland, Md.

Nearly three hundred and twenty million pencils are manufactured in the United States every year, requiring seventy-three hundred thousand cubic feet of wood, practically all of which is red cedar.

The Lake of the Woods Milling Company of Keewatin, Ont., has received orders for flour from the Orient amounting to one hundred and forty thousand sacks, to be shipped by July 1.

Practically all of the merchant iron that the Pittsburg district will produce during the last half of the year has been closed out by purchases made by important steel interests.

The new corporations organized under the general laws of Connecticut during March numbered fifty-two and were capitalized at $31,715,000.

An accurate census shows that the number of stenographic clerks employed in the nine executive departments in Washington is 1,568.

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"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

ANSWERS FILED.

THE answers of the ten Christian Scientists named as defendants in the proceedings commenced by the so-called "next friends" of Mrs. Eddy, were filed in court on the 17th inst. These answers were made under oath, except the answer of Mr. Kimball, who was absent and asks leave to file his oath at a later date. Mr. Frye's answer reads as follows:—

STATE OF NEW HAMPSHIRE.
SUPERIOR COURT.

Merrimack, ss. April Term, 1907.

MARY BAKER GLOVER EDDY, By her next friends, GEORGE W. GLOVER, MARY BAKER GLOVER, GEORGE W. BAKER, *vs.* CALVIN A. FRYE, ALFRED FARLOW, IRVING C. TOMLINSON, IRA O. KNAPP, WILLIAM B. JOHNSON, STEPHEN A. CHASE, JOSEPH ARMSTRONG, EDWARD A. KIMBALL, HERMANN S. HERING, LEWIS C. STRANG.

The Answer of Calvin A. Frye.

I.

The said defendant admits that said Mary B. G. Eddy is a resident of Concord in said County of Merrimack, and, so far as he knows, the names and places of residence of the other persons named in paragraph I of said bill are correctly stated.

II.

The said defendant is informed that said Mary B. G. Eddy is 86 years of age; but he denies that her mind is or ever was so impaired by the infirmities of age and otherwise as to render her in her circumstances incapable of so understanding her property rights as to be able to exercise her full and unbiased will with respect thereto; and he denies that she is, or ever has been, incapable of managing her affairs and protecting her property with prudence and discretion against the undue influence, control, or fraud of others; and he denies that she is incapable of managing the present legal proceedings.

III.

The defendant says that he has been in the employ of the said Mary B. G. Eddy for about twenty-five years last past; and for a considerable part of said time he has acted as private secretary for her; that during all the time of his said employment her said house at Concord and all other houses in which the said Mary B. G. Eddy has resided during the period aforesaid, together with all persons employed and residing therein or connected therewith, have always been, at all times, under the absolute control and direction of the said Mary B. G. Eddy; he denies that he alone or in conjunction with the said defendant Strang or others of said defendants kept the said Mary B. G. Eddy carefully or otherwise surrounded and secluded, either by themselves or by household servants selected for that purpose by himself and the said Strang or other of the said defendants.

The said defendant cannot state how many persons see the said Mary B. G. Eddy at her said house or elsewhere, nor does he know the exact length of time by her allowed to them when calling upon her, but he says that the said Mary B. G. Eddy is and for a long time has been engaged in important religious and literary work, which, together with the transaction of her business affairs, consumes her entire time, and that, by her express direction and the rules adopted by her in the allotment of her time, only such persons as have most important matters concerning which they wish to consult her, are at any time seen by her; that the said Mary B. G. Eddy determines for herself whom she will see, and the length of time that will be given for that purpose.

He denies that he ever personally or in conjunction with the said Strang or other of said defendants refused to allow any person or persons to see the said Mary B. G. Eddy or that he has prescribed or limited the time to be allowed to persons desiring to confer with her except in accordance with the rules prescribed by the said Mary B. G. Eddy for the conduct of her household and business.

IV.

Respecting the matters alleged in paragraph IV of the said bill of complaint, the said defendant says that he is advised that the greater part, if not all of the same, are wholly immaterial, and upon this question the said defendant asks the judgment of the court. But as to such of said allegations as shall be found to be material, the defendant does not admit the same, but demands proof thereof.

V.

The said defendant denies so much of paragraph V of said plaintiff's bill, as apparently alleges that said Mary B. G. Eddy is mentally and physically unable properly to care for her person and estate and that she is surrounded by designing persons who are using her and her condition for their own selfish ends. As to all other allegations therein set forth the defendant is advised that the same are immaterial; but if any of said allegations shall be found by the court to be material, the defendant does not admit the same, but demands proof thereof.

VI.

The defendant denies so much of paragraph VI in said bill as apparently alleges that the said Mary B. G. Eddy

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has been and is transacting business either in her name by others, or by herself while unfitted for the transaction thereof, and as to all other allegations in said paragraph set forth the defendant is advised that the same are immaterial, but if the court shall find that the same be material, the defendant does not admit such allegations, but demands proof thereof.

VII.

The said defendant denies that he now is or ever has been engaged in a combination with the other defendants, or any of them, or with any other persons, either to surround and seclude the person of the said Mary B. G. Eddy or to take charge, possession, and control of all her property and business affairs and manage the same solely according to his or their own will and pleasure; he denies that any such combination has ever been effected or ever was attempted or contemplated by himself or with the other defendants, or either or any of them; and he denies that any act by the said Mary B. G. Eddy conveying property during many late years has been controlled and directed by himself, nor, as he is informed and believes, by any other of the said defendants; and the defendant denies that the said Mary B. G. Eddy is and has been for many late years not legally responsible for the acts done by her, and unfit to manage and control her business and property, but, on the contrary thereof, he avers that the said Mary B. G. Eddy always has, as he is informed and believes, most intelligently directed and managed her business affairs.

VIII.

The defendant says that he is advised that the matters set forth in paragraph VIII of said bill in respect to copyrights, the Metaphysical College, The Mother Church, and the real estate are immaterial, but if any part thereof shall be found by the court to be material, so far as relates to this defendant, he does not admit the same, but demands proof thereof.

IX.

And the said defendant answering further, says that he denies that either he alone or with the other defendants and their associates acting with him have ever wrongfully converted to his or their own use or have otherwise misappropriated or unlawfully diverted large sums of money and large amounts of property of the said Mary B. G. Eddy, or any sum or amount whatsoever; and he denies there is "abundant" or any reason whatever to believe that such acts ever were committed by himself alone or in conjunction with the other said defendants, or either of them; and he hereby demands the proof of these and all like allegations against him in the said bill of complaint set forth.

And the said defendant answering further, says that he believes and has good cause to believe that the said bill of complaint is not brought by the so-called "next friends" of the said Mary B. G. Eddy in good faith, for the purpose of protecting her person and property; but that, on the contrary thereof, the same was begun without the consent and contrary to the wishes of the said Mary B. G. Eddy as said persons now pretending to act as "next friends" well know; and the said defendant charges that in his belief said action was instigated and is now being promoted and carried on by persons who are hostile to the said Mary B. G. Eddy and the religious principles of which she is the discoverer, founder, and exponent, for the purpose of annoying the said Mary B. G. Eddy and attempting to bring herself and the said principles into disrepute, and thereby to hinder and retard her said work.

And the defendant further says that he has no knowledge or information respecting many of the allegations in said bill set forth, but he hereby demands the proof of all material matters therein contained not herein specifically admitted, and he hereby offers to appear at any and all times to answer further whenever thereto required; hereby reserving to himself the right to object to the legal sufficiency of the said bill whenever there may be proper occasion so to do, and hereby reserving the right to make such supplemental answers as may be necessary by reason of any change in the parties to or the form of the proceedings now pending in this court.

CALVIN A. FRYE.

EASTMAN, SCAMMON & GARDNER, *Solicitors.*

Merrimack, ss. April 17, 1907.

Personally appearing the above-named Calvin A. Frye made oath that all matters above stated as facts are true and such matters as are stated upon information and belief he believes to be true.

Before me: E. G. EASTMAN, *Justice of the Peace.*

The answer of Mr. Strang is the same as that of Mr Frye, except as to paragraphs III, V, VI, VII, IX, which were answered as follows:—

III.

The said defendant admits that the said Mary B. G. Eddy lives in her own house in said Concord, but he denies that she now is or ever has been under the charge and in the custody of himself and the said defendant Frye or either of them, or any other of the said defendants, and he avers that he never had anything to do with the custody and control of said house or of the said Mary B. G. Eddy in any way or manner whatsoever except under the direction of the said Mary B. G. Eddy.

The said defendant admits that he lived at the said house of the said Mary B. G. Eddy for about fourteen months next prior to the filing of this bill of complaint, and he says that during the aforesaid time he was employed by the said Mary B. G. Eddy to assist her in the performance of important religious and literary work upon which she then was and theretofore had been engaged; that during the time of his said employment, and always, as he is informed and believes, the said house, together with all persons employed and residing therein or connected therewith, were and are, at all times, under the absolute control and direction of the said Mary B. G. Eddy; he denies that he alone or in conjunction with the said defendant Frye or other of said defendants kept the said Mary B. G. Eddy carefully or otherwise surrounded and secluded, either by themselves or by household servants selected for that purpose by himself and the said Frye or other of the said defendants.

The said defendant cannot state how many persons see the said Mary B. G. Eddy at her said house or elsewhere, nor does he know the length of time by her allowed to them when calling upon her, but he says that the said Mary B. G. Eddy is and for a long time has been engaged in important religious and literary work, which, together with the transaction of her business affairs, consumes her entire time, and that, by her express direction and the rules adopted by her in the allotment of her time, only such persons as have most important matters concerning which they wish to consult her, are at any time seen by her; that the said Mary B. G. Eddy determines for herself whom she will see, and the length of time that will be given for that purpose.

He denies that he ever personally or in conjunction with the said Frye or other of said defendants refused to allow any person or persons to see the said Mary B. G. Eddy or that he has prescribed or limited the time to be allowed to persons desiring to confer with her except in accordance with the rules prescribed by the said

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Mary B. G. Eddy for the conduct of her household and business.

V.

As to the allegations in paragraph V of said bill, the said defendant says he has no knowledge thereof, but he is advised that the same are wholly immaterial, and he hereby asks the judgment of the court thereon, but if any of said allegations shall be found to be material, the defendant does not admit the same, but demands proof thereof.

VI.

The said defendant denies so much of paragraph VI of said bill as alleges that the business of the said Mary B. G. Eddy has been done and is being done, either in her name by others or by her while unfitted for the transaction thereof; and as to all allegations in said paragraph in respect to the property of the said Mary B. G. Eddy, he has no knowledge concerning the same.

VII.

The said defendant denies that he now is or ever has been engaged in a combination with the other defendants, or any of them, or with any other persons, either to surround and seclude the person of the said Mary B. G. Eddy or to take charge, possession, and control of all her property and business affairs and manage the same solely according to his or their own will and pleasure; he denies that any such combination has ever been effected or ever was attempted or contemplated by himself with the other defendants, or either or any of them; and he denies that any act by the said Mary B. G. Eddy conveying property during many late years has been controlled and directed by himself, nor, as he is informed and believes, by any other of the said defendants; and the defendant denies that the said Mary B. G. Eddy is and has been for many late years not legally responsible for the acts done by her, and unfit to manage and control her business and property, but, on the contrary thereof, he avers that the said Mary B. G. Eddy always has, as he is informed and believes, most intelligently directed and managed her business affairs; and he further says that the said Mary B. G. Eddy directed and dictated, without the intervention of any other person or persons whomsoever, the literary and religious work upon which he was employed by her as aforesaid.

IX.

And the said defendant answering further, says that he has no knowledge or information respecting the nature and extent of the property of the said Mary B. G. Eddy, and he denies that either he alone or with the other defendants and their associates acting with him have ever wrongfully converted to his or their own use or have otherwise misappropriated or unlawfully diverted large sums of money and large amounts of property of the said Mary B. G. Eddy, or any sum or amount whatsoever; but, on the contrary, he avers that he never had any part thereof in his hands or possession, and he denies that there is "abundant" or any reason whatever to believe that such acts ever were committed by himself alone or in conjunction with the other said defendants or either of them; and he hereby demands the proof of these and all like allegations against him in the said bill of complaint set forth.

The answers of Messrs. Tomlinson and Hering were identical, and differed from Mr. Frye's answer in regard to paragraphs III, IV, V, VI, IX. They answered these paragraphs as follows:—

III.

The said defendant admits that said Mary B. G. Eddy lives in her own house in said Concord, but he denies that either the said house or the said Mary B. G. Eddy are under the charge and in the control of said defendants Frye and Strang, or either of them, and he denies that said Frye and Strang, or either of them, or any other of said defendants, keep the said Mary B. G. Eddy carefully surrounded and secluded by themselves and by household servants of their selection. The said defendant says that he does not know how many persons see the said Mary B. G. Eddy, nor does he know how long time such persons consume for the purpose aforesaid, but he says that the said Mary B. G. Eddy has absolute control of said house and of all persons connected therewith; that she determines for herself what persons shall be permitted to see her and how long a time shall be occupied for this purpose.

IV.

The defendant says that he is advised that the matters in paragraph IV. of said bill, which refer among other things to the relationship of said George W. Glover to the said Mary B. G. Eddy, the said Glover's letters and his alleged visits to the said Mary B. G. Eddy, and said Glover's conclusions as to the condition, are wholly immaterial, but if any part thereof shall be found by the court to be material, so far as the same relates to this defendant, he does not admit the same, but demands proof thereof.

V.

The said defendant denies so much of paragraph V of said plaintiffs' bill as apparently alleges that the said Mary B. G. Eddy is mentally and physically unable properly to care for her person and estate and that she is surrounded by designing persons who are using her and her condition for their own selfish ends, but as to the allegations in said bill respecting the relationship of said plaintiff, "next friend," Baker to the said Mary B. G. Eddy, the said Baker's sale of a watch to her, and other like matter, the defendant is advised that the same are immaterial, but if the court shall determine the same to be material, the defendant does not admit the same, but demands the proof thereof.

VI.

The said defendant denies so much of paragraph VI of said bill as alleges that the business of the said Mary B. G. Eddy has been done and is being done, either in her name by others or by her while unfitted for the transaction thereof; and as to all allegations in said paragraph in respect to the property of the said Mary B. G. Eddy, he has no knowledge concerning the same.

IX.

And the said defendant answering further, says that he has no knowledge or information respecting the nature and extent of the property of the said Mary B. G. Eddy, and he denies that either he alone or with the other defendants and their associates acting with him, have ever wrongfully converted to his or their own use or have otherwise misappropriated or unlawfully diverted large sums of money and large amounts of property of the said Mary B. G. Eddy, or any sum or amount whatsoever; and he denies that there is "abundant" or any reason whatever to believe that such acts ever were committed by himself alone or in conjunction with the other said defendants or either of them; and he hereby demands the proof of these and all like allegations against him in the said bill of complaint set forth.

The answer of Messrs Farlow, Knapp, Johnson, Chase, Armstrong, and Kimball was as follows:—

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STATE OF NEW HAMPSHIRE.

SUPERIOR COURT.

Merrimack, ss. · April Term, 1907.

MARY BAKER G. EDDY, By her next friends, GEORGE W. GLOVER, MARY BAKER GLOVER, GEORGE W. BAKER, *vs.* CALVIN A. FRYE, ALFRED FARLOW, IRVING C. TOMLINSON, IRA O. KNAPP, WILLIAM B. JOHNSON, STEPHEN A. CHASE, JOSEPH ARMSTRONG, EDWARD A. KIMBALL, HERMANN S. HERING, LEWIS C. STRANG.

ANSWER OF ALFRED FARLOW, IRA O. KNAPP, WILLIAM B. JOHNSON, STEPHEN A. CHASE, JOSEPH ARMSTRONG, AND EDWARD A. KIMBALL.

These defendants, answering under oath, except the defendant Kimball, who on account of his absence craves leave to file his oath to this answer at a later date, say that in making and filing this answer they do not waive but do hereby reserve all their rights to object to the maintenance of these proceedings by said next friends, and to the form and sufficiency of the pleadings, and with the foregoing reservation of their rights these defendants for further answer say:

1. They admit that the said Mary Baker G. Eddy is a resident of Concord in the State of New Hampshire, and that, so far as they are informed, the names and places of residence of the other parties named in the first paragraph of the plaintiff's bill are correctly stated, except that the defendant Chase is a resident of Fall River, Massachusetts.

2. These defendants are informed, and believe, and therefore aver, that the said Mary Baker G. Eddy is eighty-five years of age, but deny that her mind now is, or ever was, so impaired by the infirmities of age, or otherwise, as to render her incapable in any way of so understanding her property rights as to be unable to exercise her free and unbiased will with respect thereto, and they deny that she is or ever has been incapable of managing her affairs and protecting her property against the undue influence, control, or fraud of others; or that she is incapable of taking charge of and managing the present, or any other, legal proceedings.

3. These defendants admit that the said Mary Baker G. Eddy lives in her own house in said Concord, but upon information and belief deny that she is in charge and custody of the defendants Frye and Strang, or of any one else, and say that the allegations of the third paragraph of the plaintiff's bill are immaterial and irrelevant and upon this question ask the judgment of the Court; but as to such of said allegations as may be found to be material, the defendants hereby expressly deny the same, and call upon the plaintiffs to make such proof thereof as they may be advised.

4. These defendants say as to the allegations in the fourth paragraph of the said Bill of Complaint, that they are wholly irrelevant and immaterial and pray the judgment of this Court thereon; but if such allegations shall be found to be material, these defendants say that they have no knowledge thereof, and leave the plaintiffs to make such proof thereof as they may be advised.

5. These defendants say as to the allegations in the fifth paragraph of the said Bill of Complaint, that they are wholly irrelevant and immaterial, and pray the judgment of this Court thereon; but if such allegations shall be found to be material, these defendants say that they have no knowledge thereof, and leave the plaintiffs to make such proof thereof as they may be advised.

6. These defendants say, as to the allegations in the sixth paragraph of said Bill, that they have no knowledge of the property of the said Mary Baker G. Eddy, except as is hereinafter specifically set forth, and leave these plaintiffs to make such proof of the allegations concerning the same as they may be advised; but they specifically deny that she is unfitted, in any respect, for the transaction of business, and that the same has been done, or is done, in her name by others.

7. These defendants deny specifically and in detail the allegations in the seventh paragraph of the said Bill of Complaint, and demand proof thereof.

8. These defendants, answering the allegations of the eighth paragraph in said Bill, say that they are in large part immaterial, scandalous, and irrelevant, and that they ought not to be called on to make answer thereto, and pray the judgment of this Court thereon; but further answering, they admit that said Mary Baker G. Eddy is the author of a literary and religious work entitled "Science and Health with Key to the Scriptures," together with other works which have been copyrighted in her name; the defendant Armstrong admits that he is a resident of Boston, and one of the executive members of The First Church of Christ, Scientist, but he denies that he is the publisher of all the Christian Science works, as alleged in the said Bill, but says that he is, and has been for a number of years, the publisher of Mrs. Eddy's personal writings, and that he has periodically and fully accounted for, and turned over to her, all royalties and profits from such publications; the defendant Johnson admits that he is the Clerk and an executive member of The First Church of Christ, Scientist, and the defendant Chase admits that he is the Treasurer and an executive member of said First Church of Christ, Scientist; and the defendants Farlow and Knapp admit that they are executive members of said Church. The defendant Kimball admits that he is a Christian Science lecturer, and that said Mary Baker G. Eddy, on or about October third, 1899, transferred certain copyrights to him, and that he retransferred the same to her, but he denies that he ever had any beneficial interest in said copyrights, or that he ever received anything therefrom. These defendants, and each of them, deny that they have received, except in the case of defendant Armstrong, as above specifically set forth, any moneys, or income, belonging to the said Mary Baker G. Eddy, or that any such income has been controlled or retained in any way by them, or any of them, and say that there has been nothing for which they, or any of them, should account or have accounted. And except as hereinbefore specifically admitted, these defendants deny the allegations of said eighth paragraph of the Bill, and demand proof thereof.

9. These defendants, answering the ninth paragraph of the Plaintiff's Bill, say that they have no knowledge or information respecting the nature and extent of the property of the said Mary Baker G. Eddy, and deny that they, either individually or collectively, or in connection

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with the other defendants to this Bill, or any of them, or with any one else, have ever wrongfully converted to their own private use, or otherwise misappropriated or unlawfully diverted, large sums of money and large amounts of property of the said Mary Baker G. Eddy, or any sum or sums whatsoever; but, on the contrary, they say that they have never, either individually or collectively, had any part thereof in their hands or possession, and deny that there is abundant, or any, reason to believe that such acts were ever committed by them, either individually or collectively or in conjunction with the other defendants to this Bill, or any of them, and they demand proof of all these and other like allegations set forth against them in the Bill of Complaint.

And these defendants further answering, say that they believe, and have good reason to believe, that the said Bill of Complaint is not brought by these plaintiffs as so-called "next friends" of the said Mary Baker G. Eddy in good faith for the purpose of protecting her person and property. These defendants charge that the so-called "next friends" named in the Bill of Complaint are such only in name, and that they have been induced to loan their names for use in said Bill at the instigation and at the expense of certain evil-minded persons, not related in any way to said Mary Baker G. Eddy, or having any interest in her, or in her estate, and are furnishing money for the prosecution of said Bill of Complaint for their own evil purposes and to advance their own selfish interests. And these defendants further charge that this action was instigated and is now being promoted and carried on by persons who are hostile to the said Mary Baker G. Eddy and the religious principles of which she is the founder and exponent, for the further purpose of annoying the said Mary Baker G. Eddy and bringing herself and the said principles into disrepute, and thereby hindering and retarding her said work.

And these defendants further say that they have no knowledge or information respecting many of the allegations in said Bill set forth, but demand proof of all material matters therein contained not herein specifically admitted, and they hereby offer to appear at any and all times to answer further whenever thereto required; but say that they ought not to make this or any answer to this Bill, because it is multifarious in that it makes various and unrelated charges against the different defendants herein and seeks to determine them all in this suit, and because said Bill is vague and indefinite and filled with immaterial, scandalous, and irrelevant matter and does not set forth any cause of action under the laws of the State of New Hampshire.

And these defendants hereby reserve the right to make such supplemental answers as may be, for any reason, necessary or proper.

ELDER & WHITMAN,
WILLIAM A. MORSE,
of Counsel.

ALFRED FARLOW,
WILLIAM B. JOHNSON,
IRA O. KNAPP,
STEPHEN A. CHASE,
JOSEPH ARMSTRONG.

EDWARD A. KIMBALL,
by ELDER & WHITMAN, *Attorneys.*

COMMONWEALTH OF MASSACHUSETTS.

Suffolk ss. Boston, April 16, 1907.

Then personally appeared Alfred Farlow, Ira O. Knapp, William B. Johnson, Stephen A. Chase, and Joseph Armstrong, and made oath that they have read the foregoing answer and that the allegations therein contained are true, except those stated upon information and belief and as to such allegations they believe them to be true.

Before me:

WILLIAM A. MORSE, *Justice of the Peace.*

THE NATIONAL ARBITRATION AND PEACE CONGRESS.

W. D. MC CRACKAN, M.A.

THE Congress bearing the above title, which was held in New York from April 14 to 17, marked a forward step in the progress of the human race. While it was denominated a National Congress, the presence and the speeches of visitors from many lands lent the event an international aspect. As an expression of world-wide public opinion, preparatory to the more formal deliberations and to the official acts of the second Hague Conference, to be held in June of this year, this great gathering was not only deeply impressive but also practically effective and influential for good. Not only were the principal nations of the world represented in New York, but the religious denominations had been invited and had sent delegates, and the churches in New York had been asked to hold services at which the aims and the purpose of the Congress could be set forth.

In response to the invitation of the Congress, and upon the recommendation of our beloved Leader, a delegate was sent to New York, bearing credentials from The First Church of Christ, Scientist, in Boston, The Mother Church, and also from the editorial staff of the Christian Science periodicals. In addition to meetings held by Christian Science churches in New York, a great meeting was held in The Mother Church in Boston on Sunday evening April 14, a report of this meeting being given in the *Sentinel* of April 20. It was but fitting that the Church founded by the Discoverer and Founder of Christian Science, whose teachings instil and establish genuine peace in the hearts of men, should be represented at this National Arbitration and Peace Congress.

An impressive unity of thought pervaded the ranks of the delegates. Differences of opinion on non-essentials only seemed to emphasize the universal agreement on the paramount question of peace. Apparently every department of mental activity was represented; not only the various religious bodies, but also the schools, the universities; the executive and legislative branches of government, Federal, State, and municipal; the judiciary, beginning with the United States Supreme Court; commerce and labor; the arts and physical sciences; the various peace societies, —all brought their tribute of praise to the blessings of peace and demanded its establishment upon a durable basis.

In general it may be stated that much emphasis was laid upon the religious and ethical basis for peace and upon the fundamental causes of war. In the opening speech of the Congress, made by Rabbi Hirsch of Chicago, a lofty note of peace was struck when reference was made to the one God, the Father of all, and throughout the session the appeal was often made to the creator as the God of love and not of war. It became more and more apparent, as the deliberations of the Congress proceeded and the speeches of reformers of various schools had been delivered, that human selfishness lay at the bottom of international as well as national problems. In many ways the nature of this selfishness was exposed as self-deceived and as destined to bring in its train self-inflicted wounds.

The teaching of Christian Science is very explicit on the point that peace must be earned before it can be enjoyed, that dis-ease in error is preferable to ease in the same. Christian Science turns the willing student to God, divine Principle, as the source and origin of all real peace. Thus Mrs. Eddy shows that the possibility of at-one-ment with God also invokes the necessity of disassociation with evil, and that this liberation produces the only legitimate warfare which can be found, namely, that between the flesh and Spirit.

Much time and thought was devoted by the Congress to arbitration as the natural method of forestalling war between nations. In this connection it is interesting to notice

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that the reference of the famous Alabama Claims by the United States and Great Britain to be settled by international arbitration at Geneva, Switzerland, in 1871, set a notable example to the world. This instance will probably be cited by future historians as marking the first great step in the federation of the nations. It certainly gave a wonderful moral impulse to the cause of peace. Indeed the little Republic of Switzerland has since become a veritable repository of international arbitration. A large number of international unions have established their central offices at Bern, the capital of Switzerland, among these being the International Peace Bureau.

In connection with questions of arbitration effective work has been and is being done by a Legislative Committee and a Judiciary Committee, both committees having for their secretary a gentleman well known to Christian Scientists, Mr. Hayne Davis. The presence and participation of many women in the Congress was also an inspiring feature, bearing witness to our Leader's teaching in behalf of "the rights of woman acknowledged morally, civilly, and socially" (Science and Health, p. 587). Among the most affecting incidents of the Congress was the presentation to its President, Mr. Andrew Carnegie, of a flag of peace by the National Society of the Daughters of the American Revolution, of which society Mrs. Eddy is a member. The presentation was made by a committee sent for the purpose from Washington, D. C., where the National Society was in session. The constant activity of King Edward of Great Britain in furthering peace between nations was not overlooked at the Congress and he has now become generally recognized as Edward the Peacemaker. It was also brought to public attention that Emperor William of Germany, though frequently referred to as a "war-lord," has not waged a single war during his entire reign of almost twenty years, colonial enterprises being excepted. So, too, was grateful reference made to the action of the Czar of Russia in calling together the first Hague Conference.

First and foremost in importance among the expressions of opinion to which the Congress gave rise, must be counted the carefully and cautiously worded letter sent by the President of the United States. This document, which was of course generally printed in the daily press of the country, was distinctly favorable to the aims and purposes of the Congress, but counseled patience and conservatism in such action as the Congress might take. Coming from the man who had succeeded in bringing to a close the war between Russia and Japan, and who had but recently made an agreement with the President of Mexico to avert war in Central America, this letter was received by the delegates with special respect and kindly attention. Next in official importance to the letter of the President was the long and comprehensive review of the questions involved in international arbitration made by the Secretary of State, Hon. Elihu Root. This speech set forth the distinctly governmental standpoint, elaborating the difficulties which confronted the governments of the various nations in their desire to arrive at unity of action. In listening to the words of the Secretary of State the delegates did not forget his services in the cause of peace, illustrated by his recent visits to the South American Republics and to Canada.

An afternoon was set aside for the Young People's Meeting, which was largely attended by school children. It proved to be a very touching manifestation of spontaneous, natural enthusiasm for the peace sentiment, encouraging to all and deeply significant of the future. Nor should the music rendered on the opening night of the Congress be overlooked, for the compositions chosen showed to what an extent the desire for peace and the appreciation of the sense of peace have influenced some of the world's greatest composers.

On the last day of the Congress a series of resolutions were adopted by unanimous vote of the delegates present, among whom was the delegate of The Mother Church. These resolutions may be said to mark an historic moment in the development of international peace. They are appended herewith in abbreviated form:—

(1) That The Hague Conference shall hereafter be a permanent institution. (2) That The Hague Court shall be open to all the nations of the world. (3) That a general treaty of arbitration, for ratification by all the nations, shall be drafted by the coming Conference, providing for the reference to The Hague Court of international disputes which cannot be adjusted by diplomacy. (4) That the United States Government urge upon the Conference action looking to the limitation of armament. (5) That the Conference extend to private property at sea immunity from capture in war.

PEACE MEETINGS IN THE NEW YORK CHURCHES.

WE quote as follows from a letter received from Mr. John D. Higgins, Clerk of First Church of Christ, Scientist, New York:—

I enclose herewith a clipping from this morning's *New York Times*, giving an account of the special service held in this church at three o'clock yesterday afternoon, preliminary to the Peace Congress convening in this city today. The meeting was very successful and satisfactory in every way, both to the audience and to the speakers. The auditorium was filled. Prior to the opening of the meeting, and in honor of the nationality of the chief speakers, the organ rendered "Die Wacht am Rhein" and the "Marseillaise."

Mr. Hayne Davis, American Secretary of the International Conciliation Committee, who is also Secretary of the Legislative and Judiciary Committees of the Peace Congress, conducted the services, which were opened by the singing of Hymn 153, "A Glorious Day is Dawning;" reading from the 13th chapter of 1 Corinthians; also a selection from "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, this reading being followed by silent prayer and the audible repetition of the Lord's Prayer.

Upon the platform with Mr. Davis were Hon. Richard Bartholdt, Member of Congress from Missouri and President of the American Group of the Interparliamentary Union; Baron d'Estournelles de Constant, Member of the French Senate and of The Hague Court of International Arbitration, and Eugene, Baron Fersene, of St. Petersburg, Russia. Mr. Davis first introduced Mr. Bartholdt, giving an account of some of the interesting and critical incidents in his life which had qualified him to be pre-eminently the leader in the Peace idea in the United States. Mr. Bartholdt delivered an address, explaining the principles which he proposed to set in operation in the international realm, so as to substitute law for war.

Baron d'Estournelles de Constant was next introduced. He first addressed the audience in French, but soon took up the English, and explained the necessity of uniting the good people in all countries in an efficient organization for the establishment of justice and the maintenance of peace, explaining the purpose and progress of the Association for International Conciliation. In closing, he extended an invitation to all his hearers to become members of the Association for International Conciliation, which he is organizing and laboring to perfect, requesting those in the audience who desired to co-operate with the good people in all countries to communicate with Mr. Hayne Davis, American Secretary of the Association for International Conciliation, 542 Fifth Avenue, New York city.

Baron Fersene of Russia was then introduced, and in a few words expressed gratitude for being permitted to participate in this service, presenting the fact that all

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discord must disappear before the power of divine Love, which is destined to introduce a reign of perpetual harmony through the right action of each individual in accordance with the divine promptings. Baron Fersene is a Christian Scientist. All the speakers in the course of their remarks paid marked tribute to the service which Mr. Hayne Davis has rendered in this great work for the progress and welfare of mankind and the establishment of righteousness and peace.

Mr. Bartholdt then requested the chairman to entertain a resolution approving the principles explained in the addresses and the method suggested for their more general application. Such a resolution was unanimously adopted. A hearty *viva voce* vote of thanks to the speakers was taken at the suggestion of the chairman. The meeting was closed by the singing of the Hallelujah Chorus from the "Messiah," by at least one hundred selected singers of the church, the words of which, "The kingdom of this world has become the kingdom of our Lord and of His Christ, and He shall reign for ever and ever," furnished a beautiful and appropriate conclusion for the meeting. Baron d'Estournelles de Constant was so moved by this event that he requested the privilege of moving a vote of thanks to the singers, which was carried with much appreciation and applause.

The following is an excerpt from the newspaper clipping enclosed in Mr. Higgins' letter:—

Services preliminary to the Peace Congress, the regular sessions of which will begin to-day at Carnegie Hall, were held in several city churches yesterday, the meetings being addressed by one or more of the delegates to the Congress. In every instance, contrary to the expectations of many, the attendance was extremely large, and the intense interest displayed in the speeches on international peace occasioned surprise. Chief among the special services was that held at First Church of Christ, Scientist, which was attended by a congregation of nearly two thousand persons and was addressed by Baron d'Estournelles de Constant, head of the French section of the International Peace Conference; Richard Bartholdt, President of the American Arbitration Group, and Hayne Davis, American Secretary of the International Conciliation League. Following the preliminary service, Mr. Davis, as chairman of the meeting, introduced Mr. Bartholdt, explaining his work in the interests of international peace, and giving him the credit of calling together the convention that will convene to-morrow. He also explained how Baron d'Estournelles came to leave the diplomatic service to take up the fight for peace.

Mr. Bartholdt said that the question of international peace was the greatest moral question before this or any other people in the world, and that the love of one's fellow-men and the love of peace was the essence of religion. "We cannot be good Christians without being opposed to war and to the taking of the lives of men in war," he said. "War is a flagrant violation of every tenet of religion." Continuing, he said that it was a time for deeds not words, and that the Congress which is to meet to-day is called for the purpose of expressing the public sentiment of America in favor of arbitration and peace. He then called upon those present to say "amen" to the program that had been arranged. The international condition, to-day, he said, was not a peaceful one, but simply an armistice. What was needed was to replace this temporary peace with permanent peace, which could not be disturbed save when one nation rebelled against the will of all the other nations. As individuals went to court to settle their differences, so nations should do the same, and they should obey the law they had made for the guidance of their citizens. Continuing, he said: "Against these contentions two arguments have been advanced by what I must say are high authorities. The first, contained in the President's message, was that if a nation finds it has been wronged by another nation, it must stand for its rights and protect its rights, even if the doing so leads to war. To this I answer: 'Who is the best judge of what is right, the government that thinks it has been wronged or an impartial tribunal appointed for the purpose of settling such disputes?'" Referring to the cases settled by The Hague Tribunal thus far, and the fact that not a single appeal had been taken, Mr. Bartholdt said it had been evidenced that the moral force of public opinion was more powerful than armies and navies. It was proposed, he said, to have the next Hague Conference made a permanent body, and the program arranged for presentation there contemplated an arbitration treaty between all nations and thorough investigation of all important matters before action was taken. The nation opposing this plan, he said, would be regarded as the black sheep of the family.

Baron d'Estournelles spoke first in French. In English he praised the people for turning out in such numbers to listen to speeches on peace, and said that no such interest was displayed on the subject in the capitals of Europe. Every one was agreed on the principles of the movement, he continued, but the thing was to discover the way to accomplish the end. That progress had been made he felt assured, for twenty-five years ago the firing on the fishing-boats in the North Sea by the Russian Admiral Rojestvenski would have caused a great war. What was necessary, he said, was a "trust" of good will, an organization of individuals to forward not simply arbitration, but conciliation.

A peace service was held Sunday afternoon, April 14, in the edifice of Third Church of Christ, Scientist, New York, on 125th Street, near Madison Avenue. The following order was observed:—

Song, "Missionary Hymn," page 153. Reading from the Bible, Isaiah, 11th chapter. Silent prayer, followed by the audible repetition of the Lord's Prayer. Mr. House, the First Reader, then stated that our Leader, the Rev. Mary Baker G. Eddy, being deeply interested in all that makes for peace, was heartily in sympathy with the National Arbitration and Peace Congress to be held in this city. Her attitude in regard to this subject could not better be expressed than by reading selections from the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy. The readings may be found on pages 467, 276, and 430.

Prof. A. J. Goodrich was introduced as the first speaker. He quoted the words of General Sherman, "War is hell," as pertinent to the teaching of our Saviour, "The kingdom of God is within you." When we recall the immense armament of the world, we realize that peace can only be brought about by turning to God, with whom all things are possible.

Rev. O. B. Beals spoke in part as follows: "War began with Cain, who slew Abel. Since that time the loss of life from war has reached into billions, and the cry has been, 'War,' against that which is highest and best. This is the result of worshiping other than the true God. Jesus' commandment, 'Love they neighbor as thyself,' spoils war."

Other speakers followed, after which the meeting was concluded by singing the Doxology and pronouncing the benediction.—*Correspondence.*

First Church of Christ, Scientist, Brooklyn, N. Y., dispensed with the usual Sunday evening service on April 14, and in its place held a meeting in keeping with the International Arbitration and Peace Congress then in session in New York. The meeting was opened with

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a hymn and appropriate Scriptural reading, followed by silent prayer and the Lord's Prayer. The First Reader read suitable portions from Science and Health, and then introduced Dr. Martin A. Meyer, rabbi of Temple Israel of Brooklyn, who made a stirring address upon the subject "Peace." This was followed by remarks from one of the church trustees, who then offered the following resolution, which was unanimously adopted:—

Whereas there is about to be held in New York city a National Arbitration and Peace Congress, whose object is to encourage and establish more friendly relations between nations, to the end that all differences may be decided by peaceful methods rather than resort to force of arms, be it resolved, that First Church of Christ, Scientist, of Brooklyn, N. Y., in meeting assembled on this 14th day of April, 1907, gives its unanimous endorsement to the principles and purposes of this Peace Congress; and further, that we pledge ourselves to use every endeavor to establish among all peoples and nations a desire to "live peaceably with all men," and to strive to bring out through love and harmony the time

When the war-drum shall throb no longer,
And the battle-flags be furled,
In the parliament of nations—
The federation of the world.

Correspondence.

AMONG THE CHURCHES.

NEW YORK, N. Y.

That the members of the Christian Science faith are determined to demonstrate their loyalty to Mrs. Eddy was shown by the throng that attended the regular Wednesday night meeting of First Church of Christ, Scientist, at Ninety-sixth Street and Central Park West. Although the meeting was held soon after one of the most violent storms of the season, adherents of the new religion poured into the great building in such numbers that for the second time in the church's history an overflow meeting had to be held in the Reading Room. For almost a year the attendance at First Church has been so large that supplemental meetings seemed necessary, but it was feared that members would lose interest if obliged to attend service elsewhere than in the magnificent main auditorium, which is famed the world over for its exceptional architectural beauty.

The first of the overflow meetings, held last Sunday, proved instantly successful, extra seats having to be provided even in the Reading Room. Last night's gathering was almost as large as Sunday's, despite the bad weather. The services at the principal and overflow meetings were similar in character and resembled family gatherings in the freedom of expression and friendliness of spirit displayed. The members, men and women, eagerly availed themselves of the opportunity to give expression to their belief in Christian Science and to narrate some of the benefits received from its profession and practice. Remarkable instances of healing of bodily ailments, including violent fevers and fractures of limbs, were told. Greater emphasis, however, was laid by those testifying upon the spiritual advantages derived from study of the new religion.—*Evening Journal.*

UTICA, N. Y.

First Church of Christ, Scientist, is to be congratulated. Yesterday there was filed in the county clerk's office a deed by which Pratt G. Smith and wife transfer to the church the lot on the southwest corner of Genesee and Avery Streets, and in due time the society will build a church edifice on it. The lot is the unanimous choice of the members of the society, and is a spacious and very sightly one. It occupies a prominent position on the second rise of ground in going south on Genesee Street and is amply large for the purpose for which it will be used. It has a frontage of one hundred feet on Genesee Street and one hundred and eighty-four feet on Avery Street, large enough to accommodate a church edifice and have plenty of light and air on all sides. It is so far uptown that it will never be disturbed by the encroachments of business. The members of the society are receiving congratulations on having the finest site for church purposes in the city, surrounded by the most costly residences the city contains.

The society has been formed quite a number of years. The work in this city was started by Miss Marie Adams some years ago, and services were held in her home at 11 Rutger Street. The society was incorporated March 5, 1894, and for the past eight or nine years has been holding services in the New Century Club rooms, first on the lower and for some years in the main hall. Its methods in dealing with business matters are those of ordinary business, *i.e.*, pay as you go. It raises funds only among its own members, and entirely by free-will offerings. It has no sales, entertainments, or money-making devices of any kind, apart from voluntary contributions, and it has had such good success with this plan that it will never try any other. This has enabled it to pay cash for the property purchased, and left it with a comfortable balance toward the church building fund. The church will be built when the money is on hand to pay for it, and with the society's method of doing business, this will not be long. The society is composed not of wealthy people, but of those in comfortable circumstances, and when they put up a church building, it will be something which will be churchly, dignified, and beautiful, entirely in keeping with the handsome surroundings amid which it will stand. Whoever is familar with what congregations of the same denomination have done in other cities, need no guarantee as to the kind of structure which will be put up here. The Utica society has a membership of one hundred and seventy-five in the church, and more than twice that number in the congregation. It is free from debt and pays its bills monthly, and has never gone over the month with a deficiency. It has not only paid its way in its services, but has accumulated a building fund. Aside from this it has given a number of public lectures and sent out considerable literature, without taking up a collection or asking any contributions from the public. Since it has been in the New Century Auditorium it has also contributed between eight and nine thousand dollars to The Mother Church. It will, therefore, be seen that it is prosperous and in a very healthy financial condition. Of late the attendance at its services has been so large as to tax the capacity of the auditorium, and the members look forward confidently to the time when they will be able to hold services in their own house of worship. There is no doubt that they can and will successfully handle the project on which they have embarked.

Utica Press.

ADMISSION TO MEMBERSHIP.

The next admission of candidates to membership in The Mother Church will be June 4, 1907. Applications must be in the hands of the Clerk of The Mother Church on or before May 20, 1907. Application blanks may be had by addressing William B. Johnson at the church edifice, Falmouth, Norway, and St. Paul Streets.

IMPORTANT NOTICE TO BRANCH CHURCHES.

Each branch Church of Christ, Scientist, is requested to send, on or before May 1, a report of its total membership (not a list of its members), as on record April 1, 1907, to William B. Johnson, Clerk of The Mother Church, Falmouth, Norway, and St. Paul Streets, Boston, Mass.

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THE LECTURES.

MILACA, MINN.

Miss Mary Brookins of Minneapolis lectured for First Church of Christ, Scientist, March 15, before a fair-sized audience in the Congregational church. She was introduced by the Congregational minister, who said in part,—

It affords me the greatest pleasure to stand identified this evening with this great modern movement called Christian Science. I have watched with much interest its rapid development. This great movement has in it the spirit and teachings of the great Master; therefore it must prosper and grow in spite of the scoffing and ridicule of the superficial thinker. When the winter frosts and storms come upon us in this northern climate of ours, many poor sick men and women wend their way to California, and there find quiet and rest and health which could not possibly be had here. The orange grove could not possibly look luxuriant and be beautiful and fruitful in our Minnesota, but in California, under the glorious sun and balmy air, the orange grows in all its lusciousness and abundance, and then is sent out to bless the world. So thousands of our fellows in all walks of life have found balm and healing and comfort in Christian Science, and to-day are living beautiful and successful lives because its great teachings have come into their heart and life. It has been a California to many a sick soul. I know it will grow and prosper just as it emulates the teachings of the great Master.

Correspondence.

EL PASO, TEX.

A large and enthusiastic audience greeted Hon. Clarence A. Buskirk at the Crawford Theater last night [March 19], to hear a lecture upon the subject of Christian Science under the auspices of Second Church. The speaker was introduced by Cyrus H. Jones of this city, who spoke in part as follows:—

I am led to believe from what I have heard of Christian Science that it is an institution founded upon truth, which has for its fundamental teaching the uplifting and betterment of the human race, the uplifting and encouragement of the discouraged, the sick, and the poor; thereby pointing them away from the gloom and darkness which may perchance surround and enshroud them, bidding them turn their eyes upon a brighter and happier future, and assuring them of a more perfect and happy life. If I am correct in this brief surmise of its great objects, if I have been correctly informed of its great and underlying Principle, then I desire to state that Christian Science can never be destroyed by ignorance, envy, or hate. I say that it can never be destroyed by such methods, though all their combined influence be brought against it; but it will continue to grow and spread its joy and happiness wherever it is taught, for any institution that has for its fundamental object the uplifting and betterment of the human race, the advancement of Christianity, the cheering of the sick and poor,—let it be called whatever you may choose to call it, —is a blessing to mankind and should and will make its influence and power felt in the world at large. If there is one human being that is benefited by the speaker's words this evening, then we should all rejoice, for we are all one great family of sojourners here upon this earth, and our great aim should be to help one another.—*El Paso News.*

NEW YORK, N. Y.

Second Church of Christ, Scientist, gave two lectures in the church edifice on Thursday and Friday evenings, March 28 and 29, Mrs. Sue Harper Mims of Atlanta, Ga., being the lecturer both evenings. On Thursday evening Mrs. Mims was introduced by Mr. James R. Turner, a member of this church, whose introductory remarks were in part as follows:—

The year 1866 will remain distinctive, as it marks the advent of Christian Science—the Science and Christianity taught by Jesus. We of this day are indeed fortunate in being able to participate in the re-establishment of the teachings of Jesus Christ. At no time during the last sixteen hundred years has there been a movement of such importance in this direction. The growth and extension of Christian Science is confined to no country nor people. It is the reappearance of the gospel of Truth, alleviating and healing all human suffering,—a gospel that heals the sick and reforms the sinner by bringing man into harmony with divine laws. It is not new; for Truth is never new except to those who are buried in the mists of materialism.

Correspondence.

On Friday evening Mr. Henry Prentiss introduced the lecturer, saying in part,—

Christian Science reveals Truth as the divine Principle of Christ Jesus, which enabled him to overcome all inharmony manifested in want, disease, and sin; it declares that true faith in Christ Jesus is the exercise by us of the same faith that gave him power over all evil, and that we, too, may triumph over evil as we gain spiritual understanding and demonstrate it in our lives. Christian Science uncovers the spiritual, real man created in the image and likeness of God, which mortal man, self, would hide from our view.

Correspondence.

ATLANTA, GA.

Mr. Bicknell Young lectured on Christian Science at the Grand Opera House, March 21. He was introduced by Hon. Jas. W. Austin, who said in part,—

For a number of years I have passed twice daily your beautiful church on Baker Street, I have had a business and a personal acquaintance with many of your people, and I have from the unprejudiced standpoint of an outsider observed for ten years past the growth of your cult in our city; and, in this presence here to-night, I can, and I do fearlessly, bear this testimony to the Christian Scientists of Atlanta: that I have watched their lives, and have seen in those lives a gentleness and a courtesy so rare and beautiful as to set upon them the mark of a peculiar people in this community; that I have seen their faith assaulted with bitter words of scorn and ridicule, and to every gibe and sneer thrown by reckless hands against them, I have heard them give back in reply, with a patience that touched my heart, the soft answer that turneth away wrath; that I have witnessed their faithful attendance on the services of their church and the great diligence wherewith they study the Word of God and search the Holy Scriptures,—and surely such golden fruits as these come only from the Master's garden. Therefore it is with genuine pleasure that I present to-night the distinguished gentleman who comes to discuss with you the elemental teachings of your faith; a charming and a cultured gentleman, a man of ripe scholarship and profound learning, and possessed of those rare qualities of mind and soul which go to make the strong and forceful reasoner and the eloquent speaker.

Correspondence.

LECTURES AT OTHER PLACES.

Oklahoma City, Okla.—Rev. William P. McKenzie, March 24.

Brooklyn, N. Y. (First and Third Churches).—Mrs. Sue Harper Mims, March 24.

Fort Smith, Ark.—Hon. Clarence A. Buskirk, March 26.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book does not consult nor read letters on disease. Writing to Mrs. Eddy *is not* prohibited. Take no notice of startling reports about Mrs. Eddy. Our Committee on Publication will be reliable on this subject. *Beware of counterfeit letters.*

MRS. EDDY AND THE PEACE MOVEMENT.

Pleasant View, Concord, N. H., April 3, 1907.

Mr. Hayne Davis, American Secretary,
International Conciliation Committee,
542 Fifth Avenue, New York City.

Dear Mr. Davis:—Deeply do I thank you for the interest you manifest in the success of the Association for International Conciliation. It is of paramount importance to every son and daughter of all nations under the sunlight of the law and gospel.

May God guide and prosper ever this good endeavor.

Most truly yours,

MARY B. G. EDDY.

MEMBERSHIP FOR MRS. EDDY.

AT a meeting of First Church of Christ, Scientist, New York City, held in the church edifice, April 19, 1907, Edwin F. Hatfield, First Reader, presiding, it was moved by Mr. Hayne Davis, and "unanimously voted, that Mrs. Augusta E. Stetson be requested to ascertain whether it would be agreeable to our beloved Leader, Reverend Mary Baker G. Eddy, the Discoverer and Founder of Christian Science, to permit this church to supply the sum necessary ($1,000) to provide for her a membership in the Association for International Conciliation on its highest plane of membership, that is, a member '*Fondateur*,' and if so, that the appropriate action be taken to complete the membership."

The First Reader, in addressing the meeting, called attention to the relation of Christian Science to the world-wide movement for permanent peace, and particularly to the National Arbitration and Peace Congress which had just been held in New York and in which members of First Church had taken active part. He gave full meed of recognition to Mrs. Eddy's work for universal peace, as did also Mr. Davis, who was called upon by Mrs. Stetson to address the meeting.

After explaining the general purpose of the Association for International Conciliation, and its American Branch, Mr. Davis stated that upon assuming the duties of secretary and executive officer of the American Committee, he had written our beloved Leader, acknowledging her part in the peace movement. Mrs. Eddy's letter in response was read to the meeting.

Mr. Davis then referred to the invitation extended by the Baron d'Estournelles de Constant, to those present in this church on Sunday afternoon last to become members of the Association for International Conciliation, and explained the basis and classification of membership in that body. It was suggested that all those who desired to avail themselves of the privilege thus offered, should communicate with Mr. Hayne Davis, Secretary of the American Committee, at 542 Fifth Avenue, New York City, giving their name and address, with the amount which they desired to contribute, and that the contribution be equitably divided, so that a due proportion of it should be devoted to the maintenance and strengthening of the mother vine at Paris.

It was then voted that the members of the church be permitted to contribute to the purchase and presentation of an appropriate souvenir of last Sunday's meeting to Baron d'Estournelles de Constant, as an evidence of gratitude to him. A collection was thereupon taken for that purpose.

[From the *Concord* (N. H.) *Daily Patriot*.]

A LETTER FROM GERMANY.

Frankfurt-a-Main, Feldergstrasse 41.
March 31, 1907.

Dear Mrs. Eddy.

Dear Beloved Leader:—When reading the awful lies in the *World* I thought that perhaps I too might give a little help in uncovering at least one of them, by stating what I did about your letter of Nov. 30, 1906, for the lies are spreading here too. I wrote the enclosed words, and I should be glad if you would think them of any use. I leave it to you to have them published in the Christian Science periodicals or elsewhere.

(Following are the words above referred to.)

"Some days ago I had some clippings from the *World* —New York—sent to me, from which I saw that Mrs. Mary Baker G. Eddy is again attacked in the same loveless way as in autumn last year. I got at that time a letter from Mrs. Eddy in her *own* handwriting, and want to state here that this letter of Nov. 30, 1906, is *neither* written by *one* who is *weak from age, nor by* one *whose mind is impaired*, for the handwriting is strong and distinct and the contents of the letter are clear and bear evidence of an *un*-impaired mind. I know therefore that *now* as *then* these reports are without basis and that every one does well in not believing them."

Lovingly, tenderly yours,

FANNY VON MOLTKE.

EVENTS OF THE WEEK.

IN giving our readers a twenty-four page paper this week, instead of the usual twenty pages, we have had in mind their desire for full information concerning the answers under oath filed by the defendants in the proceedings now pending in the Superior Court at Concord, as the demands upon the space of most newspapers do not permit full reports of such matters.

We have, too, the pleasure of presenting a brief report of the sessions of the National Arbitration and Peace Congress, contributed by Mr. McCrackan, who represented the *Sentinel* and our other denominational publications, as well as The Mother Church, The First Church of Christ, Scientist, in Boston, upon this occasion. The work of Christian Scientists in behalf of the great peace movement is the logical result of Mrs. Eddy's teachings, in which she has always laid great stress upon the Christianity of peace, and the necessity of justice and brotherly love as the basis of human intercourse and the comity of nations.

This Congress has aroused public opinion as never before to the possibilities of universal peace, with an international court of arbitration as its chief agency in settling the differences of nations, and in this respect it was a great success; but it must not be forgotten that unless the peace of God is in the hearts of the people, the peace of nations is not assured.

Our readers will also be glad to learn of the action of First Church of Christ, Scientist, New York City, by which our Leader becomes officially identified with the Association for International Conciliation. This was a gracious act to one who has said that the international peace movement "is of paramount importance to every son and daughter of all nations under the sunlight of the law and gospel."

ARCHIBALD MCLELLAN.

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ONE OF LIFE'S LESSONS.

A RECENT editorial in a religious magazine says,—

> Pain and sorrow and death are not only appointed for all men and women, but are among the greatest teachers, and therefore the best friends, of men and women. . . . Pain is not to be treated as if it were an interference with normal living; it is as much one of the processes of living as the necessity of observing rules and learning lessons is a part of education in the school.

The statement that pain should not be regarded as "an interference with normal living" is not only startling, but is contradicted by human experience, for pain unquestionably interferes with the conscious harmony and activity of the human mind and body, and unless it is overcome the limits of human endurance are soon reached. The continuance of suffering usually indicates conditions which may even result in death, but according to the logic in question this should neither be avoided nor regretted. It is difficult to see how any one could accept this view of "pain and sorrow and death" and consistently employ any means whatever for the relief of suffering. One thing is sure, viz., that pain cannot be both good and evil. If it be good, it certainly should be allowed to work out its mission unhindered; if evil, it cannot too soon be overcome.

In the article in question there is a critical reference to the teaching that pain and sorrow are "wholly removable or essentially evil," and a very evident misunderstanding of the position of Christian Scientists in this respect, although there is no direct reference to them. As a matter of fact Christian Scientists are not so much concerned with the removing of pain as with the overcoming of the mental and moral conditions which lead to suffering, though outsiders do not seem to be aware of this. Our text-book teaches that suffering may come from disobedience to God's law, or it may be the result of a non-recognition of the Divine presence and power; or again, it may be simply the result of belief in a man-made law of disease. If the latter, the pain usually disappears before mental enlightenment as inevitably as darkness before light. Even in the case of wilful sin, or non-recognition of the demands of spiritual law, the pain itself is not a good, but it shows that there is an evil to be overcome, an evil to which the sufferer may cling because of his mistaken belief that there is some good or some pleasure in it. Assuming this evil to be cultivated selfishness, and the pain its symbol, both must go when the demands of divine Truth are recognized.

It is now very generally admitted that Christian Scientists bear pain with greater fortitude and less complaint than do any other class of people, although they are sometimes blamed for this very thing, and their endurance attributed to mere stoicism, while the fact is that they desire to learn at any cost the great lesson involved in the overcoming of pain, and to witness the triumph of spiritual law, which establishes the supremacy of Mind over all material belief, pain included.

To the Christian Scientist this whole question is disposed of in the Scriptural teaching that in the kingdom of God there is neither sin, pain, nor death. Christ Jesus declared this kingdom to be present even in that day, and he did not hesitate to overcome the evils which would dispute its ever-presence. Paul referred to death, not as a "friend," but as the "last enemy" which should be destroyed. The Master proved God's power and presence by overcoming sin and pain, and told his followers to do likewise. To-day, after the lapse of many centuries, Christian Science is repeating this beneficent work, and thousands of sufferers gladly testify that with their release from pain has come release from doubt and despair, and a sure sense of God's love and power as truly available in all human need. Thus the lesson of life's meaning, which pain fails to teach, is learned in knowing God as the only Life and intelligence of man's being, and to the extent that this truth is realized harmony prevails. ANNIE M. KNOTT.

LETTERS TO OUR LEADER.

Cambridge, Mass., April 15, 1907.

Beloved Leader and Friend:—My gratitude is sincere for the opportunity given me yesterday to appear before the public as your friend. Higher privilege there is none than to be employed in this service which you are directing, wherein you discovered the only true way to work reform. The meeting last night was a success. Hon. John D. Long was met by so much love, which was evidently unexpected by him, that for a moment his emotion almost overcame him. You will see the report, so I need not characterize the speeches.

With love to you and devotion to your service,

Yours faithfully,

WM. P. MCKENZIE.

Boston, Mass., April 9, 1907.

Mrs. Mary Baker G. Eddy.

Beloved Author of "Science and Health with Key to the Scriptures":—I send you the first copy which has come to my hands of my new book. With the exception of a few chapters it has been written under the hospitable shelter of your Boston home, which now, as always, stands ready for your occupancy, whenever you elect to use it. As the lakes I have described reflect the rocks and mountains, which have been spiritually defined by you as "solid and grand ideas" (Science and Health, p. 511), so you are reflecting to me and countless others the imperishable facts of Truth.

I would not have you spend any of your precious moments in the perusal of my work. I send it in courtesy and as a compliment to the author of the greatest book of the age, the text-book of Christian Science. Science and Health determines its own position in literature. No one need attempt to assign a place for it, either by criticism, detraction, or even by praise. It is established in history and in the hearts of men by the good it does, not by what chance critics may think about it. Aside from the Bible, the historic heritage of the race, there is no work in the whole range of literature, whether one search under the classification of religion, philosophy, medical writings, or *belles-lettres*, which is accomplishing the actual good that Science and Health does. Aside from the Bible I know of no book but yours which *heals*. It heals those who read it receptively.

I was greatly impressed, in reading the chapter on "Fruitage" in the recently revised version of the Christian Science text-book, to notice the great body of grateful testimony to the healing efficacy of the Word in Science and Health. I count it the greatest honor which has ever come to me that I have been asked to read from your book, every Sunday to about six thousand people, and every Wednesday to four thousand and over. Frequent cases of instantaneous healing are reported at our services and meetings; many persons are being healed by regular attendance and all are benefited.

For your book, your life-work, and your loving example I thank you profoundly.

Yours faithfully,

W. D. MCCRACKAN.

Chicago, Ill., April 8, 1907.

Dear Mrs. Eddy:—We hope you may see this letter, for we want you to know the good news it contains. That is our one reason for taking a moment of your time. We want to tell you something of the greater interest being manifested daily in Christian Science, as we have had a chance to observe it in the Reading Rooms here in Chicago. Ever since evil's recent attack upon you, the number of

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those coming to inquire about Science and to purchase the text-book has daily increased. Some, perchance, have only a passing interest, but by far the larger part are those earnestly seeking to know the truth. All classes of people come,—the business man, the scholar, the laborer,—some not knowing the name of the book even, simply asking for "Mrs. Eddy's book;" others looking for the "book that heals folks;" while others are asking how to "learn something of Christian Science;" but whatever the inquiry may be, all are seeking the truth. Not infrequently do these inquirers tell us that a few months before they knew nothing of Science, but they have been watching some one who is a Scientist and have noticed the great change for the better.

Another noticeable result of the recent upheaval is the awakening of the Rip Van Winkles, persons who were "interested in Science some years ago, but failed to get anything out of it, and dropped it." These have lately discovered that it is worthy of study, so are coming to get a new copy of Science and Health, and many of them with childlike simplicity are asking the "best way to begin to work." We are glad to tell you that there is a marked decrease in the number who say "Science and Health is hard to understand" or "too difficult for the beginner." Little by little that siren's song is being drowned by the Hallelujah Chorus of those who are being redeemed through the reading of this book. We are trying to know that every purchaser of Science and Health can understand the truth it contains, can demonstrate this truth, and that no claim, nor combination of claims, of evil can rob him of its inherent blessing.

We know it would do your heart good, were you needing any such help, to peep into these quiet Rooms and see the eager, earnest men and women reading and pondering your books; and we also know that could you thus look in upon us, both they and ourselves would be blessed beyond words to express.

Lovingly yours,
MARY A. PACKARD.
ELMA E. WILLIAMS.

Washington, D. C., April 10, 1907.

Mrs. Mary Baker G. Eddy, Concord, N. H.

Dear Mrs. Eddy:—I acknowledge receipt of your esteemed and valued favor of the 8th instant, enclosing your check to the order of James A. Sample, our treasurer, in the sum of one hundred dollars. This is indeed very kind of you and I note with pleasure your kind remarks and your good wishes for us in the building of our Temple. We sincerely hope and trust that we may have the pleasure of your presence in this city at some time when this beautiful structure will be completed, and I shall esteem it one of the greatest pleasures of my life to have the honor of showing you through the same. I am a member of First Church of Christ, Scientist, in this city of Washington, and all the members of my family are also members of this church. My son-in-law, Mr. John J. Boobar, is president of the board of trustees.

Again permit me to thank you most cordially, and with kindest and most sincere regards, I beg to remain

Very respectfully yours,
B. F. SMITH,
President Board of Control, Masonic Fair.

Cleveland, O., April 10, 1907.

Mary Baker G. Eddy, Concord, N. H.

To Our Beloved Leader:—Joyful, in the accretion of numbers to the body of the Church militant; exultant, over the mighty works performed in the Church spiritual, and watching and patiently waiting for the dedication of the Church triumphant, the members of Second Church of Christ, Scientist, of Cleveland, O., in special meeting assembled, of one mind and in one voice, contribute and convey this testimony of our faith, hope, and love. In loving remembrance, grateful acknowledgment, and humble recognition of you, as one of "God's messengers sent on an embassy of Love," we desire to attest publicly our unalterable purpose of holding fast to "that which is good:" to certify our conviction that nothing "shall be able to separate us from the love of God, which is in Christ Jesus our Lord:" and to reiterate our fealty to the inspired Discoverer and Founder of Christian Science.

We are impelled to further expressions of joy, in the knowledge that you have called into the communion of your home, in association with those whose fidelity to you demands our fullest confidence, the teacher from our church, Mrs. Lida W. Fitzpatrick. Your daily life has been to us a living demonstration of obedience to Christ's command,—love our enemies, and bless those who persecute us,—and your every act has also been in consonance with your own precept in "Science and Health with Key to the Scriptures" (p. 43), that "Love must triumph over hate. Truth and Life must seal the victory over error and death, before the thorns can be laid aside for a crown." With hearts overflowing with love and sincere thankfulness, we are

Most sincerely,

C. E. SQUIRES, KITTIE F. ROBERTS,
O. P. FISHER, LULU G. WEBSTER,
ADELAIDE W. LONG, C. V. HULL,
J. A. WEBSTER, *Clerk Special Committee.*
F. B. MORGAN, *Clerk.*

Chicago, Ill., April 9, 1907.

Mrs. Mary Baker Eddy, Concord, N. H.

Dear Leader:—It is the unanimous desire of Fifth Church of Christ, Scientist, of Chicago, to express, as far as words can, that which we so deeply feel,—our love and loyalty to you in this hour. Our confidence in you is based upon the wisdom which you have invariably shown in your forty years of leadership; it is the result of the good fruits that have come to us from obedience to your counsels; it is the outcome of that perception of Truth which the study of your words has unfolded to us. The experiences of this time of trial have brought us to a keener appreciation of the unselfish devotion of your life to God, as manifested in your efforts to reveal to men the scientific and true creation. We stand to-day as an expression of "Church," giving out and receiving harmony and healing because you have stood in unswerving faithfulness for the truth about God and man. We are grateful that through your consecration we do know how to worship the Father. We know somewhat of the beauty of holiness, the sweetness of Love, because "Science and Health with Key to the Scriptures" has instructed us and enlarged our concept of reality. We know that we can demonstrate on this plane self-immolation, pure love, and faithfulness to God, because you have proven these things.

We send this word to you as an outward expression of loyalty to Truth, and to Truth's Messenger. May it carry to you the message of our loving, grateful confidence in you, now and always.

Faithfully yours,
GENEVA MARY CLIPPINGER, *Clerk.*

Oxford, England, March 29, 1907.

Dear Mrs. Eddy:—You will like to know that you have faithful followers in this ancient city, who are getting daily help and comfort from your most precious book and your teachings of the wonderful truth, the ever-helping presence of divine Love. Our numbers are increasing from a very humble beginning in 1902. We unite in thinking of you with love and gratitude for the great happiness you have brought into all our lives by your book.

EDITH RYND, *First Reader.*
R. L. HENRY, JR., *Second Reader.*

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SELECTED ARTICLES.

[Katherine M. Yates in *The American Queen.*]

THE QUESTIONS OF MY FRIEND.

[In the supposed conversation contributed by Mrs. Yates to the March issue of *The American Queen* she answers several of the trite criticisms of Christian Science which the followers of that faith have had to meet on many occasions. Mrs. Yates has told her story so well that the thought of many of our readers will immediately turn to some experience of their own of a similar character.—EDITOR *Sentinel.*]

A friend said to me the other day: "Of course I know that there is ever so much good in Christian Science, and I have seen plenty of people who have been helped by it, and of course I think it is all right for certain things; but do you honestly believe that when there is something serious the matter, something really serious, that Scientists ought to try to get along without a physician?"

"Well," I said, "what do you think is the reason that we employ a Christian Science practitioner instead of a physician?"

"I suppose——" she hesitated, "I suppose it is because you think it would be wrong to have a doctor; and because you wish to be consistent, and——" she seemed at a loss for further explanation of our very peculiar conduct.

"You have," I said, "omitted a most exceedingly important point."

"What is it?" she inquired.

"This: that *we wish to get well.*"

She looked somewhat taken aback.

"And that, quickly," I added, "and permanently. Don't you think this a fairly good reason in itself?"

"Yes," she said, "but you don't always."

"Do doctors' patients, always?"

"No," she admitted rather reluctantly; "but I don't see how you can think that you can get well without a doctor, that is, from anything serious. It doesn't seem reasonable. I don't understand what foundation you have for such a belief."

"Have you ever studied the matter?" I asked.

"Well, no, I have never exactly studied it; but I have asked, ever so many times, to have it explained to me, and no one ever made it seem reasonable to me, though they do seem to understand it themselves."

"Now listen for a moment," I said. "Suppose that a civil engineer is engaged in his work, and remarks that a certain tree, upon the opposite side of the river, is at such and such a distance from the bank.

"But," observes a bystander, "how do you know? You have not been to that side of the river."

"I have a means of calculating," says the engineer, "which brings me the right result, without the need of crossing over."

"Nonsense!" exclaims the bystander, "how can you calculate a thing like that? There is no way to find it out but by going over there and measuring."

"And yet I do calculate it correctly, by means of my instruments and my rules."

But the other shakes his head. "It isn't reasonable," he says, "to believe that you can measure that space without going over there."

"Well," says the engineer, "I don't care to argue the matter with you; but if you wish, go over there and measure the distance, and then come and verify my figures."

The man does so, and finds that the engineer's figures are correct. He is momentarily puzzled, then declares it to be a mere coincidence; adding, "for nothing can make me believe that there is any rule for working out a thing like that."

So the engineer selects another tree and once more proves the accuracy of his calculations. The man becomes more interested. "It really does seem to work!" he exclaims. "Tell me how, so that I may do it."

"I cannot explain it in a few words," says the engineer. "You will have to study the process, as I have had to."

The other looks incredulous. "It is very odd," he says, with some irony, "that if there really is a rule, you cannot tell it to me, so that I may use it for myself,—or perhaps it is a secret that you do not wish others to know?"

"No," says the engineer, patiently; "the facts and methods are open to all who care to take the pains to learn; but they cannot be stated in a few words; they must be studied, practised, and proved."

"Well," rejoins the other, "I don't understand it, and I could never have any confidence in a rule like that. I could never place any dependence upon it. It might be all right to experiment with, in small matters; but I would never base any important calculations upon any such basis as that. I'll take my measuring line and go across the river every time."

"But suppose that your measuring line is inadequate? Suppose that you wish to know the width of a river where there are rapids and no bridge? What will you do then?"

The other considers for a moment. "Well," he says, "when I can't use my measuring line, I'll throw up the sponge. Anyway, I haven't the slightest confidence in that method of yours, and I don't understand it, and I don't think that you ought to be allowed to use it in important calculations."

But the engineer only smiles. "It is your privilege," he says, "to use your own methods in your own affairs, and I claim the same right. I have proven my rule over and over again, hundreds and hundreds of times, and I know that it is not coincidence or guesswork. I know that it is founded upon a solid basis of mathematical truth. Your measuring line may stretch or shrink, or be inadequate for your purpose; but my method is always accurate and sure. Wherever I have failed to obtain an immediate and correct result, the fault has been in some mistake in my reckoning, not in the method itself, and this I have always discovered by a careful review of my work. The method is logically clear and correct when one has studied it,—so clear and so logical that, had I never once obtained a correct answer, I would still know that the rule is exact, just as you know that two absolutely straight horizontal lines must be parallel to each other, whether your hand is steady enough to draw them absolutely and accurately horizontal, or not. Your result may not show parallel lines; but that is because your hand trembled, or your eye was not true, not because of any variation of the *fact.* Your wavering lines cannot affect that."

My friend nodded her head over the little allegory. "Yes," she said, "I see. I suppose that you *can* depend upon what you understand and prove for yourself. But, honestly, if you were very, very sick, wouldn't you be afraid not to have a physician?"

"My dear," I said, "I'd be afraid *to* have one. Not but that I believe them to be honest and noble in their profession, but——"

"Ah," interrupted my friend, "there is your fanaticism, that you fear to be punished for doing what you think wrong, and there is your stubborn effort toward consistency, also."

"You are wrong," I said, "entirely wrong. Now suppose that you had been very ill, and had employed Doctor Jones, and that you liked and respected him; but that you were confined to your bed for many weeks, and that for a long time afterward you suffered from the effects of

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the illness. Now suppose you were again attacked in just the same way, with symptoms just as severe, conditions just as serious, and suppose that you employed Dr. Smith this time, and that his mode of treatment was radically different from that of Dr. Jones, and that he explained to you its process and the reason for its results, so that you understood; and suppose that this time you recovered within a few days, and that there were no evil effects remaining. Now, should you, in the course of time, be taken ill again, what would be your natural inclination? To send for Dr. Jones, under whose care you lay in bed for weeks, or for Dr. Smith, who had you on your feet in a few days? Would you stop very long to consider the question?"

"No," said my friend.

"Now," I continued, "suppose that some one should say to you: 'I don't see how you dare to employ Dr. Smith. I never tried him. I always have Dr. Jones, I have a standing account with him, for I am sick a great deal; but I wouldn't trust Dr. Smith. He may be all right in small matters; but I don't understand his methods, and I wouldn't trust him with anything serious. I think that you go too far in your loyalty and your effort to be consistent with your eulogies of him and his methods, when you trust him with grave cases or with the care of your innocent little children.'

"'But,' you say, 'I have tried Dr. Jones, and I was nearly always sick while under his care, and I have had very little illness, and that quickly met, by Dr. Smith. I would be afraid to go back to Dr. Jones.'

"'Oh,' says your friend, 'you are afraid that Dr. Smith would do something to revenge himself, if you should leave him.' Now what would you say to her?"

My friend nodded again. "It does look different from that point of view," she said; "but still, I cannot bear the idea of using Science alone upon little children, who cannot choose for themselves."

"My dear," I said, "you know a good many Christian Scientists, have you ever noticed that they seemed to care less for their little ones than do other people?"

"Oh, no,—no indeed."

"Well, now, do you know of any normal, loving mother or father who would deliberately risk a little one's life for a mere stubborn whim? You know what a child's life is to its parents; then you surely need not question whether that parent is or is not going to employ for that little one the method of healing which he honestly and earnestly believes in his heart will bring to it the swiftest and surest relief. Look at it from a common-sense point of view. We are not pagans, sacrificing our lives and the lives of our little ones to some sense of religious fanaticism, to some cruel pagan god; but we are normal men and women, using for ourselves and for those dear to us that which we have learned to know is the wisest and most efficacious remedy, and trusting ourselves to the conduct of a tender and loving God. That we have studied along certain lines which cause our opinions to differ from yours, does not argue that we are, necessarily, in the wrong. When you have studied as diligently and as honestly along the same lines, you will think with us."

My friend shook her head doubtfully. "I haven't much time for study," she said, "and, besides, I don't seem to have much success when I use Christian Science. I guess I haven't faith enough. I tried it on the last cold I had. I just made up my mind that I wouldn't take any medicine or do one thing for myself. My husband was worried almost to death, for I coughed day and night for two weeks. I never did have a cold hang on so. But I just told him that I was going to stick to it, and see what Science would do; and when I did finally get well, he said he hoped I was satisfied, so well satisfied that I'd never try it again. I told him I guessed I was."

"Did you see your practitioner often?" I asked.

"Oh, I didn't have a practitioner! I just used it myself."

"But,—but you have never even read the text-book!"

"No, but I just thought I would see what I could do with it."

"Well, you say you used it; *how* did you use it?"

"Why, I told you,—I didn't take any medicine, or do anything."

"And was that all?"

"Yes, only I tried to think I didn't have a cold."

"And you call that using Christian Science?"

"Yes. What do you call it?"

"Well," I said, "if you wish my honest opinion, I call it a very foolish proceeding."

"Why? Isn't that what you do?"

"Let us have another illustration," I said. "Suppose that you had been living upon an entire meat diet, and should decide to become a vegetarian, and should begin by recognizing the very important point that you must stop eating meat. Therefore you stop. Now suppose that in so doing you entirely lost sight of the fact that a very necessary feature in being a vegetarian is that one should eat vegetables. You did not take that into consideration,—you simply stopped eating meat; and, as you had been eating nothing else, and now substituted nothing, you ate nothing whatever. You merely kept telling yourself that vegetarians averred that meat was not necessary, and went on, from day to day, growing hungrier and hungrier, and thinner and thinner, and stating to all enquirers that you were testing vegetarianism to see what was in it. It wouldn't take you very long to come to the conclusion that vegetarianism was not practicable, that you, at least, couldn't get along without meat, and you would notify your friends that you had tested the theory to your sorrow; and then you would return to your meat diet, sadder and not much wiser; but well convinced of the error of vegetarianism; for you are positive that you would have starved to death if you had kept it up. Now, in so doing, are you giving the vegetarian theory a fair showing? Aren't you really slandering it and misleading those who do not understand exactly your method of testing it?"

"Yes, I suppose so; but to test it that way would be absurd."

"Now, you needn't laugh," I said, "for that is exactly the sort of test that you gave Christian Science. The foundation of your method of treatment was negative,—*not* to take medicine. A continuous negative never yet brought a positive result, its ultimate is nothing. Your foundation must be positive, an accepted fact; and your method must contain more positives than negatives, more knowledge of the truth than denial of error, if you would realize a positive result. That you took no medicine, no more argued that you were using Christian Science than that you were using osteopathy or voodoo practices; and as for having given it a fair trial,—well, what do you think about it now, yourself?"

My friend pursed her lips. "I suppose you are right," she said; "but I didn't see it that way before."

"And you have told others that you used Christian Science on that cold, and what the results were?"

"Yes, I suppose I have,—quite a number."

"Well, don't you think that it would be a good plan to modify that statement to them, when you have a chance?"

"Yes," she said, "I will. And I suppose it wouldn't hurt me to really try Science some time."

"No," I said, "I don't think that it would hurt you, and the chances are that it would do you a lot of good."

"There is one more thing that I would like to ask," she went on. "It seems to me that if the healing is of God, it ought to be free. I don't see how the practitioner can think it right to charge for it."

"I'll tell you one reason," I said. "You see, the practitioners have not yet demonstrated over the necessity of

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eating food and wearing clothing and having roofs over their heads. When a person gives up his ordinary pursuits which have heretofore furnished him with a livelihood, and takes up the study and practice of Christian Science, can you tell me by what means he can obtain the necessaries of life if he makes no charge for the time which he devotes to this work? He cannot give all of his attention to it, and still carry on other vocations, and yet he must eat and be clothed. Can you solve the problem otherwise than by the charge of the very low rate for the time given to the patient?"

"No," said my friend, "I suppose that he has to live, the same as the rest of us."

"He surely has," I said, "and there is, also, another reason for the charge. A gift, as of work in this case, given without charge, and accepted by the recipient as his right, not as a favor (for that seems to be your argument), has little value. It has cost no effort,—it makes little impression. It is a small matter. If it fail, there seems to be little lost; hence much of the efficacy of the treatment is forfeited through the indifference of the recipient. His attitude of apathy is a bar to the good which he might otherwise receive. But let him feel that he has something at stake, and lo, his attitude is eager and receptive. And, again, were this work given without charge or price, the mere curiosity seeker, the searcher after new experiences, the chronic sponge, the seeker for something for nothing; all of these would so fill the time of the practitioner that the real sufferer, the earnest seeker, the honest investigator would be crowded from their places; for it would be well-nigh impossible to supply practitioners enough to do the work."

My friend nodded once more. "I see the argument," she said, "and I am glad to know your side of the question. I have argued quite a number of such questions with Christian Scientists, and they always seem to get the best of the argument. As I said, I think that there is a lot of good in it; but there are quite a number of points that I don't believe. I can't argue them very well, though, for I am not exactly sure as to what you really do think. You see, nearly all of the absurd things that people say you accept, I find are just as ridiculous to Christian Scientists as they are to me, and that you really do not believe them at all. I don't argue as much as I used to, though, I just ask questions," she added.

"That is a good sign," I said, laughing; "but let me give you a word of advice.—read the text-book. Then you will know what we really do accept, and what we really do prove, and that will be better than asking questions to find out what we don't believe and what we don't practise. And when you have read it, you will be in a very much better position to argue than you are now."

"But," protested my friend, "perhaps I will not wish to argue when I have read the book."

"*Perhaps you will not*," I agreed, heartily.

[Editorial in *The Star*, Wilmington, Del.]

We are not sure as to where the line should be drawn between the quacks and those who, without the use of drugs, claim the power of curing disease and alleviating human suffering. Of one thing, however, we are sure, and that is that there are many believers in the Christian Science system, high-minded and honorable men and women, whose right to put their religious belief into practice ought not to be denied them. It is claimed by those who favor this medical bill that it in no wise interferes with the Christian Science religion, and that the adherents of the cult can go on, as heretofore, in the treatment of physical or mental ailments without rendering themselves in the least liable to the law as embodied in the medical bill. We say "as heretofore," for we have heard of no charge that the Christian Scientists have at any time been guilty of any offense under the terms of the new law, except in the matter of charging a fee for their treatments. Thus, it would appear, the whole matter, so far as the Christian Scientists are concerned, is reduced to a commercial basis. This is not very high ground on which to predicate a public measure for the protection of the people, and it is certainly not the ground on which the main idea of the bill is founded. But there seems to be no other basis for what the Christian Scientists regard as a direct attack upon them.

If the Christian Science method of treatment is hurtful, it ought to make no difference whether their healers collect a fee for their service or not. In other words, the offense should not be in the charge for the treatment, but in the treatment itself—unless it is held, which we have not heard, that they are practising a fraud, otherwise harmless, for a cash profit. If they are to be permitted to go on attempting the cure of disease, in what respect will denying them the privilege of charging for their services be a protection to the public, in the sense that this bill is designed to secure such protection? We have no more interest in Christian Science than has any other citizen who is not a member of that sect, but it does seem to us that this bill has not dealt with Christian Scientists in that spirit of fairness to which every individual and every class is entitled. Either they should be prohibited from practising their system of cure, on the ground that it is harmful, or they should be allowed to charge for their service or not, as may be their pleasure and the pleasure of those who seek their assistance.

It has been suggested that as the Christian Science healers bear a spiritual relation to their followers similar to that borne by the pastors of other denominations to their church members, that therefore the healers should receive a salary, to be raised in the same manner as are the salaries of the pastors. This would be a good suggestion were it not for the fact that it seems to contemplate the regulation of an affair which is clearly within the sole province of the Christian Scientists to regulate for themselves. It is not for outsiders to dictate how the Christian Science Church shall arrange for the compensation of its healers. If the Methodist Church, for instance, were to decide that their preachers should provide for their pay by charging a fee for pastoral visits and for prayers for the comfort and consolation of those to whom they thus ministered, would any one think of asking for a law prohibiting them from making such a charge?

This whole matter, as we see it, hinges on the question as to whether the Christian Scientists are sincere in their belief that human ailments may be cured or ameliorated by their system of mental treatment, and as to whether the methods of their treatment are or are not hurtful. Unless it is charged that they are not sincere and are simply imposing upon the credulous,—an imputation that is not advanced by anybody so far as we know, and which, if it were, would be disproved by the high personal character of the Christian Scientists themselves,—or unless it is charged that their methods are positively injurious, as in the case of ignorant or unskilful administration of drugs,—a charge that is still unvoiced,—then, so far as it relates to Christian Scientists, we fail to see the justice of the bill which received the unanimous endorsement of the State Senate on last Tuesday.

[Editorial in the *Boston Herald*.]

In throwing open its doors to all comers to listen to eloquent addresses from distinguished speakers in behalf of universal concord and peace, The First Church of Christ, Scientist, scores fraternally and handsomely.

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TESTIMONIES OF HEALING.

It is now nineteen years since I first heard of Christian Science. A very dear friend of our family, who had been an invalid for years, was healed through it. This seemed very wonderful to us, and from that time on our family felt a kindly interest in Christian Science simply through what it had done for our friend. It was about a year after this that we had an occasion to see a proof of the healing power of Truth in our home. My brother's wife, shortly after the birth of her babe, became dangerously ill, and this condition continued for almost five weeks without any relief. Our family physician, whom we all loved and trusted, was unable to furnish relief, to say nothing of healing the condition. One morning when an unusually severe attack was manifesting itself, the doctor was sent for in haste, and my mother in her distress called in a neighbor who had begun to investigate Christian Science a few weeks before. It so happened that a Christian Science practitioner from Leavenworth was at that time visiting at our neighbor's home, and the two ladies came to our house together. The Christian Scientist, seeing the distressed condition, asked if she might try to help my sister-in-law until the doctor arrived. It was some time before he came, and when he did come he found a condition that he never had before —his patient was quietly sleeping. The Scientist turned to the doctor and said very gently, "Doctor, I do not believe the lady will need your attention this morning." When informed what had been done, he was thoroughly surprised; in fact we were all startled. There was never a return of this disease, and the patient is to-day a living witness to the healing power of Truth. My brother was healed of an intermittent fever that he had had since childhood, and my mother of severe stomach trouble. All of this was within a few weeks of the healing of my sister-in-law.

Two years after this we moved away from our good neighbor who had helped us over many rough places; but in all this time we had never seen a copy of Science and Health, and supposed it must be for those who studied Christian Science with a teacher. In 1891, shortly after my marriage, I was visiting in Chicago, and was stricken with a serious illness. Four weeks of constant attention by one of the best physicians in Chicago found me very little better, for complications had set in. It was finally thought best for me to be taken home, and in order to accomplish this I was kept under the influence of morphine until I arrived at home. The change made some difference in my condition, and upon my arrival my husband's physician was called in. After months of suffering I was able to be out for a short time, but for almost two years was under the constant attention of this physician. When I would see the efforts put forth by the physician, my husband, and all those around me with such poor results, my thoughts would often go back to the time when Christian Science did so much for us. I would often think if I could only get hold of that book, just to see what was in it. We had occasion to move, and very fortunately for me we found ourselves across the street from a Christian Science practitioner, while my mother and father were next door. I would lie in bed and often wish I were able to go across the street and talk with the practitioner. My father was taken very suddenly with lung trouble one night, and after a consultation decided to send for the Christian Science practitioner instead of a doctor. He was helped immediately, and the day after was well, without any bad effects whatever. The practitioner loaned them a copy of Science and Health, and they finally purchased one.

It was not long before my mother brought Science and Health to me, and I am sure I soon learned that I had the "pearl of great price." I cannot say that I merely read Science and Health; I studied it night and day, and I noticed that I was gaining in strength each day. The understanding came slowly, but I gained in health rapidly, until one day, about four weeks from the time I first read the book, I awakened to the fact that I was well,—the pain that had been my companion so long was really gone. Words can never express what this means to me as I look back and think of it. I knew from that hour that if God was able to relieve me in four weeks, something doctors had been trying for two years to do, I would not be afraid to trust Him forevermore. I threw away everything I had in the form of medicine (and it was legion), and have trusted God ever since. I am most thankful to say that I am enjoying the best of health and have since the time I was healed. During this time I have had several severe ailments present themselves, but I passed through them with little difficulty, and regained my health soon after. I have never had any return of the original trouble. In the years since 1893 I have found the power of Truth sufficient to meet and overcome every trial that has presented itself. I am very thankful to God, and to Mrs. Eddy, for the truth that sets free.—MRS. BELLE THOLEN, Leavenworth, Kan.

This morning as we sang in church our Leader's hymn, "O'er Waiting Harpstrings of the Mind" (Christian Science Hymnal, 179), my heart responded with an earnest desire to fulfil the closing words, "Some daily good to do, to Thine, for Thee," and the desire remained like an unspoken prayer. On returning home I opened the current *Sentinel*, and found therein a most helpful article on "True Giving," and the thought came to me that I had the real treasure, and could give of it now; that thus I might help to answer the prayer. This treasure is the understanding of Life, Truth, and Love which has come to me through the patient, self-sacrificing labors of our revered Leader, Mrs. Eddy, and through the inspired wisdom of her book, "Science and Health with Key to the Scriptures."

It is fourteen years since I first realized physical healing through Christian Science. At that time I was healed of a severe eye trouble, taking off a pair of powerful glasses at the first treatment and never having use for them again. I was engaged in art work that required close and constant application, and had suffered intensely not only in my eyes, but through my head. The relief was immediate, and I suffered no further inconvenience. All my life I had been in delicate health, at times a great invalid, and when the truth first came to me I was on the Pacific coast, having gone there in search of health. After the healing of my eyes I took up the study of Christian Science, and from the first my improvement was marked and steady. I never had any treatment from a practitioner, but through the reading and study of our text-book, and by applying the understanding thereof as it came to me, one ailment after another disappeared, until in less than two years I was a well woman physically and mentally. The dark shadows had disappeared, and I was no longer a burden to myself and to others, but rejoicing in the knowledge that existence is eternal, a forever unfolding of God's goodness.

From early childhood I had pondered on the things of God, and found no answer in the teaching of the churches; still, amid darkness, doubts, and physical and mental suffering, I felt that some day I should understand. That day and the longed-for understanding have come. In Christian Science is the answer to all the perplexing questions of the ages. No one can drink of this fountain and go thirsting away. Is any sick or sin-laden, weary or discouraged, doubting or despairing? To that dear one I can joyfully say, Come, and lay the burden down at the feet of Christ, Truth, who will heal you.

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Fourteen years of daily experience in relying on divine Love, as understood in Christian Science, for every need enables me to testify truthfully to its unfailing help. May Love carry this message to some hungering heart; some weary searcher for the truth find the light and walk therein. Too deep for words is the understanding and appreciation of our beloved Leader, in what she has done and is doing for God and mankind.

ALICE CARY VICTOR, New York, N. Y.

In February, 1895, I suffered untold agonies on account of injuries received at childbirth. Another physician who was called, after a careful examination said that he was surprised I was still alive. He directed suitable nursing, and thus partial healing was secured. The next year I resumed my school work with a large room of eighth-grade pupils, but I was always in pain, and finally in the second year I became so weak that I had to give up before the close of the winter term. I was considered a nervous wreck, and no one expected me ever to be well again. I had three different physicians, all standing high in the profession, and they did all they could, but finally decided that a surgical operation was the only hope. The surgeon who performed the operation said there was an abnormal growth, and that a second operation would very likely be needed later on. The operation gave some relief, but still it seemed that I never would be well or able to walk much again. I could sit erect for only a few minutes at a time, and although a young woman I was reduced to a mere skeleton and looked old and decrepit. One of my former pupils was a Christian Scientist, and she used to call and talk with me and leave some Christian Science literature. I read what I could, and committed to memory parts of the Bible to which references were made in the testimonies of healing. Soon word came to me that a dear sister in a distant town, who knew nothing of Christian Science, was declared to be dying from internal disease. I immediately went to work with what little I had learned of the truth, declaring God's allness and realizing the truth for her, and thereby she speedily recovered full health and strength and has so continued to this day. My next effort was for myself, when, having severely scalded two of my fingers, I declared the truth vigorously, and the next day the worst burned finger was well and showed no manifestation of soreness.

I longed to try Christian Science fully for myself, but did not know how or where to find a practitioner, so I could only wait for the return of my pupil-friend, who was out of town; yet when she came to see me, and asked me to try Science, my reply was that we had tried so many things and nothing seemed to do any good, that it seemed useless to try any more, when our medical bills were already a heavy burden. She then asked if her teacher in Science might come and talk with me, and I assented, but said I would not promise to take treatment. She left her copy of Science and Health for me to read, and soon brought her teacher, who talked kindly with me, explaining some things, and then left me to think upon the subject. When my husband came home I told him of it all, but like myself he had no faith. However, I read what I could in Science and Health till the next day, when I became so far convinced that I could be healed that I sent for the practitioner. She soon came, and my first treatment was on May 9, 1900. That afternoon I sat up comfortably for five hours. My husband was greatly surprised when he came home, and said if I was well enough by May 20 to attend the dedication services, he would go with me. The next day, with the aid of my husband, I walked three blocks for my treatment, and afterwards returned with him. The following day I walked there and back with only a girl to assist me. The third trip and later ones I went alone with God. On the second day when I was coming home up the hill it seemed as if I could not do it, but quickly the thought came, "My strength is sufficient for thee;" so I took God at His word, and arrived home without any sense of fatigue. On the third day I removed the surgical support and have never needed it since, nor was there any occasion for a second surgical operation. I received nine consecutive treatments, and on May 20 I was ready to go with my husband to the Christian Science church dedication. After sitting in the crowded congregation for three hours, I walked home again and got the dinner, and still no sense of weariness. My husband was then fully convinced, and became at once an earnest student of Christian Science. He is now Second Reader, and I have served several years as chief musician. We are constantly enjoying many indisputable proofs of the truth and value of Christian Science as taught in our denominational text-book, "Science and Health with Key to the Scriptures" by our Leader, Mrs. Eddy. It enables us to understand how an infinite God is all-power, all-knowledge, all-presence, Life, Truth, Love, and how the real, spiritual man is the image and likeness of Spirit, God; is God's idea, hence man is as free from the law of sin and death, as is God whom he reflects. With many of us the physical healing from mortal ills seems to be needed to awaken us to a realization of God's all-presence, but when awakened by such sweet experiences, it is only by constant study of the truth and faithful obedience thereto that we can grow into the Mind of Christ.

MRS. SUSAN E. R. MERRILL,
SAMUEL H. MERRILL,
Fairmont, Minn.

Christian Science was brought to my notice about a year ago. My first impression of it was unfavorable, but in spite of this I sought a practitioner to gain the physical relief which I had not found through medical treatment. During the conversation with the Scientist I was conscious of a ring of truth such as I had not heard before. There was a gleam of light which then seemed very far away, but that glimpse of something for which I had always longed could not be taken from me, and it has been steadily growing brighter. I left the practitioner, and anxiously awaited the time for my next visit, which proved to be the beginning of much good, both physically and spiritually. I have tried not to be "a sluggard in the race" (Science and Health, p. 22), and I have found that by working out our own salvation God works with us to this end. It has indeed been so in my case. I am entirely healed of serious eye trouble, having worn glasses constantly for eleven years, but now have no further use for them; also of rheumatic and internal trouble, besides many minor ailments. My gratitude to God and to Mrs. Eddy cannot be put into words, for giving us "Science and Health with Key to the Scriptures."—MRS. IDA R. STRAUSS, Cleveland, O.

About ten years ago the first great sorrow of my life came to me with the passing away of my eldest little daughter. Christian Science had been presented to me before her illness, but I did not rely wholly upon it, employing medical help. I did, however, place the baby under Science treatment, to prevent if possible any appearance of the same trouble in her, and the result was all that could be desired. The only hope, the only light I could see, came through Christian Science, and for hours I studied our Leader's words, especially in "Miscellaneous Writings." I visited the Reading Room, and gained strength and courage to take up the daily duties, to be cheerful, and help others whenever I could. Since then I have tried to be a Christian Scientist. There have been some dark hours, some stumbling, and there have

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also been victories and rejoicings. As I look back over the years I can only be thankful for the knowledge of the truth, which has so often helped me, and I think, Where would I be, what would I be, without Christian Science? I feel that gratitude is more than words, and everything I do that helps any one, any word I speak that gives cheer, is but an expression of gratitude to the giver of all good gifts for His gifts to me, and gratitude to our Leader for her untiring efforts in behalf of humanity.—ELIZABETH L. S. MADDEN, Troy, N. Y.

Before coming to this province I had lived for about ten years at Vancouver and Victoria, British Columbia, and about four years of that time I had suffered untold agony from bladder trouble. During that term I had been treated by four different doctors, and the last one, on account of the serious nature of the malady, advised me to have an operation performed, but because of the apparent doubt as to the outcome of the operation I did not consent to undergo one. A little later on I had a very severe attack, and was attended by one of the best surgeons in the city, who prescribed a remedy to be taken three times a day for about six months, or undergo an operation, and I tried the remedy until it seemed almost as bad as the disease.

Shortly after this I accepted a position in Winnipeg, and after my arrival there I began attending Christian Science services. After hearing week after week of the many beautiful demonstrations of healing through Christian Science, I decided to try it for myself, as by this time kidney trouble had appeared. I applied for treatment to a Christian Science practitioner and the first treatment brought immediate relief. In the course of a very short time I was healed of the bladder, kidney, and liver troubles. Then I became interested still further, and purchased the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. After studying this book for a time, I found one day that a truss which I was wearing gave me such discomfort that I had to remove it, and discovered that the ailment which had caused me so much pain and inconvenience for over twenty years was no longer in evidence. I threw away the truss, and have had no occasion to use one since. The expense of new appliances every little while during those twenty years was quite an item alone. This healing took place about three years ago, and I have lifted heavy weights many times since, but have not suffered the slightest inconvenience in any way. I have not tasted medicine of any kind for over six years, but have trusted in Christian Science alone for all my healing.

After having suffered so much and so long, and having been delivered out of all this suffering and being able to enjoy life to its fullest extent, how can I express in words my gratitude to God, and to the Discoverer and Founder of this blessed truth that is doing so much healing work throughout the world to-day? It is all being done by giving us the right concept of God, our heavenly Father, and of man created in His likeness.

WM. LOUGH, Winnipeg, Canada.

It is now over five years since Christian Science was presented to me. It was the practical daily help that attracted me then, learning of the impotency of evil and the allness of God, good. I had always believed before in the power of evil, and left myself in God's hands to help me out of it. Christian Science taught me to treat all evil as illusion, as merely a ghost in the dark, to be regarded fearlessly as nothing, in whatever phase it may come to one. I learned, too, that we must bring forth fruits of the Spirit in our daily thought and walk. This was so different from the old thought of praying to be made better. Now our duty is summed up in our dear Leader's Message, beginning, "Keep your minds so filled with Truth and Love that sin, disease, and death cannot enter them" (*Sentinel*, Oct. 6, 1906). Science and Health teaches us to meet and conquer the false belief of life in matter, or of any life apart from God. I had my time of doubts and fears to go through, and seemingly lost my God and Saviour for about a week, but found Him—as did Mary in the garden—by turning around and looking up to see Him.

I wish also to say that I have proved the efficacy of Christian Science, both mentally and physically, in the healing of sorrow and discord, of rheumatic and nervous trouble, also the effects of a severe fall, etc.,—all by declaring the truth and knowing God to be the only Mind; that this Mind governs, guards, and guides us into all harmony, and that His presence, power, and peace do meet every human need. The *Sentinel* and *Journal* are a great help, as is all Christian Science literature; and especially Mrs. Eddy's writings, which teach one to know God, "whom to know aright is Life eternal" (Science and Health, Pref. p. vii.).

MRS. ALICE STANLEY CLARKE, Ryde, I. of W., England.

It is sincere gratitude that prompts me to tell others of the healing power of Christ, Truth. About the 15th of last July, my son, thirteen years of age, attempted to ride an unbroken horse. It reared and fell backward, carrying the boy to the ground. His limb was severely injured, and I called a physician to examine it. I also called another doctor. The limb was much swollen and he was suffering intense pain. The doctor gave him some drug to ease the pain, placed the limb in an ice pack and said that was all he could do; but the suffering continued. The second evening my son asked me to get a Christian Science practitioner. I did so and in a half hour he was sleeping, but soon awoke and in pain. I insisted upon his taking the drug left by the doctor, and temporary relief followed, but only for a short time. I wanted him to take more, but he refused. I then went to see a man whom I knew was a Scientist and told him my discouraging story, and I shall never forget the rebuke he gave me. He placed his hand on my shoulder, and with a smile said, "You are holding that boy from being healed." He said it so gently, so lovingly, that I asked him in what way I was doing so. His answer was, "Through mortal fear, and by mistaking human affection for the love God gives us." The sense of fear was met right there. When I got home my son was free from pain and he had no more of it. In ten days he was able to walk without crutches: there was no stiffness in the joint, the swelling went down slowly but surely.

Thank God for the truth that makes man free, and for that inspiring book, "Science and Health with Key to the Scriptures," by which the world can know the truth.

W. E. PARMELEE, Spokane, Wash.

Before I heard of Christian Science I had spent much time in sanitariums and had been under the care of doctors and specialists for what was called chronic liver complaint, also a stomach trouble, accompanied at times by severe mental depression. At last I consulted an eminent physician of New York city, but did not gain under his treatment, and again passed nearly a year in and out of a sanitarium. Then the doctor told me medicine could do nothing for me, and I returned home without hope. A friend gave me a *Christian Science Journal*, which I read eagerly, and finding a practitioner's address, I wrote for treatment. After the first treatment (absent) I dressed and went to my business, to which I had given very little attention for nearly a year. I then had five weeks' treatment, and since that time, over eight years ago, I have not missed one day from business on account of illness. I have been in business in this city thirty-five years, and for many

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years our doctors' bills were from a hundred and seventy-five to five hundred dollars a year. Since I first heard of Christian Science I have never had any kind of material treatment. I am in the best of health, and am very happy in trying to live this wonderful truth which is made so clear through the teaching of our text-book, Science and Health by Mrs. Eddy, for which I humbly give thanks every day. After my healing, Christian Science meetings were started in my home, and now we have a flourishing church in this city. I shall be glad to answer any questions relating to my healing.

CHARLES H. BARNES, Poughkeepsie, N. Y.

May 7, 1901, I was given ether and had several teeth extracted. The following day I became very ill and took to my bed. A physician was summoned, who treated me for a week or two and then said he could do no more. Another physician was called, who diagnosed my case as severe nervous trouble. I was under his care for five or six months and he sometimes made three visits a day, but finally he, too, said he could do no more for me. I lay in bed nearly all the time, occasionally sitting up for a little while, and for three months I was not allowed to see callers. Sometimes it seemed as if my reason had left me. I could take but very little nourishment, and finally could not retain even infants' prepared food.

About six months after I became ill, a Scientist called to see me. I asked her if she thought I could ever be any better, for I had then given up all hope of ever being well. She said that I could be healed if I would do what Christian Science requires. I agreed to do this, and all medicines were thrown out and the treatment begun. The Scientist told me to get up, go out to the table, and eat whatever I wanted. I told her that I would do so, but that I knew it would kill me. I did eat, increasing the amount of food gradually, and began to gain. The awful cloud lifted, and I grew stronger. In five weeks I was doing my own work without any help. A short time before I began treatment my father came to see me. Before he went away he came to my room, and wept as he kissed me good-by. I knew then that he thought I was going to die. Two or three weeks after Christian Science treatment began, he came to see me again and found me cooking. He was greatly surprised, and wondered if it really could be I. This sickness cost my husband a good deal of money, and the amount spent for Christian Science was comparatively small. I am in excellent health to-day, and even go out nursing.

MRS. ALICE E. WING, Farmingdale, Me.

I write the following testimony in the hope that it may lead some one to the truth which makes free. In June, 1899, my health commenced to fail. I was very nervous and unable to sleep, and gradually grew worse, until the following February, when I was compelled to give up. I was in bed two months, and although I was around the house during the summer I was unable to do any work. I went to a sanitarium to consult a specialist, who said I was in a very serious condition, and unless I received help very soon was liable to be a confirmed invalid. As I did not improve under his treatment, but rather seemed to grow worse, I returned home very much discouraged. I kept on trying everything that was recommended me by friends, electricity, osteopathy, etc., also change of scene and climate. I was in a very distressing condition, being at times so full of fear that I did not want to see my friends. In May, 1903, my mother died, after several weeks' illness. She had been treated by two physicians, one a specialist on nervous diseases. I was also under the care of one of them for about two years, and of the other for three or four months. Not having improved, I consulted another physician, who after a thorough examination said I must either try the "rest cure" or a constant change of scene. Neither of these prescriptions appealed to me, as I had been away more than I had been at home. In the fall of 1903 I went away East for three months, but returned very nervous and unable to sleep more than a few hours at a time. Soon after my return I was told that my brother was insane, and in July, 1904, he was taken to an asylum. At this time my fear was very great indeed, and it seemed as if I could hold out but a few weeks longer. My physician informed me that medicine could do me no good and I must leave immediately for the seashore and not come back under a year.

At this time divine Love led me to a Christian Science practitioner, who said that I need not leave home; that God was there, just as well as at the seashore. Although I knew practically nothing of Christian Science, I was willing to try it. In less than a week I commenced to sleep like a child and felt happy and free from care. I took in all fifty-five treatments, costing about a tenth of what the medical treatment had done. My health is better than it has been in years. I am completely cured of sleeplessness, the fear of insanity has entirely disappeared, and with my own understanding of Christian Science I am able to meet the slight ailments which present themselves, having taken but four treatments during the past nine months. In the five years previous to my healing through Christian Science, I had been treated by three specialists for an ear trouble, besides the treatments which I had taken from a number of other physicians.

I feel very grateful to God for revealing this truth to our beloved Leader. It has led me from darkness into God's glorious light.—LILLIE CHAPIN, Janesville, Wis.

Seven years ago last May I passed through eight weeks of severe sickness, resulting from stomach trouble. I had the very best surgical as well as medical doctors that could be had, but at the end of the eighth week they said everything had been done that they could do. A Christian Science practitioner was then called, and I was saved from death. I am willing to testify to this anywhere, for I know it is the truth. Previous to this illness I had stomach trouble for twenty years, and had been in a hospital for operations, thinking they would help me, but I gradually grew worse, until I was healed in Christian Science. I am glad to be able to say that I am now well and happy, as I have been since my healing in 1899. I have proved many times for myself and others that the truth heals both sin and sickness. I am very grateful for Christian Science, which teaches us how to work out our salvation from all evil.

MRS. E. A. CRAWFORD, Brunswick, Me.

[Written for the *Sentinel*.]

INFINITIES.

EMILY HOUSEHOLDER.

A DROP of opalescent dew
Reflects entire the varied hue
Of rainbow, sun, and sky;
The fine essential fragrance sweet
Of nature's perfumed store replete,
Is the violet's supply.

The tender impulse to be kind,
Which in the human heart we find,
Is Love's high tide wave's crest,—
The tremor of unerring power
That guides the planets hour by hour—
Is God, by man expressed.

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FROM OUR EXCHANGES.

[*The Christian Work and Evangelist.*]

For three years Jesus, who based his judgment of men and women on the spirit that animated them, who laid all his emphasis on the spirit as opposed to the letter, had been traveling up and down Palestine, spreading the message of his ideal of a society where love and kindness should govern all the relations of men. He had taken what was good in the religion of his times, yet by his emphasis on the underlying reality and his disregard for the external form, by his carelessness for such things as strict Sabbath observance and social considerations, he had sorely shocked the Pharisees, those good churchmen who held salvation to be merely a matter of religious creeds and observances, and by the broad spirit of his humanity he had roused their bitter enmity.

[John Bascom, LL.D., in *The Christian Register.*]

The supreme purpose of the pulpit is the exposition of divine love and a vital transfer of it to all conditions and all classes in human society. As long as a preacher keeps within the bounds of Christian belief—and it is a wide field and no man's paddock—and converts that belief into a life ever more tender, more penetrating, more explicit, we should accept him as one of God's messengers, ordained under His own hand and possessed of the only apostolic succession that can ever master the world. It is these men that are to transform the world into the kingdom of heaven, not those who have established themselves as gatekeepers, and turn back more than they admit.

[John Reed Shannon, S.T.D., in the *Western Christian Advocate.*]

This life is as a highway leading out into the citizenship of immortality. Any human being who has placed his feet upon this royal highway of life, even though his existence be the poorest, the commonest, the most restricted sort of an existence possible, has received a gift past all computation, beyond all imaginable value—the mysterious gift of life. He has before him all that eternity means to a child of the infinite God; and this infinite God is under infinite responsibility to do all He can to make this mysterious gift of life to His child an unspeakable blessing.

[Editorial in the *Steuben Farmers' Advocate*, Bath, N. Y.]

The science of living means the abandonment of many over-indulgent pleasures. It means to quit worrying; also, to quit quarreling and lying. It means to quit dissipating. In brief it means—quit sinning. There is no real pleasure in sin. We pay doubly for every error we make in the science of living. Quit worrying, learn to control yourself, quit eating too much, quit counting up your worthless gold. Live right, if you wish to share in the real pleasures of heaven on earth.

[Rev. Marion D. Shutter, D. D., in *The Universalist Leader.*]

We must begin to live the life eternal in this world. We must seek what God seeks and love what He loves. We must study and assimilate the character of Christ. We must be guided by his principles and carry on his work. And if this service shall give us an impulse in the right direction, it will enable us to rise with Christ to that newness of life which, by its own inherent right and power, is immortal!

[*The Standard.*]

The man who stands in the midst of his fellows intent in doing all the good he can, in all the ways he can, to all the people he can, in the name of Jesus Christ and impelled by his spirit, has come upon the supreme manifestations of piety.

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THE CHRISTIAN SCIENCE JOURNAL

FOUNDED APRIL, 1883, BY THE AUTHOR OF "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES," MARY BAKER G. EDDY, DISCOVERER AND FOUNDER OF CHRISTIAN SCIENCE

This monthly Magazine is the official organ of The First Church of Christ, Scientist, in Boston, Massachusetts, and correctly represents the Christian Science movement.
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"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

Vol. IX. No. 36



A LADY WITH A LAMP SHALL STAND IN THE GREAT HISTORY OF THE LAND

BOSTON, MAY 4, 1907

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ITEMS OF INTEREST.

National.

It is not improbable that President Roosevelt may soon announce to the Chinese Government that the United States does not care to receive any more money on account of the indemnity awarded to this country, growing out of the Boxer uprising. China has already paid the United States $5,000,000, almost enough to satisfy the claims of American citizens injured by the riots and to reimburse the Government for the cost of the expedition sent to the relief of Pekin. President Roosevelt has let it be known that he thinks it would be unjust to China to have the United States profit financially by the Boxer uprising. As things now stand this Government will net about $16,000,000 or $18,000,000 out of the settlement of that trouble, unless China is told to stop payments. The money demands made upon China by the combined Powers amounted to about $300,000,000 and the share of the United States was about $25,000,000.

The following reply was recently made to an official of the W. C. T. U.: "Our company controls advertising space in ninety-five per cent of the street car lines of New England for the next ten years. I have given orders that from this time on, no solicitation be made and no advertising be taken for liquors, beer, or any other article coming in the line of intoxicants. We have one contract running now in the surface cars, and a small one on the elevated, that we shall be obliged to carry until the contract terminates or suffer heavy damages; but after these expire you may be assured that there will be no more advertising of this kind in our cars." It was learned that it would cost the company $180,000 to refuse to accept contracts already in sight for the coming year.

Investigation has already been set afoot, largely through the instrumentality of the President, for the valuation of the Government coal lands of the West. This work will put the Land Office in a position to sell the remaining Government coal lands at something like their real value, instead of at the nominal price of $1.25 an acre. The work that has been done already indicates that there are hundreds of thousands of acres of coal land all over the public domain in the West that will rank with the best West Virginia steam coal as a power producer, though it will have to be used through the medium of a gas engine.

A new society, which wants only a hundred members at five dollars a year to carry it on, to be known as the Concordance Society, has been organized with Prof. Albert S. Cook of Yale University as president. The only English concordances now available are those of the following books or authors: The Bible, The Book of Common Prayer, Burns, Cowper, Fitzgerald's "Omar," Keble, Milton, Pope, Shakespeare, Shelley, the *Spectator*, Tennyson (incomplete), Science and Health by Mrs. Eddy. There is none of Wordsworth, Browning, Coleridge, Keats, Chaucer, or Spenser.

Commissioner Smith of the Bureau of Corporations is sending special agents into New England and other sections to study the price of lumber. This is a part of the investigation of the lumber trust. Enough has already been learned to show decided and uniform advance in the price of practically all lumber in the last decade, far beyond anything that would have been warranted by the natural shrinkage in supply. There was a very great advance in prices in 1906, which the Bureau is trying to fathom.

The General Education Board at its last meeting subscribed conditionally $625,000 to five colleges. At the same meeting $42,500 was given to schools for colored people, making a total of $280,000 given by the Board for work among the negroes. Altogether the Board has distributed $1,702,500 thus far to educational institutions.

The Indian Bureau has been advised of the willingness of the Sioux Indians at the Cheyenne River Reservation to lease about one hundred thousand acres of their land to the band of three hundred Ute Indians who left the reservation in Utah last summer and wintered at Camp Meade.

Foreign.

The Mikado, who has just received in audience the delegates to the Peace Conference at The Hague, urged them to use their best efforts to obtain good results there, adding: "We have always said that we were solicitous for the peace of the world. You are expected to carry out this desire at the Peace Conference to which you are now being sent." The Japanese delegates will present a series of independent propositions, among them being: The conclusion of conventions for the conduct of battles on land and at sea; the use of mines in commercial routes; the use of wireless telegraphy between besieged fortresses and points in neutral territory; the use of neutral ports for belligerent purposes; methods for declaring the opening of hostilities; the limitation of armaments.

Lord Cromer, who recently resigned his position at the head of Egyptian affairs, in his report of the progress in the various departments of the Government for 1906 says: "The idea of the Egyptian National (or anti-British) party, that the natives can exercise full rights of autonomy, is absurd; cohesion between the Egyptians and foreigners can only be secured by the creation of a local international legislative council composed of thirty-six members, twenty of them elected; the present system of legislation by diplomacy must be abandoned."

A few days ago it was announced that the Sultan of Turkey had issued an irade granting all the demands of the Powers as to Macedonia, and that the Ambassadors had therefore consented to an increase of three per cent in the Turkish customs duties, thus bringing to an end negotiations that had lasted twelve years. But now, after the Porte had announced that all terms had been complied with, there is another hitch, owing to covert evasions of the terms. In consequence none of the Ambassadors signed the protocol, and will not until the Porte realizes that it must abandon its policy of obstruction and intrigue.

A special departmental committee has issued a report saying there is no doubt that a number of English people have assumed the title of baronet either wrongfully or upon the most doubtful basis. These cases approximate five or six per cent of the entire baronetage. The committee recommends legislative action to create a tribunal that shall prevent the unlawful use of any title.

The Sultan of Morocco is reported unwilling to carry out the terms of the Algeciras Convention. He is said to be delaying facilities for the formation of the international police and also pays no notice to the French claims relative to redress for the murder of a French citizen.

By command of King Edward the Automobile Club of Great Britain and Ireland has been dignified by the prefix "Royal," and for convenience the name has been changed to Royal Automobile Club.

The Under Secretary for Public Instruction of Italy, Signor Ciufelli, says the excavations at Herculaneum by the Government will be begun very soon.

Japan proposes tariff amendments in 1911 which will recover her tariff autonomy.

Industrial and Commercial.

Railroad property in Minnesota is valued at $215,000,000 by the Sundberg investigating committee, which recently returned its report to the State Senate, this being approximately $27,000 a mile. The property is capitalized to the extent of about $400,000,000, or $50,000 a mile on an average. The net earnings, according to the committee's findings, averaged over $5,000 a mile last year, or eighteen per cent on the committee's valuation. A large section of the report is devoted to a drastic review of the Chicago and Great Western. The capital stock and funded debt of this road is $143,608 a mile, and the committee figures its value at $28,000 a mile.

Decisive action was taken last week by the American Railway Association to remedy the car shortage. The failure of some roads to furnish a sufficient quota of equipment for their own traffic, and the failure to provide and enforce proper rules for the return of foreign cars to their own roads, are responsible for the shortage. To remedy the evil the association adopted a rule, to be confirmed later by letter ballot of all the roads, providing that any railroad which shall hereafter not promptly return to the owner, after unloading, all cars consigned to it, will be penalized $5 for each car so misused, to be paid to the owner of the car.

The Monterey Iron and Steel Company at Monterey, Mexico, has decided to more than double its capacity. The original plant cost more than $10,000,000, and according to plans which have just been adopted an additional $10,000,000 will be expended in enlarging. The plant is now turning out twelve hundred tons of refined steel per week, and cannot meet the demands for structural steel received from all parts of Mexico.

Bad steel rails are causing many of the disastrous wrecks on American railways, according to a statement made by some of the most prominent operating officials who attended the spring meeting of the American Railway Association at Chicago. A committee has come to the conclusion that a dangerous percentage of the steel rails manufactured have flaws which cause them to snap and break under the thrust of fast trains.

The international commerce of the world now exceeds $26,000,000,000.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

HISTORY OF THE NEW YORK ORGANIZATIONS.

[We copy the following article from the May issue of the *Broadway Magazine*. We regret that in a history of the New York Christian Science organizations the fact was not named that the Rev. Mary Baker G. Eddy, Discoverer and Founder of Christian Science, gave the *first* lecture on Christian Science ever delivered in that city. —Editor *Sentinel*.]

Christian Science had acquired a very considerable following in Boston before it gained a foothold in New York City. Rev. Mary Baker G. Eddy, the Discoverer and Founder of Christian Science, and author of its textbook, "Science and Health with Key to the Scriptures," had established the Massachusetts Metaphysical College in Boston in 1881, and by the beginning of the year 1885 had instructed a great many students in Christian Science Mind-healing. Prior to the establishment of her College, for many years she had taught classes in Mind-healing. These students had scattered to different parts of the country, and wherever they went they began to teach and practise Christian Science. Under authority of Mrs. Eddy, each of her students was permitted to organize what was known as an institute for the teaching of Christian Science, and in these institutes classes were taught in Christian Science Mind-healing. By this method Mrs. Eddy's students gradually drew to themselves bodies of their own students, who in time formed the nucleus of a church. In some instances the students of several institutes united in forming one church.

The first students of Mrs. Eddy to come to New York City to teach and practise Christian Science Mind-healing were Mr. J. Allan Campbell and his wife, Mrs. Lysbeth L. Campbell, who came in March, 1885, at Mrs. Eddy's request. They organized the New York Metaphysical Institute, which was the first institute organized in this city. In the fall of 1885 Mr. Campbell taught a class, consisting of twelve students, which was the first Christian Science class ever taught in New York City. To Mr. and Mrs. Campbell also belong the honor of entertaining the first National Christian Scientists' Association, which was founded by direction of Mrs. Eddy in the year 1886. On Feb. 11 of that year its first meeting was held in New York City at their home, No. 672 Lexington Avenue. Christian Scientists from Chicago, Boston, and other parts of the United States, to the number of thirty-two, were present. Mr. Campbell was elected president of the association for the first year. Mrs. Campbell is still practising Christian Science in New York City.

The next of Mrs. Eddy's students to come to New York City was Mrs. Laura Lathrop, who came in the fall of 1885 at Mrs. Eddy's request. Mrs. Lathrop, immediately after her arrival, began to practise and teach Christian Science, and in the fall of 1886 organized the New York Christian Science Institute, at No. 144 West Thirty-fourth Street, the first advertisement of which appeared in *The Christian Science Journal* of September, 1886. Mrs. Lathrop is still engaged in the teaching and practice of Christian Science in New York City.

Mrs. Lawrence Brown, A.M., M.D., was the next student to come to New York City from the Massachusetts Metaphysical College to practise Christian Science. She arrived in the early part of the summer of 1886 and established the New York Academy of Christian Science in January of 1887, at 108 West Forty-second Street, where she taught and practised Christian Science.

During the summer of 1886, Mr. F. D. Snider, with his wife, Mrs. Carrie H. Snider, came to New York from Kansas City and began the teaching and practice of Christian Science. They organized the Metropolitan Christian Science Institute, at 27 West Twenty-sixth Street, in 1888.

In November of 1886, Mrs. Eddy sent Mrs. Augusta E. Stetson to New York City. Mrs. Stetson had been teaching and practising Christian Science Mind-healing for two years in Boston, Mass., occasionally supplying the pulpit of the Christian Science Church, now known as The First Church of Christ, Scientist, of Boston, Mass. Upon arriving in New York City, Mrs. Stetson began at once to practise and teach Christian Science, but did not organize an institute until she had taught a large body of students. In 1891 she organized the New York City Christian Science Institute, at 96 Fifth Avenue.

Mrs. Eddy afterwards taught other students who were residents of New York City, most of whom still continue to practise and teach Christian Science.

The first meeting of the body now known as First Church of Christ, Scientist, of New York City, was held informally on the 27th of November, 1887, at Columbia Institute, No. 729 Sixth Avenue, at which Dr. S. J. Sawyer made an address. Prior to this date meetings had been held in the homes of Christian Scientists, but no organization as a church had been attempted.

On Dec. 4, 1887, the first regular Sunday sermon was preached by Mrs. Augusta E. Stetson at Columbia Institute, and three weeks later, Dec. 29, the first of three meetings required by law to effect incorporation was held at the residence of Mrs. F. A. Kingsley, No. 25 West Thirty-first Street, which was also the residence of Mrs. Stetson. Following are the names of the persons who organized the church: Dr. S. J. Sawyer, C.S.D.; Mr. F. D. Snider, C.S.B.; Mrs. Carrie H. Snider, C.S.B.; Mrs. Laura Lathrop, C.S.B.; Mrs. Augusta E. Stetson, C.S.D.; Mrs. Caroline W. Frame, Mr. R. Skinner, Mrs. Elizabeth Skinner, Mr. J. M. Gano, C.S.B.; Mrs. Vienna D. Gano, C.S.B.; Mrs. F. A. Kingsley, Mrs. Lawrence Brown, A.M., M.D., C.S.B.; Mr. J. H. Richards, Mrs. J. H. Richards, Mr. O. C. Frost, Mrs. Margaret S. Ellis, Mrs. H. G. Hastings.

The certificate of incorporation of the church was filed on Feb. 3, 1888. A few days before this a hall was se-

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cured over Caswell & Massey's drug store, No. 578 Fifth Avenue, where services were held. On Feb. 20, 1888, Mrs. Augusta E. Stetson was formally elected first pastor of the church, and was re-elected its pastor each year until 1895, when personal preaching was discontinued and the Bible, together with "Science and Health with Key to the Scriptures," the text-book of Christian Science, were ordained by Mrs. Eddy as the only preachers in all Christian Science churches. Mrs. Stetson was then unanimously elected First Reader of the church, to which position she was re-elected each year until 1902, when a new by-law of The Mother Church, providing for rotation in office of Readers, was instituted, limiting the term of office to three years. Upon the adoption of this by-law Mrs. Stetson immediately resigned her position as First Reader. Since then she has devoted her time exclusively to the teaching and practice of Christian Science. She is also a member of the Board of Trustees of the church.

Before the end of 1888 the congregation removed from over Caswell & Massey's drug store to Crescent Hall, No. 138 Fifth Avenue, where, on Oct. 15, the first Christian Science Sunday School ever held in New York City was instituted.

By January, 1889, the congregation had grown to such proportions that Crescent Hall was too small, and a move was made to Hardman Hall, Nineteenth Street and Fifth Avenue, where it remained until April, 1894, when, because of lack of room, it removed to Rutgers Presbyterian Church, later known as Scottish Rite Hall, at Madison Avenue and Twenty-ninth Street. Services were held here until September, 1896.

On Feb. 6, 1896, the church purchased the church property formerly occupied by the congregation of Rev. R. Heber Newton, at No. 143 West Forty-eighth Street, at a cost, together with the land and improvements, of upwards of one hundred thousand dollars. This is the first church property ever owned by Christian Scientists in New York City.

In April, 1899, the Forty-eighth Street church having been outgrown, a new building site was purchased on the northwest corner of Central Park West and Ninety-sixth Street. The corner-stone was laid on Thanksgiving Day, 1899. In the corner-stone were placed the Bible and "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, and a copy of all her other writings, together with *The Christian Science Journal*, the *Christian Science Sentinel*, and *Quarterly*, and a list of all the members of the church, with a letter from Mrs. Eddy, which reads as follows:—

"Pleasant View, Concord, N. H.

"To Mrs. A. E. Stetson:

"Beneath this corner-stone, in this silent, sacred sanctuary of earth's sweet songs, pæans of praise and records of Omnipotence, I leave my name with thine in unity and love.

"MARY BAKER G. EDDY.

"Nov. 30, 1899."

The first regular service was held in the unfinished building on the 14th of June, 1903. On the 29th of November of the same year the church was dedicated. Four services were held to accommodate the large number of visitors, many of whom were unable to enter for lack of room. It is estimated that four thousand persons were present at the afternoon service, and fully a thousand were unable to gain admission. A dedicatory message by Rev. Mary Baker G. Eddy was read by Mrs. Stetson, and a dedicatory address was written and delivered by Mrs. Stetson.

Although the seating capacity of the new church is about twenty-one hundred, there are often a hundred or more persons standing during the regular church services. The cost of the church was upwards of twelve hundred thousand dollars. The entire amount was contributed by Mrs. Stetson's students and the members of the church. No funds were solicited or received from the outside. The present membership of the church is 1,883.

The Sunday School membership is two hundred and six. There are twenty-six teachers, besides a superintendent and officers. The church has maintained a free Christian Science Reading Room in connection with the church continuously since May 19, 1891.

On Feb. 15, 1889, a great impulse was given to the Christian Science movement in New York City by a lecture delivered by Rev. Mary Baker G. Eddy at Steinway Hall. Referring to this lecture in the issue of the following morning, the New York *World* said: "Over a thousand ladies and gentlemen assembled last night at Steinway Hall and listened to a lecture by Rev. Mary Baker G. Eddy, of Boston, President of the Massachusetts Metaphysical College, on the subject of 'Science in Christianity.' The lecturer was introduced by Rev. John A. Ager, of Brooklyn.

"In speaking of Christian Science, Mrs. Eddy said that the starting-point was God, and that there was no power beside Him. 'If God is All in all,' she said, 'there is no place for sickness, sin, nor death. Christian Science,' continued the lecturer, 'teaches us that Jesus really showed us the way to God, to the true Life of man, which is Spirit. Is *materia medica* a science? I have not found in it the character of invariability that belongs to science. I have found by actual experiment that as a drug is attenuated its power is increased until the drug is gone, and when nothing is left but mind, its greatest efficacy is reached.'"

On May 27, 28, and 29, 1890, a meeting of the National Christian Scientists' Association was held in the city of New York at Lenox Lyceum Hall, Madison Avenue and Fifty-ninth Street. There was a large gathering of Christian Scientists at this meeting from all parts of the United States and Canada. Gen. Erastus Bates presided, and the address of welcome was delivered by the pastor of the church, Mrs. Augusta E. Stetson. A large number of reports were read from different parts of the country, showing that Christian Science had made very considerable progress at that time.

On Oct. 15, 1891, Mrs. Laura Lathrop organized Second Church of Christ, Scientist, with nine members besides herself. The following are the names of the charter members of Second Church: Mrs. Laura Lathrop, C.S.D.; James M. Gano, Elizabeth P. Skinner, Florence P. Benedict, Mrs. Vienna D. Gano, Minnie S. Osgood, Charles H. Freeman, Caroline W. Frame, Agnes E. Rollen, Dean J. Osgood.

Each of the above named left First Church with Mrs. Lathrop for the purpose of organizing Second Church, believing that it was expedient to organize another church further up-town. For a time Second Church met at a private house, No. 161 West Thirty-fourth Street. Later it moved to 117 West Forty-second Street, and then to 1544 Broadway. From there it moved to Hodgson Hall, 2 East Forty-fifth Street, and then to Scottish Rite Hall, Twenty-ninth Street and Madison Avenue, after it was vacated by First Church. In these various locations the church spent the first ten years of its existence, and at the end of that period it erected its beautiful marble church edifice at the corner of Sixty-eighth Street and Central Park West, at a cost of five hundred and twenty-five thousand dollars. During these ten years the church increased its membership from ten to one hundred and seventy-five, and since that period it has added four hundred and twenty-two members, thus mak-

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ing its present membership five hundred and ninety-seven. It also has one hundred and ten pupils in its Sunday School and seventeen teachers.

There are many interesting features connected with the voluntary contributions to the building fund of this church. A noteworthy instance was the donation of the $15,000 Odell organ, which was presented to the church in the name of a little child, and in humble gratitude for the child's restoration to health by Christian Science from a so-called incurable disease. The reading-desk of solid mahogany was contributed by members of the theatrical profession, who desired to express their gratitude in this practical way for the many benefits they had received in Christian Science.

The church edifice seats twelve hundred. Mrs. Laura Lathrop was re-elected pastor of this church each year until 1895, when all personal preaching was discontinued, and thereafter was elected First Reader each year until 1902, when a by-law of The Mother Church was adopted, providing for rotation in office of Readers. Since then Mrs. Lathrop has devoted her time to the teaching and practice of Christian Science.

Third Church of Christ, Scientist, of New York City, was incorporated on the 13th day of December, 1895, and did the pioneer work of Christian Science in the Harlem district. Following are the names of the charter members: Mrs. Carrie Harvey Snider, C.S.D.; Mr. Charles H. Dale, Mr. Henry B. Simmons, Mr. Charles P. Simmons, Mr. Frank P. Lawrence, Mrs. Effie Andrews, Mrs. Jennie L. Dale, Mrs. F. Huberta Foote, Mr. Joseph A. Lemmon, Mrs. Mary J. Ross, Miss Emma Nichols Ross.

Services were first held in the Hamilton Bank Building, 125th Street, then in Ellerslie Hall, at No. 80 West 126th Street. In August, 1905, the church moved to its present church building on 125th Street, between Fifth and Madison Avenues. The church has now two hundred and sixty-four members, and there are eighty scholars and fifteen teachers and officers in the Sunday School.

Fourth Church of Christ, Scientist, New York City, was organized in October, 1896, with nine charter members, who are as follows: Mrs. Elizabeth P. Skinner, C.S.D.; Mrs. Caroline W. Frame, C.S.B.; Mrs. Vienna D. Gano, C.S.B., Mrs. Frances V. Sanford; Mrs. Anna M. Cable; Mrs. Jane G. Roeber; Miss Agnes Rollin; Mr. Edward A. Roeber; Mr. C. J. Howard.

Church services were first held in the basement of 314 West Seventy-sixth Street, then at 2291 Broadway, and later at 251 West Eighty-second Street, its present location. The number of members of the church at the present time is one hundred and twenty. There are four teachers and twenty-five pupils in the Sunday School.

Fifth Church of Christ, Scientist, New York City, was organized May 29, 1900, by Mrs. Rosalind Roberts, C.S.B.; John L. Roberts, C.S.B.; Miss Julie Tournier, Mrs. Grace Hoffman White, Horace Dillon, Mrs. Ella J. Dillon, Mrs. Fannie Johnstone, Mrs. Margaret Stockwiss, Mrs. Harriet Inglis, Miss Marie Dumont, Mrs. Florence Baker, Miss Georgiana Stoddard, Clarence E. Burnham, Mrs. Annie Burnham, Mrs. Mary L. Frieze.

Services were held in a hall at the corner of Fifty-ninth Street and Madison Avenue until January, 1904, when the present church edifice at 228-230 West Forty-ninth Street was obtained. The church now has eighty-three members, with seventy-five pupils in the Sunday School.

Sixth Church of Christ, Scientist, New York City, was organized May, 1906, with fifteen members. The services are held at 131 East Thirty-fourth Street.

The Central Reading Room in New York City is at 23 West Twenty-third Street. The following is quoted from the *Christian Science Sentinel* of Feb. 27, 1904:—

"The Central Reading Room at 23 West Twenty-third Street, which was opened in November, 1903, under the auspices of representatives from Second, Third, Fourth, and Fifth Churches of this city, has greatly progressed in its work, and much Christian Science literature has been distributed."

In March, 1905, the Harlem Branch of the Central Reading Room was opened at 123 West 125th Street. The two Reading Rooms are still maintained, and are doing an important work in Christian Science.

THE DEAD PAST.

J. S. BRAITHWAITE, M.A.

In the record of the conversation between Jesus and the woman of Samaria there is nothing to indicate that Jesus really told the woman all her past in detail. Two points stand out strongly, that she certainly believed her past life to be an open book to the man with whom she had been talking, and that in some way there had dawned upon her thought the possibility of the Divine reflected in man—a new idea of the Messiah or Christ.

The question, "Is not this the Christ?" arose from the sense of release she was already experiencing. It may perhaps have been release from the strain of hiding from her neighbors a dishonest past and yet trying to live honestly in the present. Many to-day are staggering under the burden of this almost impossible task and sighing for release. All that had occurred in the present instance was that a stranger in conversation with the Samaritan woman had appeared to know all the secrets of her past life and yet to regard her without curiosity and without condemnation. Instead of reproach had come the quiet and gentle assurance that the time had now arrived when all alike should understand God in the light of a loving Father, whom His children were to worship "in spirit and in truth," since He is Spirit.

Material existence, with all its joys and sorrows, for the first time seemed to this woman shadowy, unsubstantial, and in its place was dawning a more real and far nobler concept of life, of man, and of God. "Is not this the Christ?" Forgetting the business she had in hand, the woman hurried away to call others to join her in this wonderful prospect. It is the same to-day, and Christian Science—the pure Christ-message—is reaching those that are willing to hear it, bringing that same release to mortals and proving that what we call our past is as dead as the fallen leaves in winter.

When Jesus read in the synagogue he selected the passage from Isaiah, "He hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." The healing of the broken heart (wounded egotism), the deliverance (from the senses), the recovery of sight (spiritual awakening), the setting at liberty (the freedom of Truth), are all one in the action of divine Principle, Love, and mark the stages by which the darkness of mortal unhappiness, impurity, and ingratitude is dispelled. To the superficial and worldly-minded the Master said, "Ye can discern the face of the sky; but can ye not discern the signs of the times?" He who is living in the past, cherishing memories of half-forgotten joys or sorrows, is under a delusion,—discerning merely "the face of the sky,"—and is losing all that makes life worth living. In this attitude of thought mortal mind despairfully cries, as did Hamlet,—

> O God! God!
> How weary, stale, flat, and unprofitable
> Seem to me all the uses of this world!
> Fie on't! ah fie! 'tis an unweeded garden
> That grows to seed; things rank and gross in nature
> Possess it merely.

Such an outlook on the world as this many Christian

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Scientists of to-day once had, but how changed has the outlook become as Truth has lifted the veil from their eyes. They no longer see a universe of "things rank and gross in nature," but all around them is beginning to be "clothed upon" with a new vesture of beauty they had never before seen. They are learning that the pure in heart will see good in everything, and that the belief in the necessity of evil is erroneous, self-imposed. By the persistent rejection of the false evidence of the senses they have begun to emerge from "the temporal *debris* of error" (Science and Health, p. 289), and so to identify self with the true as to carry within them the consciousness of Love, which is an abiding "under the shadow of the Almighty."

In the study of the Christian Science text-book we find our past. All false motives, with their attendant ambitions, affections, conceits, and jealousies, are spread out before the impartial judge, Truth, and as each advances its own special plea of self-justification, the answer comes, "I never knew you." The real man never thought those mean thoughts which have brought such suffering in their train. Each individual who is for the first time gaining even a faint perception of what the real man is, like the prodigal son is coming "to himself." Arising from the husks of past materialism, he begins at once to find a change taking place in his life. The dark shadows of mortal thought, whether they have attached themselves to him as a belief of unhappiness in the past, weariness or dis-ease in the present, anxiety as to the future, flee away from the sunshine of Truth and Love which marks the dawn of the awakening thought.

With this awakening Christian Science brings also the zest with which the student seeks more and more earnestly to gain the rule by which in discerning and discarding the false he will gain and retain the true. St. Paul said, "This one thing I do, forgetting those things which are behind, . . . I press toward the mark for the prize of the high calling of God in Christ Jesus."

THE BIBLE INTERPRETED.

GERTRUDE SMITH.

WYCLIF'S translation of the Bible was not welcomed in England, and the New Testament passed through a trying ordeal when Tyndale interpreted it in English. The Government employed active agents to watch the seaports of England and seize every copy; and all that were found were promptly burned. For years after the English translation, the reading or even the possession of a Bible was "prohibited on the pain of death;" but divine Love overruled the savagery of carnal mind, and the Bible became in time the spiritual guide-book of the English-speaking world.

The Holy Bible! Our hearts stand still in contemplation of what this earth would be if bereft of the godly influence of the "Book of books." Above the chaos of creeds human opinions have neither lessened the utility of the Bible nor thwarted its purpose—it has shed a unifying light over all. Hundreds of books have been written about Christ Jesus; thousands of books have been written about the Bible; and does it seem strange in this enlightened day that the prayers of the Christian world for centuries should have been answered in still another book that exalts the Christ and pays highest tribute to the Bible? Not since the great bonfires of Bibles celebrated the translation of the Holy Scriptures into English has a book been written that has created the discussion, roused the prejudice, and brought forth such peans of gratitude as the little book "Science and Health with Key to the Scriptures" by Mrs. Eddy.

Our hearts overflow with gratitude that God has sent a messenger to make the Bible more inspiring and helpful than ever before. Its portals are entered through "Prayer," and no earnest seeker for Truth can turn away from this first chapter of our text-book without a deep sense of the sacred quality of the book. The prayer of every Christian has been for a more perfect understanding of God, and how to assimilate and make the life of Christ Jesus his own. It has always been a wonder to the human mind that the child of God should be a creature torn by conflicting desires and impulses. For consolation in their bewilderment men have looked forward to death—and death, though fought against with every known material means, has after all been considered the entrance into heaven, an eternity with God and the angels.

We are told that there were poor yeomen so anxious to obtain the Word of God at the time of Wyclif's translation, that they willingly bartered a load of hay for a few chapters of St. Paul! And what shall we barter for a scientific understanding of this one statement of the Master? "It is the spirit that quickeneth; the flesh profiteth nothing." Science and Health has startled the world and moved the materially minded to rage by the denial of matter. Let us barter a moment of clear thinking for this verse from St. Paul: "Henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more." If man is not to be known after the flesh,—matter, material sense,—how is he to be known?

Throughout Mrs. Eddy's interpretation of the Bible we find unmistakable evidence of her adoration of the Christ. Much is made of the resurrection of Jesus from the dead, and his triumphant exit from mortal view is extolled. There can be no thought, after an unprejudiced study of Science and Health, that its author is seeking to give a demonstrable interpretation of the Bible. She has simply thrown upon its sacred pages the clear light of her spiritual understanding, and revealed what has ever been the healing of the nations—the Mind of Christ. In Science and Health thought is constantly turned from the body, the material sense of things, to God. The student is emphatically shown that to look away from the body we must have the Mind "which was also in Christ Jesus," be concerned with that which is spiritual only. Gradually, through a clearer understanding of God, matter is seen to be unreal and temporal, or nothing to the Christlike thought.

Many who are still in the bondage of materiality are beginning to raise their heads and listen to the rejoicings of those who have been healed through the study of this wondrous book. The applied teaching of its interpretation of Scripture is blowing the trumpet in Zion; the Bible is being loved and studied as never before. The bonfires of prejudice and ignorance may flame up for a time, but they cannot destroy the truth. "The leaves of the tree were for the healing of the nations," and the scientific interpretation of the Bible is showing the gathering thousands in the Christian Science churches "the tree of life."

Three names are given to a man; one by his parents, another by the world, and the third by his works—the one which is written in the immortal book of his fate. Which of these three names is the best? Solomon teaches us, when he says: "A good name is better than the sweetest oil."—THE TALMUD.

You are not simply a reservoir *into* which so much truth, goodness, greatness, is to be poured, there to remain forever. You are a channel through which God is transmitting His life and love to other men. That you are, or you are nothing.—J. F. DUTTON.

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SELECTED ARTICLES.

[Reuben Pogson in the *Scarborough Post*, Yorkshire, England.]

Christian Science is not faith healing. Faith may be present in the consciousness of the patient, but not necessarily more so than honesty, justice, etc. Though recognizing the capacity of these attributes to assist in maintaining harmony, not one of these is considered the "healing power" of Christian Science. According to your report, the lecturer said "he thought suggestion was the key-note of Christian Science. Faith would not replace an absent limb or restore a fracture; but by faith or suggestion they could often remove minor functional disorders."

Christian Science does vastly more than remove "minor functional disorders." This fact, attested by unnumbered well-authenticated cases of healing, must place it —by the admission of the lecturer—far above the province of faith healing and mental suggestion. These methods of healing simply go to prove that all disease is of mental origin. Faith healing and suggestion do not destroy the mental cause of disease; they simply change one belief for another.

Christian Science, in its healing of sickness, not only does not "suggest" health to the human mind, but it destroys in the false consciousness of the patient the entire belief in the reality of this so-called human mind, and insists rigidly that there is only one Mind—*i.e.*, God—in whom there is no consciousness of sickness, sin, mental suggestion, faith healing, hypnotism, *materia medica*, hygiene, etc. The key-note of Christian Science healing is the spiritual understanding of God, which demonstrates Him to be Love.

[Editorial in *The New Orleans* (La.) *Item*.]

There is a school of thinkers who believe that men and women will one day come to be guided by reason, who hope that their moral, spiritual, and intellectual qualities will become so developed that they will cease to do those things which are wrong, those things which are harmful to themselves and others, but will be guided along higher, better paths by something from within. We believe the Christian Scientists practise this belief. . . . Around us everywhere most things are going right, but many things the mistakes of others? What is the responsibility of each of us? How far does it extend? Where does it stop? All these are questions we should ponder, not now and then, but very often.

[Editorial in the *Dayton* (O.) *Herald*.]

If we mistake not, Christian Science is practised largely by devout Christians. It is based, as its followers allege, upon the teachings and the life of Christ. The *Herald* makes no distinctions among the various religions and sects; it gives space in its columns to Jew and Gentile, to Protestant and Roman Catholic, to every creed and denomination which seems to be working for the good of humanity.

[B. Fair in the *Quincy* (Mass.) *Ledger*.]

When Benjamin Franklin discovered that electricity could be led by a cord, he established in the minds of men the recognition of a fact which had always existed. He brought nothing new into the world except a limited are happening all the time that are wrong. Are we doing what can be done, what should be done to make things better, to set them right? Are we doing what we should do to keep them from going wrong? Are things predestined to happen? Are they happening for the best as they do happen? Are things done and things left undone by us responsible in part for the tragedies, and imperfect understanding of a force which was not then being utilized. If he had not tested his belief by an actual demonstration with kite and key, it would have remained for others to prove the possibility of using a force having no material form.

When Mrs. Eddy discovered the Principle of Christian Science, she established no new facts or laws, but she did gain an understanding of an unused power far greater than electricity, and she has communicated this understanding to those who followed her researches and were willing to prove their understanding by demonstrating through actual tests the availability of the Almighty for all good. Mrs. Eddy has made a study of Christian Science for over forty years, and at least discusses the matter seriously and without venom, sarcasm, or hatred.

The writer is not a member of the Christian Science denomination, but has read the work referred to and failed to find any evil in Mrs. Eddy's teachings.

[Alfred Farlow in the *Boston Times*.]

Our critic undertakes to ridicule Christian Science by the assertion, "You seem to have a hand, but it is only in the seeming." This ridiculous statement is not a reasonable deduction from the premise of Christian Science. It does not take into consideration what Christian Science gives in the place of what it repudiates. While Christian Science affirms that the universe is not material, it does not declare it to be unreal. It is the false, material concept of things which is denied by this Science, not the thing itself. Each part of man and the universe, from the smallest to the greatest, is real, though not what it seems to be, to that quality of understanding which does not perceive it from the spiritual view-point. Christian Science affirms that the spiritual understanding of creation is the correct understanding, that all the troubles of earth are based upon a misunderstanding, and that they are all corrected by attaining and practising a right sense of cause and effect. Our critic should note that it was Jesus who denied the reality of death. He said of the damsel: "She is not dead, but sleepeth;" thus denying that death was what it was believed to be by those who witnessed it, and affirming it to be a dormant mental condition from which its victim could be aroused by Divine power. It is true that Christian Scientists do deport themselves in a measure as if they believed sin and sickness to be real; that is, they recognize the existence of these in erring mortal experiences and that they must be dealt with and overcome. Even a ghost must be explained away, although to the well informed it is understood to be merely an apparition. Every form of error must be met and mastered with the truth.

The gentleman declares that "all people who think themselves sick are simply insane." This gives no adequate understanding of Christian Science. Sickness is not believed to be something wrought up in the imagination, though its foundation is understood in Science to be mental; and this fact is proved when, by correcting the mental condition, the discordant bodily condition disappears. Almost everybody in this age of the world admits that the mental has something to do with the bodily condition, and although many as yet are not ready to admit the sweeping declarations of Science, they have not been able to estimate to what extent the mental has to do with the physical, nor to say "thus far and no farther." It has been left to Mrs. Eddy, the Discoverer of Christian Science, to solve and demonstrate this proposition to the age. While Christian Science condemns unreasonable dietetics and hygienic methods, it advocates temperance in all things. It advocates fresh air and pure food, and cleanliness of both mind and body, on the basis that the purest, cleanest, and best is most nearly the spiritual, and therefore the most healthful and desirable.

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THE SENTINEL COMMENDED.

A few out of many letters commending the *Sentinel* were sent to our Leader, Mrs. Eddy, and she has requested that they be published, together with the letter in which they were forwarded to her. These letters follow:—

Boston, Mass., March 23, 1907.

Beloved Leader:—I think it will please you to read the enclosed letters, if you have the time to spare. They show that the increase in the price of the *Sentinel*, which you directed, is approved by our readers. I wish that the growth of interest in Christian Science, which is now so manifest, might have come in some way other than through attacks on you, but the increased interest in your teachings amounts almost to a "boom." The Publishing Society is hard pressed to provide room for all the extra clerks necessary to attend to the wonderful increase in the demand for Christian Science literature. God is making the wrath of man to praise Him. Lovingly yours,

ARCHIBALD MCLELLAN.

Baltimore, Md., March 18, 1907.

Mr. Archibald McLellan,
Editor of the *Sentinel*, Boston.

My Dear Sir:—As the former editor and publisher for ten years of a fraternal monthly paper, with a circulation running from fifteen to fifty thousand monthly, and dependent on four or five pages of advertising in its sixteen pages in order to make it a paying venture on the basis of one dollar annual subscription, I have frequently wondered at your ability to issue the *Sentinel*, weekly, at the low cost of one dollar per annum. I heartily agree in the measure of your new valuation, two dollars per annum, as it is in harmony with the intrinsic value to those who are seeking for further light. You are certainly deserving of high commendation for the typographical excellence, the general improvement in its form, stock, and suggestive title page, as for the careful, able selection of matter, editorial, testimonial, and of an educational and uplifting character from the pens of earnest, faithful, inspired followers of our beloved Leader. It is really a priceless treasure to those who look to it weekly for the strengthening testimonies and the truth to uplift and sustain them; especially at such times as error, through the secular press, is attempting to destroy the faith mentioned by Paul in his Epistle to the Hebrews, 11 : 1, 6.

A resident of Boston, I am stopping here for two months on special work, and welcome the *Sentinel* more than ever, as it has aided me in denying certain fallacies brought to my attention by friends, and thus causing a change of thought in them. Sincerely yours in the faith,

AUGUSTUS F. HOWELL.

Woodland, Cal., March 9, 1907.

Christian Science Publishing Society.

Dear Editors:—As you will see from date above, I am away from home, but this morning my *Sentinel* was forwarded to me, and it seemed as if a dear friend had come from home. I am pleased at the appearance of the *Sentinel*. As many have it bound, it should have the best of paper, and it is cheap at twice two dollars. Having been a printer and publisher myself at one time, I am qualified, to some extent at least, to be a judge of such things. I am sure the Field will appreciate the advance.

Sincerely yours,

J. W. BAKER, Salem, Ore.

Santa Barbara, Cal., March 12, 1907.

Dear Mr. McLellan:—I have read with pleasure your editorial in the *Sentinel* of March 2, announcing the enlargement and improvement of that paper. There is no doubt about its being a two-dollar publication, and I am sure that this change will meet with a ready response from the Field. We cannot over-value our *Journal* and *Sentinel* as educational factors, and in giving to the world true Christian Science both deserve a large circulation because they hold aloft the banner of Christian healing without attacking the beliefs of others. We thank you and your loyal associates at headquarters for your faithful efforts in behalf of our Cause and its Leader.

Sincerely yours,

EDWARD W. DICKEY.

Hackensack, N. J., March 21, 1907.

Mr. A. McLellan, Editor *Sentinel*.

Dear Sir:—The *Sentinel*, always abounding in up-to-date, helpful articles, seems to be growing so much more powerful and so overflowing with gems of literature that one is compelled to read and re-read its columns. Your issue of March 16, 1907, should be placed on file, and retained for constant reference by every Christian Scientist throughout the world. It would indeed be a hard matter to select the most useful or appropriate article within its covers.

The *Sentinel* is truly fulfilling its mission. It is not only a sentinel in all that the word implies, but it is a whole regiment of soldiers marching forth to overcome, and overcoming the enemy by its continued and forceful presentation of the truth. The *Sentinel* is being appreciated, and the management is not by any means the first who have believed that the former price for it was entirely too low.

Most sincerely in the truth,

HARRY A. ROBERTS.

Needham, Mass., March 21, 1907.

The Christian Science Publishing Society,
250 Huntington Avenue, Boston.

To the Editors:—While sending out some *Sentinels*, containing "General Streeter's Statement," there came to me such a sense of gratitude that we had such a periodical to send out, representing our Cause, that I cannot refrain from expressing it to you. Never did I appreciate as now the wisdom, dignity, ability to work under wise leadership, and the Christian character which enables one when reviled to refrain from reviling again, manifested by those who are standing on the watchtowers, as it were, of this great religious movement. Never before did the meaning of Nehemiah's account of the rebuilding of the walls round about Jerusalem, and the way to apply those lessons to our present needs, dawn upon my consciousness.

Our *Sentinel*, which we have seen grow and improve from year to year, comes to us now in faultless attire, an outcome of persistent effort to bring out perfect work in the line of journalism. Instead of finding fault with the increased subscription price, we all wonder that it has come to us so long, enlarged and improved, for the original price. "'Peace, be still!' our Father is at the helm" (*Sentinel*, Aug. 3, 1899), reminds us that prophecy is being fulfilled to-day; and that the world is recognizing it, is evidenced by such statements as we find in Lord Dunmore's tribute to Christian Science and its Founder, Mrs. Eddy, in the March *Cosmopolitan*, where he refers to her as "a woman whose loving, self-sacrificing nature should be ever prominent before the world, as an example for every one to follow." In the early history of the *Sentinel*, at a time of trials for our beloved Leader, she gave us this message of wonderful import. In every trying hour, when the *Sentinel* comes it seems to bring that same message, and my heart goes out in gratitude to God for the dear one to whom has been given "the instinct that can tell that God is on the field when He is most invisible!"

Appreciatively,

ESTELLE R. FREEMAN.

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THE LECTURES.

OMAHA, NEB.

Hon. Clarence A. Buskirk lectured on Christian Science at the Boyd Theater, April 4. He was introduced by Judge Irving F. Baxter, who said in part,—

When I behold this large audience of thoughtful men and women, the inquiry naturally arises, Why are we here? Certainly not from curiosity, for the subject of the address to-night has long since ceased to attract the simply curious; but it does attract those who think and those who reason and all earnest seekers after truth. We Americans are essentially a people who claim the right to think and act for ourselves. The foundation-stones of our national government are freedom of speech and of religious liberty. Every one has a right to his opinion, but he must suffer the penalty if his opinion be wrong. It is well, therefore, that we should come to hear and to ponder what the speaker shall tell us. His message is fraught with "on earth peace, good will toward men." He will, no doubt, tell the story of a wonderful woman, of her wonderful sacrifices, and her more wonderful discovery. This discovery may seem new to many of you, while in fact it is only the rational application of the simple teachings of Jesus, and it calls upon us to know and recognize the omnipotence of God.—*Correspondence.*

TOPEKA, KAN.

Rev. Arthur R. Vosburgh lectured on Christian Science for the Second Church at the Opera House, Sunday afternoon, March 31. He was introduced by Arthur J. Bolinger, Esq., who said in part,—

The religion of Jesus Christ, I take it, is essentially a religion of progress. Nowhere in any of his teachings can we find warrant for avoiding the study of a subject, merely because it has not yet received the stamp of ecclesiastical approval. Truth is truth, no matter where it is found and no matter who are its exponents. The fact that thousands of intelligent people have found in Christian Science something they could not discover elsewhere and something that has brought to them a satisfaction they could not otherwise obtain, entitles it to our most careful consideration. It is no idle thing for a church to be able to prove its teachings by incontrovertible facts. The world has long sought for such a demonstrable religion. I feel I can safely say that there is not a person in this room to-day who cannot, either in his own life or in the life of close friends, recall some instance of the beneficial effect of an applied Christianity, of a religion no longer a mere argumentative theory, but a manifestation of a living Principle.—*Correspondence.*

NEW YORK, N. Y.

Mr. Bicknell Young delivered a lecture on Christian Science at First Church of Christ, Scientist, Monday night, March 25, to an audience that was probably as representative as any audience ever assembled in New York City. It was composed to a large extent of non-Scientists. Every available space in the church was filled and great numbers of people were turned away. It was a great lecture and was enthusiastically received. Mr. Young was introduced by Mr. V. O. Strickler, who spoke in part as follows:—

On one occasion a well-known preacher said that if we would find out what a few of the best thinkers in any age were dreaming about we would have what would be the current general thought of the succeeding age. The truth of this statement has been exemplified in the case of Christian Science. Forty years ago one of the best thinkers of this or any age—a woman—was dreaming about questions involving man's true relationship to God. She was without wealth or fame, and yet, within the brief space of forty years her dreams have become the treasured belief of multitudes of people.

A few weeks ago the editor of one of the great magazines in this city applied to me for information and data to enable him to write an article on Christian Science for his magazine. He said that he was not a Christian Scientist and knew almost nothing about it, but that Christian Science was attracting the attention of thinking people throughout the world at the present time to a greater extent than anything else, and that the popular demand for information upon this subject was so great that he felt compelled to prepare an article for his readers.

Correspondence.

SAVANNAH, GA.

Mrs. Sue Harper Mims delivered a lecture on Christian Science at the Savannah Theater yesterday afternoon [April 7]. Every seat on the lower floor and most of the balcony was occupied, and the audience showed the deepest interest. Mrs. Mims is well known in Savannah, her former home. In the audience were many who, while not holding the same religious views as Mrs. Mims, have the highest personal regard for her. Among the latter was Judge Samuel B. Adams, who had been invited to introduce her. In discharging this pleasant duty, Judge Adams paid a high tribute to Mrs. Mims, and said:

The compliment paid me by the request that I introduce the lecturer is enhanced by the fact that I am not of her faith. Any gentleman would be honored by an introduction to the lecturer; any gentleman should esteem it a distinction to introduce her to any audience. For years a resident of this fair city, now a citizen of our sister city of Atlanta, the widow of the gallant and knightly Livingston Mims, the representative of the best type of southern womanhood, this gracious and elect lady commands by her beautiful and useful life the homage of every true man. Whether her auditors accept her doctrines or not, they can be confident that she designs for them only what she conceives to be the highest, the truest, and the best, and that the dominant and absorbing purpose of her unselfish life is to illustrate and follow him who, when upon this earth, "went about doing good."

Savannah News.

LECTURES AT OTHER PLACES.

Baltimore, Md. (First and Second Churches).—Bicknell Young, March 24.
Salida, Col.—Judge Septimus J. Hanna, April 1.
Ottawa, Ill.—Rev. Arthur R. Vosburgh, April 2.
Austin, Minn.—Rev. Arthur R. Vosburgh, April 4.

PICTURE OF THE MOTHER CHURCH.

The picture of The Mother Church which The Christian Science Publishing Society now has for sale is a half-tone reproduction, 12 x 15 inches in size, of a view giving the St. Paul Street frontage and Falmouth Street side.

The picture is mounted on a white mat, 21 x 25 inches, and will be sent to any address in a mailing-tube for fifty cents a copy. A dozen copies will be sent to one address for $4.50. Souvenir postals of the same design as the large picture are for sale at twenty-five cents per dozen.

Address all orders to The Christian Science Publishing Society, 250 Huntington Avenue, Boston, Mass.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book does not consult nor read letters on disease. Writing to Mrs. Eddy *is not* prohibited. Take no notice of startling reports about Mrs. Eddy. Our Committee on Publication will be reliable on this subject. ***Beware of counterfeit letters.***

MRS. EDDY'S LETTER.

THE following is Mrs. Eddy's letter to First Church of Christ, Scientist, New York, acknowledging the courtesy of that church in subscribing for her a membership of the highest class in the Association for International Conciliation.

Pleasant View, Concord, N. H., April 22, 1907.

First Church of Christ, Scientist, New York City,

Mr. John D. Higgins, Clerk.

My Beloved Brethren:—Your appointment of me as *Fondateur* of the Association for International Conciliation is most gracious. To aid in this holy purpose is the leading impetus of my life. Many years have I prayed and labored for the consummation of "on earth peace, good will toward men." May the fruits of said grand Association, pregnant with peace, find their birthright in divine Science.

Right thoughts and deeds are the sovereign remedies for all earth's woe. Sin is its own enemy. Right has its recompense, even though it be betrayed. Wrong may be man's highest idea of right until his grasp of goodness grows stronger. It is always safe to be just.

When pride, self, and human reason reign, injustice is rampant. Individuals, as nations, unite harmoniously on the basis of justice, and this is accomplished when self is lost in Love—or God's own plan of salvation. "To do justly, and to love mercy, and to walk humbly" is the standard of Christian Science.

Human law is right only as it patterns the divine. Consolation and peace are based on the enlightened sense of God's government.

Lured by fame, pride, or gold, success is dangerous, but the choice of folly never fastens on the good or the great. Because of my rediscovery of Christian Science, and honest efforts (however meagre) to help human purpose and peoples, you may have accorded me more than is deserved, —but 'tis sweet to be remembered.

Lovingly yours,

MARY BAKER G. EDDY.

"O FOR A FAITH THAT WILL NOT SHRINK."

WHEN Christian Scientists remember Jesus' saying, that if one had faith even as a grain of mustard seed, he could speak to the mountains and they would obey him, they are impressed with the propriety of modest statement as to their present attainments; but they have occasion and they do rejoice that Christian Science has called them to the fulness of both physical and spiritual freedom, that it places no limit upon the possibilities of their overcoming and efficiency. It will certainly be some time, in the order of human development, before we can be perfect even as is our Father in heaven. Nevertheless, paradoxical as it may seem, every one who honors the authority of Christ Jesus is under obligation to be thus perfect to-day, and a clear perception of this immediate and uncompromising demand of Truth alone supplies the vital stimulus to spiritual advance. For this larger concept of man's privilege and power to assert and maintain his sovereignty over every enemy of his peace and progress, Christian Science stands, and in this it presents a well-nigh antipodal contrast to the thought and aspiration of the many.

There lies before us an article in which a reverend disciple of him who said, "The works that I do shall ye do also," "Go ye into all the world, and preach the gospel," "Heal the sick, . . . raise the dead, cast out devils," defines and discusses his understanding of this glorious commission, and his statement could but lead every worthy Christian Scientist to renewed thanksgiving for that unlimited sense of individual privilege and spiritual power which has come to him through the teaching and demonstrations of the Discoverer and Founder of Christian Science.

The article says in part, "The ministers of —— Church refuse to accept any patient till his case has been diagnosed by a trained specialist in nervous diseases . . . they believe in Science . . . and regard all attacks upon the organized knowledge of the race as attacks upon reason, and therefore suicidal." "For ordinary work, two doctors, trained along the most scientific lines, in psychological medicine, are in attendance at the church several days in the week, where they may be consulted. Only persons suffering from nervous trouble, and functional disturbances are accepted, and should any of these be already under medical advice, they must bring their physician's consent before their names can be enrolled." We are further told that "scientific and religious remedies are administered by suggestion," and that this "suggestion is available only within certain limits, there being not the slightest evidence that when an organic change has taken place in the body, such a change can be effected by mental means," and that "a cancer, for example, is not amenable to mental treatment."

The recognition that faith has any degree or kind of healing relation to "nervously run-down people" is something; indeed, many declare that the assertion of even this timid sense is inaugurating a "forward movement," but what believer in the words and works of Christ Jesus, and in the actuality of his commission to his followers, as quoted above, can fail to be impressed with the pitifully significant contrast between this twentieth-century material sense of Christian privilege and that realized by St. Paul when with inspired daring he said to King Agrippa, "Why should it be thought a thing incredible with you that God should raise the dead?" or when, after many years of practical experience in preaching and healing, he exhorted the Corinthians that their faith "should not stand in the wisdom of men, but in the power of God."

What, it may be asked, would the seventy have said if, upon their triumphant return from the divinely-appointed ministry of healing the sick and casting out devils, they had been taken to task by some Christian brother for presuming to cure organic disease, or even daring to undertake the healing work without first having every case "diagnosed by a trained specialist," and been reminded that to fail to recognize the authority of material therapeutics was "suicidal"? Surely those who are yet in bondage to this sense of limitation have occasion to sit down and weep, as did their fathers in Babylon, when they "remembered Zion." The world would fain hear a note of Christian triumph, of the overcoming of sin and sickness, in fulfilment of the Master's pledge,—but how shall they sing the Lord's song in this far-away land?

Thank heaven, things have wondrously changed of late. To-day a vast number of those who have been healed of all kinds of functional and organic disease through Christian Science (among whom are many ministers) are awakened to a realization of the weakening timidity and unworthiness of this unfaith. To her eternal credit be it remembered that when Mrs. Eddy began her championship of the liberty of the sons of God, when she declared for the present availability of divine Truth, and sounded

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the note of a new and glad day in the immortal words, "The miracle of grace is no miracle to Love." "God will heal the sick through man, whenever man is governed by God" (Science and Health, pp. 494, 495), she then stood single-handed and alone "in the midst of the years." In demonstrating the truth of her contention by healing all manner of disease, and in instituting the quickening and beneficent work of Christian Science, she has achieved for the sick and the suffering, the desolate and the enslaved in this sad world, that which in common justice should have won for her the loving appreciation and gratitude of all mankind.

It was declared by the psalmist that when the Christ-idea had ascended (in human consciousness) he should lead "captivity captive," but speaking to the unbelieving, undaring, and inadequate disciples of his day, Christ Jesus said, "O faithless generation, . . . how long shall I suffer you?" and looking forward to this, the day of the re-appearing of the Divine idea in Christian Science, he said, "When the Son of man cometh, shall he find faith on the earth?"

JOHN B. WILLIS.

"TO DAY IF YE WILL HEAR HIS VOICE."

THE great peace gathering in New York City has passed into history, though its voice will echo down the corridors of time until the din of war and of all strife is forever hushed. Whatever may have been accomplished on this occasion, the important factor in the peace movement is the spirit which gave it birth, and which impelled some noble men and women at great cost to themselves to make strenuous efforts to save the world from the age-long miseries of war. Among civilized nations there are few if any who now contend for wholesale slaughter as a means of settling national or international questions, though many are slow to see that the time is ripe for the establishment of saner methods. It should be clear to all that to right belongs all time—that the time for wrong is never! While it is true that the highest good cannot be humanly expressed so long as men are ignorant of God and His law, it is also true that evil has no right to exist; therefore, when the belief in the necessity of evil is given up, the power and permanence of right will be recognized.

Nearly two thousand years ago Christianity was ushered in with an angelic chorus announcing peace and good will, and when the child Jesus was taken into the temple, Simeon the seer declared that he had come "to guide our feet into the way of peace." Toward the close of Jesus' earthly career, when pursued by the hatred of his unrelenting foes, even when menaced by the cross, he said to his followers, "My peace I give unto you;" and it was not the peace of an ignoble concession to error, it was no truce with the belief in sin, disease, or death. No! the war with error must continue till its every phase should be subdued, but in this decisive struggle only evil was to be destroyed; men were not to lose their lives in the victories of Truth, but to find them. Thus we find Paul, the great Christian warrior, declaring that "to be spiritually minded is life and peace;" and again, "The fruit of the Spirit is love, joy, peace."

It is now admitted that the cause of international peace has made more progress in the last ten years than in a thousand years before this time. Is it not, therefore, a just conclusion that spiritual mindedness is gaining ground. No one can deny that war is always waged for material considerations, and when these are made to give place to what the great Teacher called "the weightier matters of the law, judgment, mercy, and faith," the reign of righteousness and of peace will have begun. It is right that we should honor those whose efforts are bringing nearer this blessed consummation, and Christian Scientists everywhere rejoice that their beloved Leader's name is enrolled among the names of those who are the founders of the peace movement. For forty years she has labored incessantly to awaken her fellow-men to the great truths of spiritual being. She has never ceased to declare that all good *is now*, and attainable *now* by all who love God, good! This great truth has been proved to a wonderful degree by thousands who have been healed in Christian Science, and they hail with joy the signs of a new order of things—Divine Science correcting all the errors of mortal sense, so that we may confidently look for the speedy realization of the poet's prophecy:—

> Peace! and no longer from its brazen portals
> The blast of War's great organ shakes the skies!
> But, beautiful as songs of the immortals,
> The holy melodies of love arise.

ANNIE M. KNOTT.

LETTERS TO OUR LEADER.

[Telegram.]

Chicago, Ill., April 24, 1907.

Mrs. Mary Baker G. Eddy,
Pleasant View, Concord, N. H.

Dear Leader:—You have followed the brief history of Seventh Church of Christ, Scientist, of Chicago, and you will be pleased to know that our hall, seating seven hundred, is already filled at Sunday services.

The step required of us in further following your example is plain, and in loving recognition of the privilege granted to us through your labors in behalf of mankind, we have to-night established our building fund and have voted to proceed immediately to build our own church edifice.

Seventh Church of Christ, Scientist, Chicago, Ill.
HARRIET RIED WHITE, *Clerk.*

[Telegram.]

Los Angeles, Cal., April 24, 1907.

Mrs. Mary Baker G. Eddy, Concord, N. H.

Beloved Leader:—People remaining after Wednesday evening meeting of Second Church of Christ, Scientist, of Los Angeles, approximately fifteen hundred, being in sympathy with the world peace movement, appreciate the significance of your becoming a member of the American Branch of the Association for International Conciliation. We realize that this membership is in accord with your life purpose and work to establish the kingdom of heaven on earth, as expressed in your teachings that "one infinite God, good, unifies men and nations; constitutes the brotherhood of man; ends wars; fulfils the Scripture, 'Love thy neighbor as thyself.'"

BOARD OF DIRECTORS.

Chicago, Ill., April 22, 1907.

Beloved Mrs. Eddy:—While I was studying to-day's Lesson it suddenly came to me how many thousands were happily and confidently at work on the same Lesson—because of what you have done for us. Of those thousands, how many who previously companioned with despair, dreading each new day, awoke this morning glad of life's opportunities, strong to take advantage of them—because of what you have done for us. What numbers who once watched helplessly while others performed the duties they knew to be their own, now rejoice in the heritage of health, with a surplus of energy which they use for the good of other pilgrims—because of what you have done for us. A new stir, a new vitality, a new knowledge which effaces fear, is throbbing through the world to-day—because of what you have done for us. Its signs and symbols are

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the white temples springing up throughout the land, monuments to God's goodness—because of what you have done for us. More love, more happiness, more grace, more peace, are manifested in numberless homes—because of what you have done for us.

Does every heart rejoice over these undeniable facts? No. Every thought which turns to you in love is aware of the persecution that assails you at this day, and of the marvelous fact that the fires are lighted solely because of what you have done for us. Then how can we be faithful enough, how be watchful enough, how be obedient enough to that Principle to which your own obedience is an awe-inspiring lesson!

On page 410 of Science and Health, beginning at the fourteenth line, is a paragraph especially dear to Christian Scientists at this time: "Every trial of our faith in God makes us stronger. The more difficult seems the material condition to be overcome by Spirit, the stronger should be our faith and the purer our love. The Apostle John says: 'There is no fear in Love, but perfect Love casteth out fear. . . . He that feareth is not made perfect in Love.' Here is a definite and inspired proclamation of Christian Science."

Oh, if all those who with eager hand are wielding the muck-rake, would lift their sullen eyes to read that message, it seems as if they must recognize its source to be heaven, and instantly know that it could travel to earth only through a stainless thought. With devoted love,

CLARA LOUISE BURNHAM.

Northampton, Mass., April 16, 1907.

Mrs. Mary Baker G. Eddy,
Pleasant View, Concord, N. H.

Beloved Leader:—We, the charter members of First Church of Christ, Scientist, of Northampton, incorporated under the laws of the Commonwealth of Massachusetts, March 29, 1907, as our first act, in deep gratitude to God, express our loving loyalty to you, our dear Leader, and to the Cause of Christian Science. We take pleasure in telling you that we are planning to erect a church building on a centrally located lot, during the coming summer. Our present hall is too small to accommodate the steadily growing attendance of both townspeople and Smith College students. Sincerely,

ELLA IONE MAYFIELD, LOTTIE B. STRONG,
MARY C. MAYNARD, *Committee.*

New York, N. Y., April 17, 1907.

Mrs. Mary Baker G. Eddy,
Pleasant View, Concord, N. H.

Beloved Leader:—You may never pause in your busy moments to read these words, but a heart full of love for you, and gratitude for what Christian Science has done for me, craves expression. The sublime example of your life, in these times, is a beacon-light not only to Christian Scientists, but to the whole world. I believe this great world-movement for peace is, in no inconsiderable degree, the fruit of that gospel of peace which you have proclaimed to this age. To be worthy to follow in your steps is the earnest wish of one who is striving to love God above all things, and his neighbor as himself.

Gratefully,

CHARLES EGBERT BURNHAM.

Alexandria, Egypt, April 3, 1907.

Dearest Leader:—We, the undersigned, thought you might be interested to know that there is a little band of your followers here in Alexandria, where once the early Christians practised their faith, and that again the same truth is revealed and demonstrated here through your great discovery and teaching as well as by your life-work. We know the truth about you and that you are our God-appointed Leader to eternal harmony. We have tasted of the fruit of Christian Science and been healed, and behold, it is "very good." We send you our loving, loyal, grateful thoughts, well knowing that God's purpose cannot be overthrown nor His divine law broken. We thank you for your life-work which has so abundantly blessed us all, and we desire to follow in the footsteps of Truth.

Lovingly and gratefully yours,

S. ALEC. ALDERSON, MURIEL BULL,
F. NELLIE ALDERSON, HARRIET T. GAYE,
AGNES F. BAILE, W. GAYE.

New York, N. Y., April 13, 1907.

Mrs. Mary Baker G. Eddy,
Pleasant View, Concord, N. H.

Beloved Leader:—We, the members of Fourth Church of Christ, Scientist, at a regular corporate meeting, held April 11, send you an expression of our loyalty and love. We assure you of our sincere desire to make this branch of The Mother Church a manifestation of the Christ-spirit, as taught in Christian Science, and through more earnest work to confirm our love for the Cause which your faithful adherence to divine Principle has established for the world.

Yours in love and truth,

Fourth Church of Christ, Scientist, New York, N. Y.
SUSAN E. BECKERT, WM. M. RICHARDSON,
LAURA G. CHILDS, *Committee.*

La Grange, Ill., April 16, 1907.

Mrs. Mary Baker G. Eddy,
Pleasant View, Concord, N. H.

Dearly Beloved Leader:—The members and congregation of First Church of Christ, Scientist, La Grange, Ill., are assembled for the purpose of deciding upon the erection of a new church edifice. La Grange is a suburb of Chicago. Our church membership is eighty-two. A few years ago we purchased a desirable lot, and at the meeting referred to in this letter we decided to proceed at once to the erection of a twenty-five thousand dollar structure.

We desire to express our thanks to the giver of all good for the many blessings which have been bestowed upon us. We believe that the greatest of these is the understanding of God as revealed through Christian Science; and, as our first act at this time, we wish to express to you our deepest thanks and gratitude for this glorious revelation which you have given to the world. We thank you also for your self-sacrifice and labor for the good of humanity, and for your example of a true Christian life, which is an inspiration to us all. We have supreme confidence in your ability, and are happy in acknowledging you as our Leader, Teacher, and Guide. Having learned that gratitude cannot be expressed by faith without works, we consecrate ourselves anew, and shall endeavor with renewed zeal to hold our "gaze to the light" (Miscellaneous Writings, p. 355), that this branch may bring forth more abundantly the fruits of the Spirit.

We assure you of our tenderest love, and of our loyalty. May the peace of God which passeth understanding be always yours.

First Church of Christ, Scientist, La Grange, Ill.
ANNA R. CAMPBELL, *Clerk.*

THE MAY MAGAZINES.

AMONG the magazines which publish articles on Christian Science in their May issues are *The Cosmopolitan, Success, Human Life, The Arena, Fine Arts Journal, American Queen, Broadway Magazine,* and *Government.*

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AMONG THE CHURCHES.

MT. VERNON, N. Y.

The local Christian Science church has purchased the First Congregational church property, corner Valentine Street and North Ninth Avenue, and will hold its first service there Sunday evening [April 28]. Mechanics are now making alterations and improvements, to be completed in time for that date. This step of obtaining a central location has been contemplated for some time and culminated in this purchase, which gives local Christian Scientists a desirable corner lot for the erection of a permanent church and in the mean time a temporary building that will accommodate the growing congregation for a short time.—*Mt. Vernon Argus.*

NEW HAVEN, CONN.

The announcement is made of an important sale of real estate. First Church of Christ, Scientist, of this city, which now holds its services in Republican Hall, has recently purchased of the Windham County Savings Bank of Danielson, Conn., through local real estate firms, the lot at the corner of Winthrop and Derby Avenues, upon which a church edifice will be built. This is considered a very desirable location, because this part of the city is fast becoming a fine residential section, large numbers of beautiful homes having been built during the last few years. This lot overlooks Monitor Park, upon which stands the Ericson monument with its bronze eagle poised for flight. Prominent real estate men pronounce it one of the best sites in New Haven for a church.

The Leader.

ENGLEWOOD, N. J.

The committee for distribution of Christian Science literature for First Church of Christ, Scientist, of Englewood, N. J., reported at the annual meeting held Jan. 10, 1907, that two boxes had been placed in the railroad stations of the Northern Railroad, one box being placed at Tenafly, N. J., a station two miles distant from Englewood, and one placed at Englewood, N. J., for the distribution of free literature. The result was very encouraging. These boxes were kept filled during the past year and there has been distributed in this way 5,113 *Sentinels*, 339 *Journals*, 150 tracts, 100 supplements, 15 *Heralds*. It is known that through this free literature people have been interested, and have visited the church for further information. We also have a list of names of ninety-seven persons to whom Christian Science literature is sent by mail once each month with very favorable results.

MINERVA B. NELLMAN.
Chairman.

MEMPHIS, TENN.

First Church of Christ, Scientist, has recently purchased the church edifice known as the Central Methodist Church, with organ and all furnishings, for $18,000. The church is centrally located on one of the leading avenues of the city, is substantially constructed, and the main auditorium has a seating capacity of about eight hundred. There is also a large Sunday School room, committee rooms, etc. Our Reading Room has been established in the building in a beautiful suite of rooms well adapted for the purpose. The church still owns free of debt a most desirable building site, where it was intended to erect a new structure for worship whose foundation-stone should have been laid for Christian Science, but the opportunity of purchasing a place ready for use, and just suited to our necessity, seemed to be an offering from divine Love not to be rejected. We realize that the financial demonstration was only possible to us through the unity of purpose in the church and its loyalty to our beloved Leader, Mrs. Eddy. We trust to express this love to her daily in following where she leads, in doing the "good works" she has taught us can be done in his name. The first Sunday service was held in the church April 7. Our church was organized in 1894 and its growth has been continuous and most encouraging.

MRS. ROSA A. MARTIN, *Clerk.*

MANCHESTER, ENGLAND.

Luncheon-hour readings in Christian Science literature, largely consisting of expositions of the healing of sickness by prayer, are made possible to busy city men by the opening to-day of a Reading Room by this sect in Victoria Street. A visit to the room revealed a delightfully decorated and furnished apartment. On the oak tables were numerous Christian Science publications, and there were several interested readers. The general public are invited, and there is no subscription or charge, though persons so disposed will have the opportunity of contributing anything their hearts dictate. The headquarters of the movement in Manchester is the church at Victoria Park. In consequence of growing adherence to the Cause this building is shortly to be enlarged to twice its present seating capacity, which is two hundred and fifty. The Christian Scientists have a special meeting to-morrow night at which Mr. Bicknell Young of Chicago will speak.—*Evening Chronicle.*

LA GRANGE, ILL.

Plans for the immediate erection of an edifice for First Church of Christ, Scientist, in La Grange, were completed last evening, when the architect's plans were accepted by the executive committee. The church, as shown by the plans of the architect, S. S. Beman, will seat about four hundred and fifty persons. Bids for the erection of the building, which is expected to cost about $25,000, will be received next week, and work is to be started immediately afterward on the site at Catherine Avenue and Cossitt Street, in order that the structure may be ready for occupancy by Jan. 1. From a tiny colony of eight members, who met in a room over a dry goods store eleven years ago, the Christian Scientists of La Grange have grown in numbers until they now have more than twenty-five times that many at every Sunday service, and the Town Hall, which they have used for the last four years, is scarcely able to accommodate them.—*Chicago Post.*

OAK PARK, ILL.

The clerk of First Church of Christ, Scientist, Oak Park, Ill., reports satisfactory growth and activity in all the departments of church work. This church was organized in 1897, and now has fifty-five active members and an average attendance of about one hundred and fifty. The church contributed one thousand three hundred and forty-seven dollars to The Mother Church building fund, and was one of the first to include its own building fund. The officers and Sunday School contributed to the fund for the improvement of the streets in Concord.—*Correspondence.*

ADMISSION TO MEMBERSHIP.

The next admission of candidates to membership in The Mother Church will be June 4, 1907. Applications must be in the hands of the Clerk of The Mother Church on or before May 20, 1907. Application blanks may be had by addressing William B Johnson at the church edifice, Falmouth, Norway, and St. Paul Streets.

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TESTIMONIES OF HEALING.

In the fall of 1898 I was at work as car carpenter at the Baring Cross railroad shops, when I was taken sick. Not then knowing anything about Christian Science, I was treated by a physician of Argenta, Ark.,—our doctor for years. He pronounced the disease a dangerous fever, and at the same time my right lung became involved. The doctor did the best he could for me and we had a great deal of confidence in him. After I got better of the fever, he commenced to treat me for the lung trouble, trying a new method. He also recommended a change of climate, but after examining me thoroughly he said that the conditions were very serious. He afterwards told my wife that both lungs were affected. I was not able to work any then, but we bought a farm and in the spring I was able to work a little. So it went on for about three years, and then a cousin of my wife wrote from Boston that he had been healed by Christian Science. He wrote, "I did not believe in anything, but a man cannot help trusting in a bridge that carries him safe over." He sent her some Christian Science literature, and my wife and I commenced to read the *Sentinel* and *Journal*. The first work by Mrs. Eddy that I read was "Miscellaneous Writings;" then my wife bought a copy of Science and Health and we began reading it. With some friends we began reading the Lesson-Sermons in a schoolhouse; then in the home of a neighbor; afterwards in another schoolhouse, and finally in an unused church; but by this time the opposition had become so strong that we could not get any one to attend, so we read at home.

My health was improving; I grew strong again. In August, 1903, I met the doctor on the street, and he was surprised to see me looking so well. I told him I was never stronger in my life. He said it was a miracle, that he had thought I could not live. I told him I expected to go to work again in the shops. He advised me not to do so, but I did, and although a part of the work was heavy, I felt very little tired when it came night, and would often carry a load of wood home on my shoulder, a distance of two miles. After supper I was not any more tired than in the morning. I worked there over a year, then went to another department for a few months. My work now is sometimes over and about hot steam pipes, but does not affect my health in any way, as the doctor was afraid it would. In March, 1904, I joined the Woodmen of the World, and a doctor in Little Rock examined me thoroughly. After he was through I said, "You find my lungs all right, don't you?" He said, "They are sound."

A short time after we moved from Faulkner County, my wife and I were coming home from church and met my former doctor. He expressed surprise at seeing me looking so well, and my wife told him that we had become Christian Scientists. He threw up both hands and said, "That explains it." To this day when he meets my wife he still tells her it was a miracle. I received no Christian Science treatments whatever for the above trouble, and it was nothing but the understanding of the truth, gained through reading and studying Mrs. Eddy's works, that healed me. For some time I did not acknowledge it, or even realize it, but I can see it now! Doctors do not, nor can they, restore the lost substance of the lungs. I believe they do not even claim to do this, but God can, and to Him be the glory. My wife and I are members of The Mother Church, also of First Church of Christ, Scientist, of Little Rock, Ark.

E. H. STEVENS, Little Rock, Ark.

About five years ago I became interested in Christian Science through the healing of a friend from various chronic troubles which had defied medical treatment. The healing was so complete that there was no room for doubt, yet I attributed it to will-power and abstinence from drugs. I reasoned, however, that if mortals could fool themselves into good health it was certainly a very good joke. My wife having been in rather poor health for some time, we bought a copy of Science and Health. Through its study periodical headaches were completely overcome, and she was otherwise benefited. I tried to read with her, but could not become much interested for the reason that I had never believed the accounts of the so-called miracles of Christ. In the fall of 1905, after handling quantities of thorny shrubs, a painful sore appeared on one hand, which caused much inflammation of the hand and arm. This was treated by a reputable doctor, who pronounced it a badly poisoned wound. The sore finally healed, but a little higher up others broke out. This condition went on for nearly two months, and I became so disheartened and despondent that I was totally unfitted for work. In desperation I decided to try Christian Science, so I applied for treatment to a practitioner. It was with a feeling almost of shame that I entered her house. I thought that if I got no relief,—and I had little hope that I would,—no one would ever find it out from me. After receiving treatment I left, feeling rather disappointed. I had gone but a few rods when I had occasion to move my arm, and to my intense surprise it seemed perfectly normal. There was at this time a very serious condition of the wrist joint, and the arm and hand were considerably swollen. I stopped and bent the hand up and down, testing it in every possible way, but could feel no pain or stiffness. It was simply wonderful to me! Only those who have experienced such a demonstration can understand my feelings at that time. In a very few days there was nothing left to show where the trouble had been but slight scars which are now entirely gone. After this I no longer doubted that Christ Jesus raised the dead or made the blind to see. All these things now seem very natural and reasonable.

I am indeed grateful for this healing, but looking back over an experience of less than a year, I see that blessings have come to me that far outweigh the physical healing. Whereas I was a confirmed fretter, often lying awake nights worrying about things over which I had no control, now all is peaceful and I sleep like a child. Work which seemed intolerable drudgery has become pleasant and interesting. Many things that seemed hard to bear have been made easy, and a feeling of security is gradually growing with me, while moments of doubt are fleeting. I am truly thankful to God, and thankful to Mrs. Eddy for the truth by which I was healed. I am even thankful that I had the trouble which led me to seek the light.—FRANK E. BOYNTON, Biltmore, N. C.

That "this corruptible must put on incorruption, and this mortal must put on immortality," has recently been made very plain to my thought. I have, through the realization of this truth, finally overcome an ailment of long standing. This was an abnormal growth, larger than my hand, which seemed to eat into what is called the vitals. I know what *materia medica* would have said of this case, but it would take too long to give the details. While working in Science on my own case, I was asked to treat another person who had a similar ailment. Through my understanding of the truth of being I was able to realize for her the allness of God, and this truth brought the healing, which she gratefully acknowledged. To know that "the flesh profiteth nothing" and that it is the Spirit which quickeneth, and that we must present our bodies (our consciousness) without spot or blemish, has been a great help in time of need.

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To our beloved Leader, the Revelator to this age, I owe a lasting debt of gratitude, for through her perception of Jesus' teachings, and through her messages in all her writings, I have found the pearl of great price. As she has followed the Master, so let us follow, as Scientists, in her footsteps up to the very Horeb heights of holiness. "Holiness becometh thine house, O Lord," is the song that is daily coming to my ears. He that hath an ear let him hear the anthem and take up the glad song, for we must be holy, even as Christ is holy, before we can hear the welcome "Come, ye blessed of my Father."

HARRIET V. EMMONS, New York, N. Y.

In coming to this country, fully thirteen years ago, from Edinburgh, Scotland, I had an unexpressed desire to know God so that our prayers should be answered, being weary of what seemed to me a very mechanical religion, and I could never be reconciled to the formality of the orthodox sacrament. Nearly eleven years ago I found Christian Science, and on opening "Science and Health with Key to the Scriptures" by Mrs. Eddy, I read that God means good. I sincerely thank God, and our beloved Leader, for the revelation of this great truth which enables us to help ourselves and others out of the false sense of things, for it is through this knowledge of God and of man as His reflection that the healing is done. There is only one way to find this knowledge, and that is shown us in our text-book. Through its teachings we are awakened to know God's power, presence, and guidance, no matter what the selfish, deceptive sense of the human will may try to assert. Now we have great joy in our work for humanity and derive much help from the study of our Lesson-Sermons, and from our services, which mean so much to us. These services are not limited to the church walls, but their healing atmosphere extends into the world's consciousness.

It is interesting to see, in the great religious controversy now going on in Great Britain, that there is a reaching out for something higher and holier than the human, variable sense of things,—something to rely on with safety and satisfaction,—a practical religion. In one of the leading newspapers from home (Scotland), in an article relative to this subject, reference was made to a gentleman who, on visiting one of the large cities and being given the names of the principal churches and ministers, asked, "But where is God's church?" It is there and it is here, and if we seek we find. Science and Health (p. 1) says, "Desire is prayer." The spiritual signification of Church is given in the Glossary (p. 583), and the understanding of this Church is gained from studying our text-book.

In recalling some cases of healing experienced by us, two instances present themselves. Our little girl was protected from a supposedly contagious fever, also a little niece was protected by destroying fear for the family. Besides these, cases of asthmatic and throat trouble, and fever, as well as business problems and various discordant conditions, have been overcome by the truth.

MARY D. PORTEOUS, New York, N. Y.

Something over eleven years ago I was healed by Christian Science of many troubles,—stomach and catarrhal difficulties, etc.,—all of which disappeared by reading "Science and Health with Key to the Scriptures," and other writings by Mrs. Eddy. I was also healed of another illness of quite a severe character, but in this case I received a few treatments from a dear practitioner and was soon helped. About three years ago I was also freed from the bondage of wearing glasses, after having used them for about eighteen years, so that I can truly say, in the words of the psalmist, that my youth has been "renewed like the eagle's." I am able to read any kind of print by day or artificial light, although over seventy-one years of age; and not only in this one particular have youthful conditions been restored, but in all other phases of existence does the same kind of experience prevail. For all of this I feel inexpressibly grateful to God for the wonderful light that has come to this age, which frees us from the illusion of sin, disease, and death, and makes us know that we are indeed the children of the one God and joint-heirs with our elder Brother, Jesus the Christ.

The spiritual understanding of God as Life, Truth, and Love is a thing that we can never fully estimate, and remembering that all this comes through the pure and selfless character of our beloved Leader and Guide, Mrs. Eddy, would not one be an ingrate indeed who did not feel and express gratitude for all this glorious light given us in Christian Science. I was a working member of an orthodox church (for which I am truly thankful) for forty-five years, but must frankly confess that the spiritual good received in that relation was far short of what has come through Christian Science. To God be all the praise!

SIMON THOMAS, Scranton, Pa.

Christian Science was brought very forcibly before me about three and a half years ago by the complete healing of a friend from a disease pronounced incurable by medical practitioners. I had always before that time ridiculed its alleged cures, and although often urged by friends of sound judgment to try it for my own physical disabilities, I had persistently refused, until this case came under my immediate observation. This time I could not explain away the facts. Perfect results had been accomplished after other methods had failed. At this time I was a physical wreck, having been a sufferer from a complication of diseases for several years. I would often be compelled to resort to drugs in order to get sufficient relief from the continued and severe pain to get part of a night's sleep. Eight different physicians and specialists treated me. Their diagnosis usually differed, although it was finally established beyond question (according to this verdict) that the stomach was organically affected. At this point I was told by an eminent specialist that all he could do for me was to make me temporarily more comfortable.

In this extremity I sought the aid of a Christian Science practitioner. Results were immediate. The insomnia and all pain were at once relieved, and the healing of every discordant physical condition was accomplished in less than one week. Since that time my health has been perfect. My family as well as myself have all shared in the inestimable blessings of Christian Science, both physically and spiritually. Business cares have been lightened and happiness and prosperity increased. I can but feebly express my gratitude to our beloved Leader, Mrs. Eddy, for her consecrated and untiring labors for mankind, and as I grow into a better understanding of the immortal truths she is giving to the world, my desire grows greater each day to so live and prove her teachings that I may contribute my small share toward the realization of God's kingdom "in earth, as it is in heaven."

JOHN V. DITTEMORE, Indianapolis, Ind.

I was led to Christian Science through the healing of a friend. For about fifteen years I had suffered very much from chronic bowel trouble and the numerous ills which accompany it. I had tried a great many remedies without receiving any lasting benefit, and our family physician finally told me I never would be well unless I was operated upon. This I objected to, and I am happy to state that through the study of Science and Health and Christian Science treatment I have been completely healed of all my old ailments. While my healing was

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slow I rejoice now that such was the case. Had I been instantly healed I would not have considered it worth while to study Science and Health, as my sole object in seeking Christian Science was to obtain the physical healing. I was ignorant of the fact that to know God aright is health and life. I have seen the power of Truth demonstrated in my family in the healing of several diseases, and as a result of my healing four members of my family are active Christian Scientists. I am very grateful for this truth.

SOPHIA J. GOOD, Atchison, Kan.

For years I was ill with nervous trouble, always enveloped with fears of every sort. I tried all kinds of medication, massage, and change of environment with no permanent relief; then I concluded to call on a Christian Science practitioner. I decided to have treatment, and was helped in the first week sufficiently to know that there was a power which was doing me good, both mentally and physically. I continued treatment about two months, improving all the time; then by the advice of the practitioner I commenced the study of the text-book, "Science and Health with Key to the Scriptures," and gradually worked out my own salvation from all the fears which had seemed so real. In a year I felt like a new creature, and words cannot express my gratitude for even the little understanding that I have of an omnipresent, unchangeable God of Love, and that there was one pure enough to receive this revelation and send it broadcast, healing the multitudes.

FLORA B. HUFF, Philadelphia, Pa.

[Translated from the German.]

Nine years ago I was freed in one Christian Science treatment of two troubles with which I had been afflicted from childhood. I was believed to have inherited sensitive feet, which caused me much trouble. When a child I had a supposedly infectious ailment, and for thirteen years I had a cough which was not only disagreeable to me, but disturbed others as well. I had medical treatment, but neither this nor home remedies could free me from the trouble. I was very sensitive to changes of climate and weather, and suffered greatly, therefore no one but myself can appreciate the peace and joy of freedom which this healing has brought me. My whole life has been transformed by Christian Science.

In 1 Corinthians, 12 : 31, we read: "But covet earnestly the best gifts: and yet show I unto you a more excellent way." I was at the time of my healing preparing to become a kindergarten teacher, and the untiring activity with which I have been enabled to follow my profession I owe wholly to Christian Science. In my work as a teacher I was sometimes obliged to read or lecture to large assemblies, and Christian Science freed me from nervousness, fear, etc., so that I could satisfactorily perform my duties. Before my healing I had made several sea-voyages, and was always ill from start to finish; but since I have through Christian Science gained an understanding of the Bible passages, "In him [God] we live, and move, and have our being," I have been on the sea for weeks at a time, and have never suffered even when the water was so rough that the captain and myself were the only ones at table.

Since I have taken up the study of Christian Science many ailments have been overcome for me, and an ankle which was badly injured while playing tennis was completely healed in five days through constant reading in "Science and Health with Key to the Scriptures." Sensitiveness, quick temper, hatred, and other discords in character became beautifully less through the teaching that "God is love." The *Sentinel, Journal,* and *Der Herold* are messengers that always render us necessary service at the right time, and I wish to express my gratitude to all the workers who so faithfully send the good news out to the Field. I wish to take this opportunity to express my appreciation of our dear Mrs. Eddy, who in Science and Health gives us a deep insight into her life-purpose. In her books we find a satisfactory answer for every question concerning man. I also wish to give thanks for the love which is being made manifest through Mrs. Eddy's life and works, so that now humanity may repeat the song of angels: "Glory to God in the highest, and on earth peace, good will toward men."—MISS JULIA RUNGE, Houston, Tex.

A few years ago there came to me a sorrow so deep, so dire, that I stood as it were with our Saviour in Gethsemane. I lost all except two loving young sons, in such a way that the hope of heaven alone could heal. Yet this Gethsemane taught me some wonderful lessons. I had always from childhood been in touch with God; not in the way of the churches, for the Bible did not appeal to me,—only those portions of the prophecies that spoke of the Christ to come, and the New Testament and the Psalms. The clear verdict of a God of Love filled my thought to overflowing, and I knew God could not take away one's life, but is absolutely all. I had never heard of Mrs. Eddy, or of Christian Science, yet I felt the power of divine Love held over me so strong and deep that with the giving up I was made to see the Deliverer, —Christian Science, all love, perfect, not a shadow to mar its beauty,—and then my prayer welled up to Him who notes even a sparrow's fall. I asked to be taken to these people, wherever this Science was to be found. Time passed, and after severe trials—innumerable mountains to sense—one came who healed me of my distress, lifted me to the feet of Christ. I saw man as God's image, and that was enough for me, though there are conditions still to master as we travel along the line.

I had always felt that the way of Truth would be shown the second time by a woman, and I thank God that I have been humble enough to behold the "star" and follow, and be called to help swell the number of God's anointed. Every burden has been lifted. I have followed even if the Red Sea lifted its stormy waters, for what matters it? I am on the road to the goal, and stand on the Rock, Christ. The time was when I had forgotten how to smile; now every burden is gone—rolled away—and there is not a vestige of broken-heartedness. My laugh is just as merry as of yore, and a song comes to my lips just as quick. I saw the wisdom of our Leader's message of June 16, 1902, and it filled me with joy. I took up the tangled threads of circumstances and wove them into steadfastness through these inspired words, which have set me forever at peace: "Are earth's pleasures, its ties, and its treasures taken away from you? It is divine Love that doeth it, and sayeth, 'Ye have need of all these things.' A danger besets thy path?—a spiritual behest, in reversion, awaits you." Surely this promise in Revelation fits my case: "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain: for the former things are passed away."

MRS. LILLIE H. MCKINNEY, Pueblo, Col.

It is with heartfelt gratitude that I desire to make known what Christian Science has done for me. I had rheumatic trouble, which left me very lame; one limb was bandaged all the time and the other limb was helpless. I had tried several doctors, and they said there was no help for me, so I had made up my mind to bear the pain and suffering as well as I could, and I had many sleepless nights during the eight years of my suffering. I also had bowel trouble from taking so much morphine. My husband wished me to try Christian Science, as we had seen some wonderful

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demonstrations, and we decided to call a practitioner. I was healed of all my troubles in the first treatment. I took the bandage from my limb, and have had no pain or trouble since, and the limb which was helpless is as sound as ever. I can walk from my home to the services on the Sabbath mornings, though it is a full mile. I was healed in July, 1897, and have never taken any medicine since. I am well, and often wonder how I ever lived without Christian Science. I am so thankful to God, and to Mrs. Eddy, for even the little understanding I have of Christian Science.

MRS. E. J. WATSON, Bangor, Me.

I was healed through Christian Science in 1889, after suffering from various diseases for several years. Among my difficulties was a catarrhal and throat trouble that had hindered my singing soprano for a long time. I also had neuralgic trouble, so bad that at times I was not able to do anything. Besides the ailments mentioned I suffered from stomach, heart, and lung trouble that kept me in almost constant pain. I tried doctors of different schools, with no lasting benefit, but the Bible says, "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint;" and this promise was fulfilled in my case.

I thank God for the understanding of this truth, which enables me not only to keep myself well, but to help others. I am also very grateful to our Leader, Mrs. Eddy, for her unceasing labor for the whole world.

MISS ESTHER M. SHERWOOD, Fairmont, Minn.

It is with a deep sense of gratitude that I wish to acknowledge the healing and regenerating power of Truth, to which I owe all that I have and all that I am. After several years of invalidism, in which I suffered from a complication of diseases; after enduring the horrors of the surgeon's knife and only realizing temporary relief, Christian Science found me in great mental darkness, besides being a victim of nervous and heart trouble. There were times that I could not walk a block, and I had for years been a sufferer from supposedly inherited stomach trouble. I was also wearing glasses, and the oculists said that I must have them fitted every six months and that I would never be able to go without them. After wearing them some eight years, I found one day, on reading Science and Health, that I could see without them, and I suffered no inconvenience at all from leaving them off. That was three years ago, and now my eyes are normal. I was also healed of an enlargement of my neck which caused me much trouble. After becoming thoroughly discouraged with material remedies, I turned to Christian Science and was perfectly healed. Knowing that sight is spiritual and cannot be lost, unconscious of heart action, the mental darkness has given place to a knowledge of ever-present Love. This last healing was slow.

I wish to express my thanks for this truth which has helped me to know God. To know Him aright brings perfect peace, happiness, and contentment. My earnest prayer is that infinite wisdom, Truth, and Love may make and keep me worthy to be found in the upward and onward march of the true Christian Scientists. I am grateful to God, and to our faithful Leader, Mrs. Eddy, for giving us this message of Love. My one life-motive is to help others to an understanding of this truth. I also wish to express my gratitude for the *Sentinel* and *Journal*.

ALMA T. MCCUTCHEON, San Diego, Cal.

I wish to express my deepest gratitude to our Leader, Mrs. Eddy, for her great and wonderful book, "Science and Health with Key to the Scriptures." I have received untold benefits since coming into Christian Science,—physical, mental, and best of all was the spiritual help gained by me. Christian Science has food for every hungry heart, and as we partake of it we begin to know "the peace of God, which passeth all understanding." I was healed of a stomach trouble which could not be met through *materia medica*, for I had tried everything without any relief, but at last I turned to Christian Science, and was healed in a few treatments. I was also healed of an acute attack of lung trouble in three treatments. Most of all, I am thankful for the spiritual understanding which gives to us a God who is Life, Truth, Love, infinite Mind, to whom we may look in every need.

MRS. SARAH M. WALKER, Chicago, Ill.

On reading in the *Sentinel* a testimony in regard to the victory of Truth in the case of an injured ankle, I decided to supplement it with a statement of two of my own similar experiences, one of them being a fall when descending from a trolley car some years ago, the other a recent fall on leaving an elevator. In the latter case there were people around who kindly lifted me and gave me a chair. They gave me the most friendly assistance, one dear young lady offering to accompany me; but, thank God, I have learned that the only real help is in the way of truth. So, holding to the thought of God as Love and Life, and thanking my kind fellow-beings, I rose and walked (though tottering at first) several blocks, and went into other stores before taking the cars for home. No one at home, in either case, has known of the untoward experiences, though the first cost several days of seeming endurance; this last only two or three of a sense of weakness. But I know that God fulfils His promise, "I will dwell in them, and walk in them; and I will be their God, and they shall be my people." Glory be to God, who giveth us to triumph through Christ.—FRANCES W. GESNER, New York, N. Y.

While passing through a critical period of my life I endured much suffering. For about four years I had been under medical treatment, also made a change of climate twice, trying both the Atlantic and Pacific coasts, but found that change of altitude made no difference in my health. I was finally taken to a hospital and given treatment, but without permanent relief. If the kindness of doctors and nurses could have aided me, I should have returned to my home a well woman, but when I left the surgeon told me he expected me to return in a short time, as he was satisfied that nothing but a very serious operation would restore me to health. I continued to take medicine several times a day for five months, and once more I was bedfast. I received medical treatment one month, was slightly better for a few days, but unable to go out of the house. Then I became worse, and was again in the same state in which I had been when taken to the hospital. I had lost faith in medicine and surgery, and did not call the doctor, but instead sent my nurse to a neighbor who had had Christian Science treatment, and she sent for a practitioner.

I shall never forget that first treatment; it left me in such a restful, peaceful state. I had one week's treatment at home. The fourth day I walked in the yard, and at the end of the week I took the car and went to the practitioner, climbing very steep stairs to her rooms. After the second week's treatment I was completely cured, and have now been four years without any recurrence of the trouble. I never had a fear that it would return, for I felt I had been healed by Divine power and that I would remain healed. While not yet a member of the Christian Science Church, I have been much helped by the knowledge I have received and am sincerely grateful for what was done for me.

B. S. MCDOWELL, Pasadena, Cal.

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FROM OUR EXCHANGES.

[*The Christian Register.*]

The generous thought of Jesus is becoming the thought of the world. His natural and homelike picture of heaven as a home and God as the Father of us all is too highly prized to pass out of human thought. Men are studying less than ever the evidence that the body of Jesus was raised to life again. More than ever they are convinced that his spirit was triumphant over death and the grave, and that for such as he life was so abundant that it was bound to escape accident and death. More than ever before men believe that the very spirit of his life, death, and victory are found in the words, "In the world ye shall have tribulation: but be of good cheer; I have overcome the world."

[*The Outlook.*]

Our highest vision of love, our deepest insight into purity, our widest conception of life and growth, our divinest passion for perfection, our most joyful sense of freedom, our keenest delight in the play of thought, imagination, humor, our sweetest affections and most ardent service—it is these that lead the way to heaven and suggest its radiant happiness, its inexhaustible interest, its limitless growth, its perfect content in His presence who gave His children the gift of beauty as well as of righteousness: of variety, freedom, and gayety, as well as of purity, service, sacrifice.

[*The Standard.*]

Jesus' words of promise, affirmed and validated by his own resurrection, were not spoken that within the soul of man a new passion for immortality might be born, but that the eternal and deathless hunger, planted in the heart when man first came to be, might be satisfied by full assurance. Life and immortality have been brought to light. That which was dim has been made clear. The guesses and hopes of human hearts have been transformed into convictions.

[*The Congregationalist.*]

Christianity has not done its perfect work in our hearts until we really love our neighbor as ourselves, and it cannot justify itself as the universal religion until its professed devotees make the world believe that they care as much about establishing justice in every relationship of man with man and of securing mercy for the weak and friendless, as they do about going to heaven themselves.

[*The New York Observer.*]

For the Christian believer every morning is a resurrection, and every Sabbath is an Easter. Jesus Christ is the Lord of Life, who could not himself be holden of death nor suffer corruption, and it is his blessed privilege and gracious will to give to as many as seek him and identify their fortunes with his, eternal life, which has its genesis now and its glorious fruition through unmeasured ages.

[*The Christian Work and Evangelist.*]

For no act of any sort can have lasting effect except as it is based upon the rights of the other man. No genuine religious advance is possible which does not put love to the neighbor where Christ put it,—side by side with the love of God and intrinsically one with the love of self.

[Rev. Herbert Welch in the *Western Christian Advocate.*]

The need of the hour is to make the resurrection not simply a historical fact, accepted by the intellect as proved, but a real truth in the heart and conscience, manifested in a life surrendered to the dominion of a risen Lord and spent in the fellowship of a living Friend.

THE CHRISTIAN SCIENCE TEXT-BOOK

"SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."

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"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

Vol. IX. No. 37



A LADY WITH A LAMP SHALL STAND IN THE GREAT HISTORY OF THE LAND

BOSTON, MAY 11, 1907

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ITEMS OF INTEREST.

National.

The first annual meeting of the American Society of International Law, which followed the first annual Peace and Arbitration Congress, was held at Washington, and was really a continuation of the sessions of the Peace Congress. The subjects for discussion included the development of international law; the second Hague Conference; rights of foreigners in the United States in case of conflict between Federal treaties and State laws; immunity from capture during war of non-offending private property upon the high seas; contraband of war; the transference of prize cases from municipal courts to an international court, and the forcible collection of contract debts.

A summary of the appropriations made at the last session of Congress shows a grand total of $920,798,143.80. The appropriations by acts are as follows: Agricultural, $9,447,290; army, $78,634,582.75; diplomatic and consular, $3,092,333.72; District of Columbia, $10,440,598.63; fortification, $6,898,011; Indian, $10,125,076.15; legislative, $32,126,333.80; Military Academy, $1,029,703.42; naval, $98,958,507.50; pension, $146,143,000; post office, $212,091,193; rivers and harbors, $37,168,083; sundry civil appropriation act, $110,769,211.30; deficiency appropriation act, $12,408,998.91; miscellaneous appropriations, $738,900.62; permanent appropriations, $149,886,320.

The Secretary of Agriculture in a recent address said, among other things: "For years the department has been distributing camphor tree seed, and thousands of trees are now growing throughout the South and in the Pacific Coast States. Two years ago a serious effort was made to develop the manufacture of camphor from these trees. By improvements in manufacturing processes satisfactory results have been accomplished, and a large manufacturing concern is now building up a camphor grove of two thousand acres in Florida, from which it hopes to make its camphor. This firm uses more than $500,000 worth of camphor every year."

The Interstate Commerce Commission has started an investigation into charges that hundreds of shippers throughout the United States, engaged in various lines of business, have been guilty of underbilling and underweighing commodities, in violation of the provisions of the new railroad rate act. As a result an order has been made that in the future railroads shall keep a record of violations of the law in this respect that shall be accessible at all times to agents of the Commission.

The monthly statement of the public debt shows that at the close of business April 30, 1907, the debt, less cash in the Treasury, amounted to $903,337,617, which is a decrease for the month of $5,768,949. This decrease is accounted for by the redemption of four per cent bonds of 1907, which aggregate practically the amount of the decrease.

The city of Springfield, Mass., is taking steps to secure a beautiful water front by removing the tracks and buildings of the New York, New Haven, and Hartford Railroad across the Connecticut River.

The Massachusetts Legislature has refused to pass a bill which proposed taxing the residential property of colleges and universities.

Foreign.

A great change is taking place in Persia. Its new Parliament is vigorously at work. New schools are being established, the old mosque schools, in which the rudiments of reading and writing are taught, strengthened, and Mohammedan pupils in the missionary schools are increasing. There has been a sudden increase in the quality and number of newspapers. Free publication of papers and books for the first time is being allowed. A tone of confidence prevails among the leaders, many of whom belong to the clergy.

The supplementary appropriation bill introduced in the German Reichstag provides $3,750,000 as the instalment of the amount to be expended in widening and deepening the Kiel ship canal. It is estimated that the total cost of the improvements will be $55,250,000, and that the work will be completed in seven or eight years.

Damascus, one of the oldest cities in the world still inhabited, until recently had its streets little better lighted than they were thousands of years ago; but Feb. 1, 1907, an electric street lighting service was installed and electric cars began running. Other Oriental cities will follow suit.

Russia is experimenting with the twenty-four hour time system, the hours being numbered consecutively from one to twenty-four. The Minister of Railroads has requested that the summer time-tables for the railroads to Moscow be printed in the new system.

It is understood that Spain has decided to support the Drago doctrine if it appears on the program of The Hague Peace Conference. This doctrine opposes the collection of private debts by a show of force by a foreign government.

Harrod's, one of the largest department stores in the West End of London, is catering to American visitors by displaying goods priced both in American and English currency.

The Russian Council of Ministers has decided to double track the Siberian Railroad from Atchinsk to Irkutsk this year.

A Japanese embassy is to be established at Constantinople, despite the objections of Russia.

Industrial and Commercial.

Orders for railway equipment and materials amounting to about $9,000,000 have just been placed by the Japanese Government in the United States. An order for one hundred and eighty-three locomotives of standard gauge was given the American Locomotive Company, and an order for twenty to the Baldwin Locomotive Works. The American Car and Foundry Company was given a contract for building six hundred and sixteen cars of standard size, and the Japanese Government is still in the market for about a thousand additional cars of various types. All these cars are for the South Manchurian Railroad. An order was given to the United States Steel Corporation for fifty-one thousand tons of steel rails and track fastenings, and fifteen thousand tons of steel rails, sixty-pound sections, for the Government road. The American Bridge Company was given an order for four hundred and eighty-eight bridges of single spans, ranging from seven feet to one hundred and five feet. There has also been ordered from the the J. G. Brill Company a complete train of the Pullman type. Two complete electric lighting plants were ordered, one to be erected by the General Electric Company and the other by the Westinghouse Electric Company. Numerous other minor orders for supplies were placed. All orders are to be delivered at San Francisco before Sept. 1. It is expected that additional orders will be placed during the next few months.

An important discovery that will be greatly welcomed by the patrons of the swift Atlantic steamers, has been made by Captain Kaempff and Chief Engineer Leuttmann of the Hamburg-American line's steamer Deutschland. This discovery consists of a slight alteration of the blades of a steamship's propellers, resulting in a remarkable reduction of the disagreeable vibration aboard the fast steamers. The alteration is described as changing the position of the blades on the propeller to such an angle that each of the four blades presents a greater surface of resistance to the water as the blades revolve. This resistance causes a reduction of the number of revolutions of one of the propellers, which ordinarily work synchronously. This results in greatly eliminating the vibration without lessening the speed.

The Interborough-Metropolitan Company of New York has closed a contract for fifty steel passenger cars for service in the subway and two hundred wooden cars to be used on the elevated. The order involves about $1,350,000. This is the first move by Theodore P. Shonts, recently of the Isthmian Canal Commission, now head of the Interborough-Metropolitan, to give the people of New York city better traffic facilities.

The United States Ruby Mining Company has recently been organized by a number of New York jewelry men and merchants to exploit and operate the newly discovered ruby country in the Cowee Valley near Franklin, N. C. Recently the real gem-bearing matrix has been found and the company feels sure that it has a true and valuable ruby mine.

Fifty plate glass mirror manufacturers of various sections of the country, at their recent meeting in Pittsburg, formed the National Mirror Plate Manufacturers' Association to eliminate price-cutting and restore good trade conditions.

A certification of consolidation of the Silversmiths Company of New York and the Silverware Stocks Company of New York, with a capitalization of $14,000,000, has been filed at Albany, N. Y.

General.

The most magnificent tomb in the world is deemed to be the palace temple of Karnak, Egypt, occupying an area of nine acres, or twice that of St. Peter's in Rome. The temple space is a marvel of gigantic columns, beautiful courts, and a wondrous avenue of sphinxes.

The estimated population for continental United States for 1906 is 83,941,510, and for the United States, inclusive of Alaska and the insular possessions, 93,182,240.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

[From "Tent Life in Siberia," by George Kennan.]

AN ARCTIC AURORA.

"On the 26th of February [1866] . . . there occurred one of the grandest displays of the Arctic Aurora which had been observed there for more than fifty years, and which exhibited such unusual and extraordinary brilliancy that even the natives were astonished. . . . Late in the evening . . . there burst suddenly upon our startled eyes the grandest exhibition of vivid dazzling light and color of which the mind can conceive. The whole universe seemed to be on fire. A broad arch of brilliant prismatic colors spanned the heavens from east to west like a gigantic rainbow, with a long fringe of crimson and yellow streamers stretching up from its convex edge to the very zenith. At short intervals of one or two seconds, wide, luminous bands, parallel with the arch, rose suddenly out of the northern horizon and swept with a swift, steady majesty across the whole heavens, like long breakers of phosphorescent light rolling in from some limitless ocean of space.

"Every portion of the vast arch was momentarily wavering, trembling, and changing color, and the brilliant streamers which fringed its edge swept back and forth in great curves, like the fiery sword of the angel at the gate of Eden. In a moment the vast auroral rainbow, with all its wavering streamers, began to move slowly up toward the zenith, and a second arch of equal brilliancy formed directly under it, shooting up another long serried row of slender colored lances toward the North Star, like a battalion of the celestial host presenting arms to its commanding angel. Every instant the display increased in unearthly grandeur. The luminous bands revolved swiftly, like the spokes of a great wheel of light across the heavens; the streamers hurried back and forth with swift, tremulous motion from the ends of the arches to the center, and now and then a great wave of crimson would surge up from the north and fairly deluge the whole sky with color, tinging the white snowy earth far and wide with its rosy reflection. But as the words of the prophecy, "And the heavens shall be turned to blood," formed themselves upon my lips, the crimson suddenly vanished, and a lightning flash of vivid orange startled us with its wide, all-pervading glare, which extended even to the southern horizon, as if the whole volume of the atmosphere had suddenly taken fire. I even held my breath a moment, as I listened for the tremendous crash of thunder which it seemed to me must follow this sudden burst of vivid light; but in heaven or earth there was not a sound to break the calm silence of night, save the hastily-muttered prayers of the frightened native at my side, as he crossed himself and kneeled down before the visible majesty of God. I could not imagine any possible addition which even Almighty power could make to the grandeur of the Aurora as it now appeared. The rapid alternations of crimson, blue, green, and yellow in the sky were reflected so vividly from the white surface of the snow, that the whole world seemed now steeped in blood, and then quivering in an atmosphere of pale, ghastly green, through which shone the unspeakable glories of the mighty crimson and yellow arches.

"But the end was not yet. As we watched with upturned faces the swift ebb and flow of these great celestial tides of colored light, the last seal of the glorious revelation was suddenly broken, and both arches were simultaneously shivered into a thousand parallel perpendicular bars, every one of which displayed in regular order, from top to bottom, the seven primary colors of the solar spectrum. From horizon to horizon there now stretched two vast curving bridges of colored bars, across which we almost expected to see, passing and repassing, the bright inhabitants of another world. Amid cries of astonishment and exclamations of 'God have mercy!' from the startled natives, these innumerable bars began to move, with a swift dancing motion, back and forth along the whole extent of both arches, passing each other from side to side with such bewildering rapidity, that the eye was lost in the attempt to follow them. The whole concave of heaven seemed transformed into one great revolving kaleidoscope of shattered rainbows. Never had I even dreamed of such an *aurora* as this, and I am not ashamed to confess that its magnificence at that moment overawed and frightened me. The whole sky, from zenith to horizon, was 'one molten, mantling sea of color and fire, crimson and purple, and scarlet and green, and colors for which there are no words in language and no ideas in the mind, —things which can only be conceived while they are visible.' The 'signs and portents' in the heavens were grand enough to herald the destruction of a world: flashes of rich quivering color, covering half the sky for an instant and then vanishing like summer lightning; brilliant green streamers shooting swiftly but silently up across the zenith; thousands of variegated bars sweeping past each other in two magnificent arches, and great luminous waves rolling in from the inter-planetary spaces and breaking in long lines of radiant glory upon the shallow atmosphere of a darkened world.

"With the separation of the two arches into component bars it reached its utmost magnificence, and from that time its supernatural beauty slowly but steadily faded. The first arch broke up, and soon after it the second; the flashes of color appeared less and less frequently; the luminous bands ceased to revolve across the zenith; and in an hour nothing remained in the dark starry heavens to remind us of the Aurora, except a few faint Magellan clouds of luminous vapor."

THE CORRECTION OF MISTAKES.

SAMUEL GREENWOOD.

CHRISTIAN SCIENCE is the most simple and practical teaching which engages the attention of mankind, although to those of opposite view it may seem at first sight to be vague and visionary, if not impossible. Goodness and love are elemental qualities of being, without which even the human sense of existence would be a blank,

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and yet to the purely sensuous thought these essentials of true manhood are as mere abstractions. In like manner the human mind, looking upon all things as material, may regard Christian Science as mystical and impracticable in this present world; whereas this teaching so clears the thought that mortals may perceive and appropriate the truth of man's spiritual being while yet sojourning in the flesh. In its operation and effect Christian Science is as simple and potent as the action and influence of goodness and love on human character and conduct. The importance of gaining an understanding of its teachings is commensurate not only with the splendor of its promises and the large measure of their fulfilment, but with mankind's desperate need.

Christian Science practice has no alliance or kinship with the occultism of the human mind, nor with any of its hypnotic or suggestive mental methods. In simple phrase it is the reformation of wrong ideals, the correction of mistakes, the rearrangement of thought to conform to the acceptance of the Divine supremacy and of man's spiritual perfection in the likeness of God. Any seeming difficulty in understanding this process lies wholly with mortals' unwillingness to learn and be governed by these truths. The threshold of the understanding and demonstration of Christian Science is the desire and readiness to give up the delusions of evil for the reality and permanence of good, the human material ideal for the spiritual Christ-ideal, with all that this implies. When the heart is glad to lay upon the altar all that would oppose or subdue the spiritual nature of man, the Science of Christianity is easily learned.

On the plane of human experience nothing is simpler or of more natural performance than the reversal of an exposed falsehood, the correction of an error, and the reordering of one's affairs in harmony with discovered truth. This is not regarded as impracticable, nor does any one question the effectiveness of the change resulting therefrom. The first thing one usually does, upon learning that he has been deceived in any course, is to seek the truth and adjust his thought and conduct to it, no longer considering his former belief true or real. He applies the truth, discovered by himself or another, to what had been falsely believed, and the result corresponds to the corrected belief. This is universally considered to be the natural and right thing to do in the ordinary affairs of life, then why should the same method be looked upon askance when used in Christian Science for the reclamation of the sick and the sinner from the false state into which their erroneous beliefs have led them.

There is no other successful way to treat a mistake than with the truth. Every schoolboy is aware of this unexceptional rule. An error has no right to exist or continue its delusions, and no one desires it to do so unless he is dishonest and hopes to profit thereby. The difficulty generally seems to be in perceiving that all human discords are mistakes, and in treating them accordingly. Yet if God and His works are accepted as the standard of truth, it should not be hard to conclude that evil, with its array of dire conditions, is a mistake, a state of things that does not result from Truth nor lead mortals thereto. If the wretched moral and physical conditions prevailing among men must sometime be worked out of and overcome before men can be wholly good and pure and Godlike, it should not be hard to conclude that they represent an erroneous and not the true state of being; that is, that they result from the mistakes of humanity, from wrong methods of thinking, and their consequent errors of believing. Then why not treat them as mistakes? Why not antidote them with the truth of being, even as goodness and love, if allowed to control thought, overcome evil and hate? Sickness must be as much of a mistake as is sin, for both proceed from the same false material premise, and both are healed through Christian Science by the application of the one truth.

A traveler who discovers that he is on the wrong train, does not reconcile himself to his false position by reflecting that because the engine and the speed and the train seem real and tangible, it must be true that he is there, and that although he will suffer much inconvenience he cannot alter his course, but must continue to the end of the road. Instead, he gets out at the first opportunity and takes the next train back; he corrects his mistake. The discovery that he is going the wrong way makes it possible for him to rectify his mistake, whereas his ignorance or denial of this would perpetuate his error and its consequences. Then what of him who is on the wrong road mentally and morally, the results whereof are apparent in sin and suffering? When he discovers his error is there no remedy therefor, no truth of the right way for him to apply without going on to the end of his wrong course? Does not the true road exist for him at the moment he discovers his mistake, and is there no means at hand whereby he can get back to the right starting-point? Does Christianity provide in this present world no return journey from the errors of the flesh and evil back to the truth of being and to God?

If one's ideal of life is wrong, if it leads him into error and sin, can it not be corrected as surely as that God is good and truth is true? Does not the fact that God is, that truth is, bear with it the possibility that one can forsake his false position and reform his way (thoughts)? All reform work, all Christian effort is based on this possibility; without it mortal man has no hope, while with it he may recover himself and establish his thought on the truth. Christian Science may well be called the hope of the race, for it has taken this possibility out of the realm of abstract logic and brought it into the range of every one's understanding and ability, making plain and practical the Christ-method whereby mortals may correct their errors, forsake their unrighteous thoughts, and come naturally into a more harmonious and spiritual sense of existence.

Considered in its broadest application, Christian Science practice is the correction of mistakes, the redemption of humanity from false conditions, the eradication of sin and disease from human experience because of their untruthfulness. The presence of an error is detected by results. A mistake has occurred in the working out of a student's problem when the answer is wrong. And likewise a mistake exists in the human concept of being when the result is a sick and sinful sense of man. Then how else can this error be corrected, and the resultant sin and sickness be removed, except through gaining the true idea in its place, the idea which Jesus represented, and upon which all his teachings and works were based? The working out of one's salvation according to this rule is as simple and effective in practical Christianity as it is in practical mathematics, a conclusion which the successful healing and reformatory work of Christian Science fully justifies.

Christian Science necessarily rests upon a spiritual basis, the basis that Being is Spirit and that His creation is spiritual and good; the basis of the divine fatherhood and man's spiritual sonship. As the individual wakens to perceive his error, to recognize that he is on the wrong course, this truth is ever ready to help him on his return journey. It is the Christ knocking at the door of the human heart. The mortal who hears and understands this knocking becomes aware how cold and poor and mean is his material thought-dwelling; and he opens the door at once if he is wise. Why should he remain shivering and suffering in his wretchedness, when his door opens from the inside, and the redeeming Truth waits for admission? Why should he believe that he must continue in his miserable habitation until it decays and

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crumbles upon him, before the Christ can help and save him, while his angel visitant waits perennially for the opening of the door that he may enter and illumine and regenerate thought and being?

The opening of the human thought-door to the Christ-truth is Christian Science in operation. As thought welcomes this divine guest, the errors that formerly held sway begin to disappear, and the result is seen outwardly in improved moral and physical conditions; the individual becomes more loving and just, more harmonious and successful in all that pertains to his existence. This proves the position of Christian Science, and works for human betterment and salvation. Errors that are corrected cease to exist; and the results that flowed therefrom, no longer having a source of supply, also cease to exist. Mankind will continue to sin and suffer, sicken and die, in their material sense of being, so long as they believe life to be something apart from God. Is it not time that this error of the ages be uncovered and rebuked, and mortals be shown their way to freedom,—to health and righteousness and eternal life? To do this was the mission of Jesus; and it is the mission of Christian Science.

SCIENTIFIC SUCCESS.

HENRY BRADFORD SIMMONS.

MANY men are conscientiously striving in their careers to solve the problem of a scientifically successful business life—a success born of Principle and not a purely outward showing born of will-power, which may wither away. One may be apparently successful in business, but if he is making a god of material accumulation, instead of laying up treasures in heaven, he cannot be a truly successful man. The only true success is born of understanding, and is attained by listening to the voice of Truth.

As we gain a scientific sense of the infinite, we learn to measure success and riches by our dependence upon God, and gradually we gain the freedom manifested by Jesus when he told Peter to take the piece of silver from the fish's mouth, or when he broke the mesmeric material spell for the multitude and brought to them a sense of abundant supply. The recognition of divine Truth brings a mental richness which cannot know want. It is reaching the source of all supply and will certainly bring a scientific success. Self-seeking and a desire for monopoly are detrimental to success, for if one is neither mentally broad enough nor willing to see abundance for others,—that in God is unlimited supply,—he will necessarily be cramped and limited.

The word luck is obsolete in Christian Science, for we know where all good originates; and one can bring a taste of heaven to earth with a certainty and consciousness of power which will not fade away, for its substance is in Mind. Let us destroy those will-o-the-wisps called chance and luck, and gain an honest basis for work. If we do not bring out the immediate manifestation of harmony, self-examination will show whether greed, avarice, pride, or conceit are obscuring the childlike humility, honesty, and reliance on God so necessary in the business world. Our beloved Leader says in "Miscellaneous Writings" (p. 155), "Bring forth fruit—signs following—that your prayers be not hindered. Pray without ceasing. Watch diligently; never desert the post of spiritual observation and self-examination. Strive for self-abnegation, justice, meekness, mercy, purity, love."

Another important point is the faithful acknowledgment that success is due to God's guidance. We should never allow our egotism to whisper, "My hand hath done it." "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths."

SELECTED ARTICLES.

AN ERRONEOUS REPORT CORRECTED.

[IN the *Boston Herald* of April 25 there appeared a misrepresentation of the remarks of Hon. John D. Long at the Unitarian Men's Club of Hingham. Governor Long immediately corrected this false report through a letter which appeared in the *Herald* of April 26 and in an interview published in the *Boston Transcript*. The report and corrections follow.—EDITOR.]

LONG HITS MRS. EDDY.

At a banquet and smoker of the Unitarian Men's Club of Hingham, ex-Gov. John D. Long took occasion to score Mrs. Mary Baker Eddy and Christian Science. In his opening remarks as presiding officer, Mr. Long said,—

"This gathering represents a certain religious and moral element in the town, and is of much benefit. All churches and church gatherings have much to do with the welfare of the community.

"In the case of Christian Science and its following, it is vastly different. In spite of the fact of its magnificent church edifice, costing upward of one million dollars, with thousands of followers and believers, it has not one atom of religion in it."

At this meeting nearly two hundred of the business and representative men of the town were present, and listened to an interesting address given by Governor Brady of Alaska.—*Boston Herald.*

GOVERNOR LONG AND CHRISTIAN SCIENCE.

To the Editor of *The Herald.*

Will you kindly correct the report of your Hingham correspondent of my remarks last evening at the Unitarian Men's Club here. I did not say that Christian Science "has not one atom of religion in it," nor anything of that kind, nor anything that could be taken as even tending in that direction. On the contrary, I referred to it as an illustration of enthusiastic loyalty to a faith, and said that what is good in it is in all our Christian faiths founded on the teachings of Jesus.

April 25, 1907. JOHN D. LONG.

LONG MADE NO ATTACK.

Ex-Governor John D. Long, when questioned this morning, indignantly denied that at the banquet and smoker of the Unitarian Men's Club of Hingham last evening he had said that there was not an atom of religion in Christian Science; which remark was accredited to him by one of the morning papers as having been uttered on that occasion.

Mr. Long said that this report of his sentiments was quite erroneous, and that on the contrary he had said that the magnificent support which Christian Science congregations gave their churches, was an example which Unitarian congregations might well emulate.—*Boston Transcript.*

[From the *Charlotte* (Mich.) *Leader.*]

"WHAT IS TRUTH?"

This is a question of considerable meaning. It has been asked by all the generations of the past, back as far as history, tradition, or mythology reach, and no answer yet written on the trestle-board of matter except that of the sphinx—silence. When "truth" is finally perceived by average humanity it will probably be found there, in the silence, and not in the boorish gibberish and exploitation of the "Eureka" crowd, who in every Sunday newspaper or monthly doggerel flaunt the remnant of some speck of matter aloft with the cry, "I have found it."

It is already learned, by all students and searchers, that

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what promises to lead closest to that most desired haven, toward which all intelligent people are faced, is not in matter. We have to deal, unfortunately perhaps, almost constantly with what we call matter, but we know that real truth is not there any more than in the rainbow or the mirage, for under the skilful hand of the chemist and modern chemical equipment we find that matter is easily resolved into shifting, changing, unsubstantial chaos. It does not need the metaphysician or philosopher to tell us that the real seeker for truth must look elsewhere than in the domain of what we call matter. In fact, to dismiss all senseless arguing and petifogging, and step directly into the heart of the problem, there is but one direction to look with any promise for truth and what is most to be desired by the human soul, and that is into the realm of the unseen, into the deep silence of being. And we are compelled to go there more or less and sooner or later, in spite of ourselves.

Every one of us, driven from the unseen realms of life, would be no more than chunks of clay. Everything of value to the world, as also to its individual parts, comes from what cannot be seen, felt, tasted, smelled, or heard by the physical senses. All ambition, all love and affection existing between the parent and child or between friends, all hope, all pleasure, all that can possibly be real in life, comes from the unseen. The manifestations of what we know as matter can only be used for convenience, as the hoe to the farmer, the boat to the mariner, or vegetation for food. None of us would underrate the usefulness of matter in our present evolutionary pilgrimage, but neither can we afford to embrace it, wallow in it, and call it all. Every hour of our lives gives us experiences that would stamp such a proposition as a gross and unfortunate error.

Probably, with all of the seeming follies of this generation, there never was a more earnest desire on the part of so many people to approach what is true than the present. Many organizations and aggregations of people have been formed within the past twenty-five or more years, with a pledge to seek truth wherever found, laying conventionalities one side and often leaving friends to become strangers. There are sacrifices in these things, but who shall assume to sit in judgment when impulses for good serve as the burning bush to lead the footsteps of men and women? True, many organizations have broken into fragments. What of it? They were headed right. They were facing the rising sun. They were looking in the direction of the Holy Grail. Their paths may be long and arduous, but their eyes are turned away from an unwise faith in muddy matter to faith in the substantial, even if for a season their bodies are more or less chained to materiality—the wheel of time.

Just at present a most vigorous and apparently vicious attack is being made by a few periodicals and people upon one of these organizations, the Christian Scientists, and the Founder is being subjected to usage which ought to bring defeat to all connected with the unhappy scheme. With no attitude of rejection or acceptance of the teachings of Mrs. Mary Baker Eddy, one would much prefer to stand in her place, with her many years of experience in an effort to solve the problem of the sphinx, and with steadfast courage and faithfulness give to the world at least a few fragments of truth which might be demonstrated for the lasting benefit of mankind, than be the owner of a muckrake magazine and the control of a corps of literary haberdashers who can only command applause and attention by seeking the destruction of those who are far their superiors. Such methods as they employ, if permitted to be accepted as proper warfare even in common politics, would, if carried out to a finality, pollute the sacred graves of a Washington or a Lincoln, even the sepulchers of the apostles who followed the Saviour upon the hills and in the vales of Palestine.

To consent to the reaching back in an individual life covering eighty odd years, or a much less time, and from the tender and inexperienced years of childhood through the evolved life, bringing out pictures of the footsteps leading here and there, as is the common experience of all individual life, for the express purpose of magnifying the missteps on the upward march and minimizing the good which is grasped along the line, is the very height and depth of villainy and abomination. No person who ever lived should be asked to submit to such treatment, and few have been compelled to. If any scoffer at this proposition will give into our hands his life line of march of fifty years or more, with proper authorities to interview, to be even only truthfully portrayed in a historical sketch, we will be enabled to drive him or her into a dishonored grave, unless possessed of a character so well formed and developed as to be irresistible to the "gnawing tooth of time." And this plain fact is one of the most potent revelations that progress does actually exist with individuals and the race.

The intelligence of the country cannot afford such sacrilege, much less those who stand for the highest welfare and moral progress of the world.

[From the *Indianapolis Star.*]

A SEEKER AFTER LIGHT.

To the *Indianapolis Star:*

Passing a Christian Science church a few days ago, I noticed men unloading wagons of coal and kindling for heating purposes, and the thought occurred to me, Why this needless accumulation of fuel and outlay of money? If the cult leads to belief of insensibility to feelings of pain in other ways, why not to cold or heat? Why not assemble their audience and imagine the building warm and comfortable, and thus demonstrate beyond peradventure the error arising in orthodox minds in regard to this matter? That would be a practical side of their religion through which they would gather a host of converts to them, for there is nothing that appeals to the Christian mind, as well as to the immaterialist, like financial demonstrations. Continuing the same reasoning, Why eat to sustain the material body on this earth, if we are all spirit? Another laudable financial demonstration, if it can be compassed. I should like to be informed where sensibility and insensibility begin and end, being possessed of considerable nerves myself.

LOSTHOPE YESTERDAY.

[The above criticism of Christian Science was answered by the Publication Committee in the following letter.—EDITOR *Sentinel.*]

To the *Indianapolis Star:*

"A Seeker After Light," who wrote on Christian Science in your issue of Friday, is decidedly belated in his search. Astonishing as it may seem, the "thought" which so troubles him has "occurred" to others. Some years ago, indeed, Rev. Mary Baker G. Eddy, the Discoverer and Founder of Christian Science, in revising her text-book on the subject, saw fit to comment at some length upon this seeming incongruity between the reasonable demand for spiritual perfection and present limited possibilities along this line. On page 254 of this text-book, "Science and Health with Key to the Scriptures," the author gives a pointed, clear, and "sensible" statement covering the points cited by our critic. This book is to be had at the Public Library, and it can be purchased or read at either of the two Christian Science Reading Rooms in the city, one in the Lombard Building, Room

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17, and the other in the Newton Claypool Building, Room 620.

To those of the *Star's* readers who may fail to consult the text-book so easily available, and to our critic, should he fail to do so, it may and should suffice if we but point out the fact that Christian Scientists have ample and just precedent in the life and teaching of our Lord, not only for insistence upon the absolute supremacy of Spirit and spiritual facts and possibilities, but also for reasonable concessions to prevalent customs and existing limitations entailed by our present limited understanding of eternal facts of our being, which are "spiritual," and must be "spiritually discerned." He "who spake as never man spake," who raised the dead, healed the sick, and walked on the water, conformed to prevailing customs, solely, however, upon the basis of "suffer it to be so now."

Our critic's harmless little travesty on our name would have been more complete and striking had he introduced an initial letter, say the first personal pronoun, into it. He should have given this and his subject more "thought." R. STANHOPE EASTERDAY.

[Reuben Pogson in *Scarborough* (Eng.) *News*.]

Can Christian Science do more than offer itself willingly to the test enunciated by Jesus: "By their fruits ye shall know them"? It was estimated several years ago that at least a million people had been healed by Christian Science of diseases as various and numerous as is contained in human experience. If this is the fruit of an impostor, what should we not reasonably expect from an honest person? If the simple reading of Science and Health has healed thousands, and this book is the work of an impostor, what fruitage ought there not to be from the book that is said to expose the imposture? Jesus said, "If I by Beelzebub cast out devils, by whom do your children cast them out?" If Christian Science is the offspring of Beelzebub and yet casts out the works of Beelzebub, namely, sin, sickness, and death, is not this a kingdom divided against itself? and a kingdom divided against itself needs no critic to push it over. Mrs. Eddy's life is crowded with acts of generosity, tolerance, yea, the highest expressions of a love that is the reflection of divine Love, God. She has achieved, at least with regard to her native State, the hitherto impossible feat of breaking down the carnal law that "a prophet is not without honor, save in his own country," for she is esteemed by the citizens of Concord, N. H., even those who are not Christian Scientists. It has been prophesied that this critic's book will at last call forth violent replies from Christian Scientists. There is a good testimony in this "at last," but such prophecies are stillborn. Mrs. Eddy has taught her followers too well concerning the impersonal nature of evil for them to pin the malice, which uses this critic as a channel for its utterance, upon him. Some day he will wake up to see how he has been victimized because of his ignorance of the methods of evil, and his awakening—as well as that of the whole world—will be hastened because of the work of Mrs. Eddy and the overcoming of evil with good by her students.

[Editorial in *The Indianapolis Star*.]

In his remarkable address to the Methodist Conference at New York last Monday, William T. Stead made several statements that are of a kind to attract notice, and among others this: "In my visits to various parts of the world, I haven't found any one who thought the Church of Christ was a force in the world to-day. You speak of it to kings or the great men of Europe, and ask their opinion of its power, and they shrug their shoulders and tell you that the Christian Church has been allowed to go to the devil."

There is no reason to consider this an exaggeration, for the churches themselves have noticed it, and numerous sermons have been preached on the Church's loss of hold on the masses. Why is it, and what is the remedy for it? Will Mr. Stead's program of going in for universal peace reform the Church or increase its effectiveness? Nobody who stops to think will believe that. It is no doubt the right thing to do, but there is no prospective element of popularity in it. In fact there is a probability that the lessened efficiency of the Church is due to too much of that sort of thing—too much of reforming some one else. Sermons on universal peace have been common enough, and likewise sermons on the importance of converting China, and the evils of Mormonism. There is hardly any phase of reform or any theory of political economy that has escaped discussion. And that sort of preaching never converted a soul, nor added a particle to the effectiveness of the Church.

History can be searched through and no record be found of successful religious propagation that did not make it a personal matter. It was all addressed to the individual—"Woe unto you, scribes and Pharisees, hypocrites!" "To day if ye will hear his voice, harden not your heart;" "I seek not your's, but you." It may get to the extreme of Eggleston's "You are hair-hung and breeze-shaken over hell," but whatever form it takes it is something that goes home to the individual hearer, and makes him resolve to do something for the improvement of his own condition. Naturally that condition of ferment is hard to make continuous, and that is why there are "revivals" from time to time. Men drop into a condition of rest, of satisfaction with what they have attained, of "smug complacency," as Mr. Stead calls it. Sometimes that condition becomes so extreme that a reformation becomes necessary. Sometimes the change comes in an unlooked-for way, but there is always evidence that satisfactory religion can be had when it is gone after in earnest and on a personal basis.

And in this connection may it not be worth while for some of the churchmen who are worrying about the growth of Christian Science to inquire if this be not the reason of it? Consider the personal attitude that it involves—the call for prayer and faith by the individual. From the historical point of view there is no development of national morality that is not individual. It is well enough to look after others, but the primary injunction is: "Work out your own salvation with fear and trembling."

[Willard S. Mattox in the *Presbyterian Banner*, Pittsburg, Pa.]

When it is remembered that Mrs. Eddy's mission for forty years has been to do good in the world, to assist in the establishment of the kingdom of heaven on earth, to alleviate suffering, to eliminate sin and vice, to purify ideals, to magnify God in the affairs of men so that he may be recognized as our best friend, and when it is remembered with what success her efforts have been attended, it is difficult to understand the ill-natured and baseless attacks which have been made upon her.

Mrs. Eddy's argument that inasmuch as God, Spirit, is infinite, therefore there is no matter, has never been successfully controverted. In fact, the so-called materialistic schools are beginning to acknowledge the fundamental truths of Christian Science teaching. Mrs. Eddy does not deny noumenon and the phenomenal existence proceeding from this noumenon. The point of difference between Mrs. Eddy's teaching and her critics' is as to the constitution of this noumenon and its relation to its phenomena. Mrs. Eddy is consistent throughout in her reasoning. She says noumenon, or creator, is God, Spirit. This proposition is Scriptural. Proceeding upon the basis of the law, acknowl-

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edged and well known even in natural science, that like produces like. Mrs. Eddy reasons that the phenomena or universe emanating from this noumenon, who is Spirit, must be as the Bible says, like Him, like Spirit. Consequently the universe must be spiritual and not material. There is nothing confused or ignorant about such clear logic. The confusion and ignorance appear rather in the misconception of this logic and in the failure to appreciate its cogency.

[Gray Montgomery in the *Omaha* (Neb.) *World-Herald*.]

Christian Science does not teach that "the trees, the fields, and the stars above are a delusion." It follows implicitly the teaching of the Bible that God is Spirit, infinite Love, and that He created all things spiritual and perfect, and, therefore, it denies that anything can be material. It denies materiality, not being. All that is is spiritual. None of God's manifestations are material. It is by understanding this that we are brought closer to God, that we "get right with God;" that the healing and regenerating work is accomplished.

Judge L. H. Jones in the December *Christian Science Journal* says: "Adhering logically and loyally to her premises, Mrs. Eddy reached the conclusion that if God, Spirit, is the source of all things, is ultimate reality or being, then all the phenomena of being, all that really is, must be spiritual and as perfect in its degree as this reality, and that whatever fails to manifest this spiritual perfection and reality cannot have real being; and, since all that appears to us to be wrong with things, all that is temporary, imperfect, sick, sinful, dying, is embraced in a wrong consciousness of life, the way to be rid of such appearances is not by pouring medicine into a shadow, not by doctoring a false, human concept of man, but by purging consciousness of the false and corrupt elements which give such concepts to us."

Christian Science has proven and is proving every day its practical utility and worth, and any sincere seeker for truth, who will study the text-book, can prove for himself that it is the same truth that was taught and practised by Christ Jesus on the shores of Galilee and the hills of Judæa.

[Editorial in the *Helena* (Mont.) *Independent*.]

The unbiased outsider is forced to regard the Christian Scientist as a combination of faith and good works against whom it would be both idle and unfair to bring the charge of fanaticism or bigotry. It is characteristic of the Christian Science cult that it foments no controversy, indulges in no dispute against the faiths of others. In one sense Christian Science is a sort of sublimation of optimism. It refuses to believe in anything but that which is good, pure, healthy, and sane. It has built for itself the most beautiful and costly churches in America. About its simple ritual it has assembled hundreds of thousands of the most practical, cleanly, progressive people in this country. It has done these things without assailing the beliefs of others. Its animus is more mental than emotional; its tenets are intensely rational, and, in the last analysis, inescapably reasonable.

Christian Science makes for peace, for hope, for courage, and for endeavor. In the main, and in the great bulk of belief and teaching, Christian Science makes well for good and wholesome citizenship, for freedom of thought, and for law-abidance.

The great deeds of those that have gone before us must ever serve as the keenest of spurs to drive us forward on the path of national greatness.

THEODORE ROOSEVELT.

THE LECTURES.

THE MOTHER CHURCH, THE FIRST CHURCH OF CHRIST, SCIENTIST, IN BOSTON.

UNDER the heading, "Lauds Mrs. Eddy as Great Leader," the *Boston Herald* reported Judge Hanna's lecture as follows:—

"If Mrs. Eddy is incompetent and insane, then, in God's name, may we have a whole universe of incompetent and insane people!" Ringing emphasis was given to these words by Judge Septimus J. Hanna, in his lecture on Christian Science at The Mother Church last night, and a wave of mirth passed over the large congregation. "This is the insanity which the world needs," shouted the speaker, "the insanity for which the nations have longed, the insanity foretold by the prophets of old, the insanity which the only begotten son of God came to establish forever in this world!

"It is historically true that every great patriot and hero has been more or less misrepresented, maligned, and made the object of conspiracies and plottings on the part of the smaller minds around them, fired with malice and envy. It is more especially true of great moral and religious reformers. History fails to furnish a single exception to the rule that these reformers have been misrepresented and persecuted in the degree in which their labors and efforts were not understood. The moral and religious reformers, until their purposes and missions became apparent and known, were looked upon not as reformers, but as innovators, and therefore dangerous persons, and disturbers of settled conditions and institutions.

"Mrs. Eddy has to some extent shared and is sharing the fate of her predecessors. The enemies of advanced thought have ever flattered themselves that by striking down the leaders they could destroy the cause. Even President Roosevelt has been upbraided and criticised, but no attempt has yet been made to test the soundness of his sanity, although there is no telling when such a thing might happen."

Upward of six thousand Scientists attended the lecture. It was a brilliant spectacle. The spacious auditorium was thronged. Many were forced to stand. Judge Hanna came all the way from Colorado Springs to take the platform. Various theories were advanced for his coming just at this time. Critics said it was to "stem public sentiment." Scientists declared it had nothing to do with the pending lawsuit, despite the liberal allusions to the same. They said the event marked the regular semi-annual public lecture given by The First Church of Christ, Scientist.

Judge Hanna was for years First Reader at The Mother Church and for several years past has been a member of the official Board of Lectureship. He was introduced by Willis F. Gross, president of the church. Judge Hanna is every inch an orator, and he had the advantage of being thoroughly imbued with his subject. He prefaced his remarks by a brief historical sketch of the faith and its growth, reading that portion and all allusions to the litigation from manuscript. His concluding argument was made without reference to notes and comprised a vigorous analysis and defense of Christian Science principles. He quoted the Scriptures in support of Christian Science and declared that Mrs. Eddy had merely revived an element of Christianity that had long been dormant and ignored.

"Many thousands all over our land and in other lands are testifying to their resurrection from the slavery of the material senses toward the glorious liberty which comes from even a partial understanding of the allness of Spirit

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and the delusiveness—the nothingness—of all that is apart therefrom," added Judge Hanna.

"It is gratifying that at a time when the enemies of truth were turning, with desperate energy, their batteries of malice and hatred against the cause for which this great church stands, and against its devoted Founder and Leader, there should have been held within these sacred walls a meeting of world-wide portent, a meeting the purpose of which was to carry into practical effect the central idea of the Christian religion, which central idea constitutes the corner-stone of this church, and which was announced by the angelic hosts heralding the birth of the world's Saviour —'Glory to God in the highest, and on earth peace, good will toward men.' And as a fitting sequence of this great occasion, that other event, the future significance of which none can now foretell, the recognition of the Discoverer and Founder of Christian Science as a founder also of the Association for International Conciliation, whose single purpose is the ultimate abolition of war and the establishment forever of a world peace. He is a dull discerner of the times who does not see in all this the hand of an overruling intelligence, the activity of one supreme Mind, nay, the literal fulfilment of prophetic Scripture.

"The enemies of the Christian religion evidently believed that by crucifying its Founder they could prevent the spread of the truth which he had come to establish. But in that instance, as in every instance in recorded history, the truth they sought to destroy was the more rapidly advanced by reason of such futile efforts, and so it is proving to-day. Christian Science is more firmly established in the minds of unprejudiced and thinking people than before the recent unjust and malicious attacks upon its Leader. We know that, notwithstanding all pretensions to the contrary, the onslaught is really upon the cause of Christian Science rather than upon its Leader.

"To-day, in this great presence, I feel impelled to say that if the Leader of the Christian Science movement, whose long years of toil, self-sacrifice, and consecration have resulted in the inauguration and advancement of a cause which is rapidly spreading around the world, and in its majestic course is healing and saving thousands of our fellow-beings, a cause which, if sacredly adhered to, will ultimately heal the world from all the untoward and unhappy conditions from which it ought to be healed, a cause that has brought and is bringing life and health and peace and joy into many thousands of hearts and homes, a cause, in short, that is carrying out the great purposes of the Founder of the Christian religion in their height and depth; if she whose teachings and labors are causing almost countless thousands to rise up and call her blessed because she has indeed been to them a great wayshower out of the bondage of sin and sense into the promised land of a larger and freer and holier existence—if this woman is incompetent and insane, then, in God's name, may we have a whole universe of incompetent and insane people."

The lecture was reported by the other Boston newspapers, from which we clip the following:—

The regular semi-annual public lecture of The First Church of Christ, Scientist, was given last evening by Judge Septimus J. Hanna, formerly Reader in the church here, but now of Colorado Springs. With reference to the present trials of Mrs. Eddy, the speaker said.—

"Every great patriot, including Washington, Lincoln, Grant, and Roosevelt, has been misrepresented and maligned by his enemies, whose smaller minds were actuated by malice or envy. The same has been especially true of the great moral and religious reformers, their opponents believing that by striking down the leader they can destroy the cause. The enemies of the Christian religion sought to prevent its spread by crucifying its Founder, but their action only served to cause it to spread the faster. So with Christian Science, which has become more firmly established in unprejudiced minds than before the recent unjust and malicious attacks upon its Leader.

"We know that, notwithstanding all pretensions to the contrary, the onslaught is really upon Christian Science rather than its Leader. If the Leader of this movement is incompetent and insane, then, in God's name, may we have a whole universe of incompetent and insane people. This is the insanity the world needs, for which the nations have longed—the insanity foretold by the prophets of old, the insanity which the only begotten son of God came to establish forever in this world."—*Boston Daily Globe.*

Before more than six thousand persons, who occupied all seats and all standing-room, to the exclusion of several hundred others turned away at the doors, Judge Septimus J. Hanna of Colorado Springs, Col., at The First Church of Christ, Scientist, last evening spoke for over an hour on the fundamental teachings of Christian Science and the marvelous growth of the cult, and eloquently eulogized Mrs. Mary Baker G. Eddy. It was the regular semi-annual lecture at the church, which was practically filled soon after six o'clock.

At one time First Reader in The Mother Church, for several years past Judge Hanna has been a member of the official Board of Lectureship. He was introduced last night by Willis F. Gross of Roxbury, president of The First Church.—*Boston Journal.*

An audience estimated at over five thousand people crowded the auditorium of The First Church of Christ, Scientist, last night to hear Judge Septimus J. Hanna of Colorado Springs, Col., speak on the subject of Christian Science.

The occasion was the regular semi-annual public lecture given by the church. Judge Hanna was at one time First Reader in The Mother Church, and has been for several years a member of the official Board of Lectureship.

He was introduced last night by Mr. Willis F. Gross of Roxbury, the president of the church.—*Boston Post.*

CHESTER, PA.

"The Idealism of Jesus" was the subject of an interesting lecture on Christian Science delivered by Rev. Arthur R. Vosburgh, in the Family Theater yesterday afternoon [April 21]. The lecturer was introduced by Harry D'Esta, proprietor of the Family Theater, who said in part,—

I myself am not a Christian Scientist, nor associated with them, but with all right-thinking people I am glad at all times to hear the truth. A religion which makes persons happier, healthier, and destroys the thousand and one worries and anxieties of every-day life, must certainly be of great good to humanity. It is testified to by thousands that the understanding of Christian Science has brought health and peace where before there was illness and great trouble. The relief from various ills is not regarded by Christian Scientists as a miracle, but the working out of a definite principle, as demonstrated by Jesus Christ and contained all through the Scriptures.—*The Republican.*

LECTURES AT OTHER PLACES.

Charleston, S. C.—Mrs. Sue Harper Mims, April 2.
Marshalltown, Ia.—Rev. Arthur R. Vosburgh, April 5.
Watertown, Wis.—Hon. Clarence A. Buskirk, April 7.
Winchester, Ky.—Hon. Clarence A. Buskirk, April 14.
Muncie, Ind.—Rev. Arthur R. Vosburgh, April 14.
Tiffin, O.—Judge Septimus J. Hanna, April 15.
Lancaster, O.—Judge Septimus J. Hanna, April 16.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book does not consult nor read letters on disease. Writing to Mrs. Eddy *is not* prohibited. Take no notice of startling reports about Mrs. Eddy. Our Committee on Publication will be reliable on this subject. *Beware of counterfeit letters.*

MRS. EDDY'S RELATION TO THE PEACE MOVEMENT.

As there has been more or less misinformation extant as to Mrs. Eddy's relation to the international peace movement, it may be well to state the facts in a few words, so that there need be no further misunderstanding. Mrs. Eddy had no official connection with the National Arbitration and Peace Congress recently held in New York, nor at that time with any national or international body under whose auspices the Congress was held. Subsequent to the Congress, First Church of Christ, Scientist, in New York, asked Mrs. Eddy to allow its members to contribute one thousand dollars, to secure for her a membership of the highest class in the American Branch of the Association for International Conciliation; and this courtesy was accepted by Mrs. Eddy in a letter to First Church of Christ, Scientist, New York, which has been published in the daily press as well as in a recent issue of the *Sentinel*.

Membership in the Association for International Conciliation is divided into six classes, as follows: *Fondateur*, *Donateur*, Honorary, Life, Associate, and Annual, and Mrs. Eddy's membership is of the first of these classes. We are informed that Mrs. Eddy is the first American member *Fondateur*, and that she is at present the only American member of this class. Membership in the American Branch includes also membership in the general Association, and we understand that the different classes are open to any person who has the objects of the Association at heart and contributes the amount necessary to obtain a membership of the class desired. The Association was founded by Baron D'Estournelles de Constant, who is its President and also a member of The Hague Court.

It will be seen from the above that Mrs. Eddy's only official relation to the peace movement is that of a voluntary member of the Association for International Conciliation, and that precisely the same membership is open to any person who may wish to identify himself with the Association in the same way. Her membership is that of a private individual, and in so far as the prestige of her name and the use of the money which was subscribed is of value to the cause of international peace, she is glad, no doubt, to be identified with the Association.

Mrs. Eddy's true relationship to the peace movement is not bounded by membership in any association, nor is it through any agency of this kind that she takes rank as an advocate of peace. Her work as a religious leader has awakened in individual consciousness a truer concept of the teachings of the Master, and these teachings stand unequivocally for peace and the brotherhood of man. Her mission has been to implant the peace of God in the hearts of men, and as she has said in Science and Health (p. 141) of the healing work of the Master, so might she say of the coming of peace: "In healing the sick and sinning, Jesus elaborated the fact that the healing effect followed the understanding of the divine Principle and of the Christ-spirit which governed the corporeal Jesus. For this Principle there is no dynasty, no ecclesiastical monopoly."

ARCHIBALD MCLELLAN.

THE ROOTS OF BITTERNESS.

IT was a period of great events, as boys thought then, and as men think now, when the vast forests of the middle West succumbed to the woodman's axe. The mighty monarchs thundered their protest as they fell, but nature's appeal was all unheeded; the fires were lit, and winding-sheets of gray ash lent an added richness to the golden harvests which have since fed the world.

The cutting and burning of the great trees did not complete the settler's task, however, for every departed giant left a well-rooted relic behind him, which held on to mother earth with the strenuous grip of a bad habit. To rid the fields of stumps meant steady digging for many a year, and though some planting was done, despite their crowding presence, the crops were scant and unsatisfactory until the bulk of the stumps had been disposed of, and hence every thrifty farmer made the business of "stump-pulling" a permanent order of the day. It was the abiding "odd job" so long as there remained a single root to mar the landscape or foul the plow.

Those who are familiar with these frontier facts will hardly need to be reminded of the suggestive parallelism between the early settler's task and that to which every true Scientist is committed in his call and endeavor to control and transform his thought and habit. Like the children of Israel, we enter our promised land to find that it is very much occupied, and that if we are to come into practical possession of our inheritance the clearing out process must be immediately begun and faithfully continued. Sturdy prejudices, impulses, and beliefs must not only be cut down, —their unreality recognized and affirmed,—but every "root of bitterness" must be dug up and destroyed through that continuous right thinking and doing which is our part in Truth's regenerative work.

There are many instantaneous physical healings effected in Christian Science, and ofttimes mental maladies are dispelled even as Christ Jesus cast out demons with an authoritative word, but the redemption of human consciousness and character is accomplished, as a whole, only in keeping with the promise to our fathers: "And the Lord thy God will put out those nations before thee by little and little: thou mayest not consume them at once, lest the beasts of the field increase upon thee." The giving up of conscious wrong thinking and doing is called for, but this is not all. Unconscious predispositions and susceptibilities are the avenues by which unnumbered ills secure their entry, and this entire domain must be brought into subjection to the law of God, good.

If we are to become immune to error, Truth must be loved, laid hold upon and assimilated, until it has permeated and purged every plane and recess of mortal thought. Then no "root of bitterness" will remain to thwart the plow of spiritual purpose with which it is ours to cultivate all the fields of human capacity. So long as they remain these roots may prove even more patience-trying than the stumps, and for the reason that they are so hidden and unsuspected. Repeated plowings, however, reveal their presence, and at a moment when we are perchance congratulating ourselves over the depth and perfection of our furrow, we may come upon one and have the plow thrown clear out of the ground, if not out of our hands. These surprises of self-discovery sometimes amount well-nigh to a tragedy, and our humiliation and discouragement may precipitate many a tear before the sad remembrance is entirely washed away. If, however, we thereby learn the importance of thoroughness in disposing of our stumps, the experience will prove of value.

Every husbandman knows that his desire to clear up his land will amount to nothing if it does not take a more energetic form than that of an expressed willingness that some one else do the job for him; and equally true is it

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that something more than consent to be treated is demanded of those who would be freed from mental and physical ills through Christian Science. While a charge of dynamite may help along, nothing tells on the roots of a stump like a good mattock in the hands of the fellow who very much wants the land it is monopolizing. Likewise the habits of false sense are most speedily cleared away, root and branch, when those who want to be freed from bondage contribute their own honest and faithful efforts to the undertaking.

The toughest, most unmanageable thing about a stump is its tap-root, and the belief of life, substance, and intelligence in matter sustains this relation to our every stumbling and sin. It is beneath and behind all the falsities and follies of human sense, and it explains the traditional tenacity of every baneful habit. Hence the vigor and persistence with which our Leader has addressed herself to this stronghold of error, a course which is entirely in keeping with Jesus' assertive words, "Now also the axe is laid unto the root of the trees," and "every plant, which my heavenly Father hath not planted, shall be rooted up."

JOHN B. WILLIS.

LETTERS TO OUR LEADER.

Cincinnati, O., April 27, 1907.

Mrs. Mary Baker G. Eddy,
Pleasant View, Concord, N. H.

Dear Leader:—I am *en route* for Washington, Pa.,—delayed a few hours by a wreck on the road, which hurt no one.

Since January 1 I have been in New York, Michigan, Missouri, Kansas, Oklahoma, Texas, Arizona, Arkansas, California, Oregon, Washington, Nebraska, Wisconsin, Illinois, Kentucky, and Indiana, and lectured in all those States. In my opinion, based on what I have learned by a most careful observation in these extensive itineraries, the attacks which have been directed against Christian Science and its Founder and Leader have wholly miscarried of their purpose. Indeed they have been another instance in verification of the historical experience that the sufferings of its martyrs are the seed of the Church (to adapt the phraseology of the old saying so as to embrace modern methods of persecution). Everywhere I have found two significant manifestations, viz., A greater zeal on the part of your followers; and an awakened sense of fair play and a desire to investigate fairly from its own view-point the vital teachings of Christian Science, on the part of those who have heretofore given little or no heed to the subject. It is a very long step forward when indifferentism is supplanted by earnest inquiry; and in taking this important step the people have been unwittingly assisted by our opponents. The Cause of Science is growing as never before in its history,—and this is saying a great deal.

Of course there is a keen sense among your followers of the wrong which is attempted, and of loving sympathy for you in the ordeal; but every banner is uplifted higher, and every footstep is firmer.

Lovingly your follower,
CLARENCE A. BUSKIRK.

Los Angeles, Cal., March 17, 1907.

Mrs. Mary Baker Eddy,
Pleasant View, Concord, N. H.

Dearly Beloved Leader:—I have had a box of oranges sent to you from Colton, Cal., by the grower, Mrs. Furgeson. These oranges are a small tribute from the "golden shore of Love;" I hope you may enjoy them. I enclose in this letter an extract from "Tent Life in Siberia," by George Kennan, which tells of a wonderful phenomenon, Feb. 26, 1866. The splendor of the Aurora Borealis seen on this night had not been equaled for "more than fifty years," and this to me is significant of the dates of your birth and of your discovery of this truth. Siberia typifies to me the "long cold night of discord," and the heavens divinely illumined told of the Light coming to the world again. The two arches mentioned by Mr. Kennan signified to me the first and second appearing of Truth. For years I have wondered if some physical phenomenon which we had been too much asleep to appreciate had not heralded this second appearing of Truth. I have been loth to trespass upon your time, and have waited nearly two years before telling you this, but now more than ever before my heart goes out to you in this hour of trial. I know you are enduring this because of your great love for humanity, for you yourself do not need the fiery baptism. Enoch and Elijah walked with God and departed, but Jesus, whose teachings you are emphasizing, demonstrated the way of Life for the world. How I thank you for the changes as they appear in our dear text-book! I had been trying to realize God's omnipotence for some time when on a Sabbath, during the prayer, came the change, "God is omnipotent, supreme!" It filled me with joy; also the words, "If your fidelity is half equal to the truth of your plea,"—these words search every thought and motive and repeat themselves over and over again.

The hopelessness of human measures to benefit mankind has given place to gladdened effort since my complete healing from many ills through the reading of your priceless book, Science and Health. Seven years ago, after receiving your precious letter, I was so strengthened that a case of cancer, for which a patient had been operated upon seven or eight times, was soon healed and the woman has remained well.

Dearest Leader, I have greatly desired to be with you in your home to serve you in any capacity, and even then I could not repay you for all you have done for me and mine; but this I know, I am with you if I live truly and reflect divine Love. Ever yours lovingly,

MRS. MARY E. BACKUS.

[Mr. Kennan's graphic description of the wonderful phenomenon to which Mrs. Backus refers will be found on page 675 of this issue.—EDITOR.]

Toronto, Canada, April 26, 1907.

Mrs. Mary Baker G. Eddy,
Pleasant View, Concord, N. H.

Beloved Leader:—The members of First Church of Christ, Scientist, Toronto, at a special meeting held this evening, unitedly express their gratitude to and affection for you, for the unity, progress, and prosperity in this field, made apparent by obedience to the law of Love as presented in our text-book, "Science and Health with Key to the Scriptures." They deeply realize the injustice and cruelty of the recent attacks made without cause against you and the gospel of Christian Science, and desire humbly to strive to follow your demonstration of intelligence in repelling the shafts of hate and malice with love and peace, confident that "the wrath of man shall praise" Him who is Life, and elevate the divine idea of Love presented by you to the zenith of demonstration, resulting in an enlarged appreciation of the motive and beneficence of your life-work—the salvation of mankind through Christian Science.

Their present church building proving inadequate on account of rapidly increasing attendance and membership, they at this meeting decided to erect a church edifice in this city, with a seating capacity of about fifteen hundred people, at a cost approximating one hundred and fifty thousand dollars.

The members of this branch of the Vine hasten to ac-

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knowledge their love for you, their loyal obedience, and their determination to consecrate life by following, as they may, your footsteps up the hill of Science to rest and peace, —to God. Lovingly yours,

J. KNOX LESLIE, Chairman.

Dorchester, Mass., April 27, 1907.

My Dear Mrs. Eddy:—Will you pardon me for taking a few minutes of your precious time just to express a bit of my gratitude to you for all that Christian Science has done for me in the past ten years—but I cannot put it in words after all. When I really turned to Christian Science for help, and went for my first treatment, the only thought I was conscious of as I left the practitioner was, "There *is* a God after all!" and this truth has never left me nor grown dim, but God and the Bible are more real to me every day; and this has been made possible by your self-sacrificing life—your example, your teachings in "Science and Health with Key to the Scriptures," and your other works. In these "stormy" times I am more than glad that I am a worker at "headquarters" and am privileged every day to be laboring directly in this Cause, and in proportion to the honesty of my labors do I show my real gratitude to Truth for all I have received. I am privileged to know something of the grandeur of the characters of those in charge here, who are working so faithfully under your direction. Their purity of purpose, their Christianly Scientific bearing under all circumstances, is an object-lesson that is helpful to me daily, and I know that they, and you, and the faithful ones with you at Pleasant View, feel no unquietness in these troublous days of mortal mind. I know that Love blesses you all hourly and that the peace "that passeth understanding" is yours.

Faithfully and lovingly,

A. FLORENCE GRANT.

Roxbury, Mass., April 9, 1907.

Beloved Leader:—This church, at its recent quarterly meeting, sends to you, our guide and friend, its boundless love, unwavering allegiance, and profound gratitude. Our hearts overflow with deepest appreciation for your untiring love for the world, again expressed by the late edition of Science and Health. We recognize that this work is but another bugle-call, awakening us to a clearer vision of the living Christ, enabling us to do better the works you expect of us—the overcoming of sin and sickness. Through your teachings and by your life, we know the truth of the Scripture, "If God be for us, who can be against us?" So all Christian Scientists stand in this hour with you, God's faithful Messenger, conscious of the ultimate victory of justice.

With abiding love from the church,

M. ETHEL WHITCOMB, SARAH C. LINSCOTT,
ALICE E. LINNELL, *Committee.*

Orange, N. J., April 9, 1907.

Mrs. Mary Baker G. Eddy,
Pleasant View, Concord, N. H.

Beloved Leader:—First Church of Christ, Scientist, in Orange, N. J., in annual meeting assembled, extends to you its full measure of gratitude for and appreciation of your wonderful spiritual understanding and love of God that gave it birth. The members of this church individually and collectively rejoice in the evidences of the healing Christ as revealed in Christian Science; they have been brought out of the bondage of sickness and sin, and some of them released from the fear of imminent death; therefore in love, loyalty, and deep-toned joy they greet you upon this occasion. They draw very near to you in your hour of the world's persecution, and pray for grace to be worthy to follow in meekness, reverence, and pureness your steps Godward and heavenward; strewing the ascending pathway, as you have done before them, with deeds of healing of the sick, words of comfort to the sorrowing, of hope to the repentant sinner, thus filling their hearts and lives with the holy aspiration to keep this church an undimmed star in your dear-bought crown of rejoicing.

By order of the church,

ALBERT S. PARMELEE, *Clerk.*

Atlanta, Ga., April 26, 1907.

Beloved Leader:—I have just sent to you a little bit of Charleston, a corner of Dr. Manigault's lovely piazza—he was a distinguished scholar and archaeologist, and this fine substantial house was in existence during your short stay in Charleston. It is a pretty little piece of water-color painting and I trust it will give a little pleasure. I am working on a paragraph on page 177, Science and Health, which seems necessary for us all to work on,—"Nor can a lie hold the preponderance of power in any direction against God, Spirit and Truth." We do so deeply love and enjoy the new edition, it must tremendously spiritualize our thought and greatly increase our already inexpressible debt to you. My heart is greatly rejoiced at what you say about my article, and I will sacredly keep it for the auspicious hour. Devotedly yours,

SUE H. MIMS.

Charleston, S. C., April 21, 1907.

To Our Dear Leader:—We, the members of First Church of Christ, Scientist, Charleston, S. C., assembled in our regular quarterly meeting, as our first act beg to send you a message of love from this quaint old city of the Palmetto State, which we like to remember is associated with you by the tenderest recollections of your young womanhood. We thank you for the revelation of Truth, as found in your writings. May our lives attest our apprehension and appreciation of it. We recognize that your perfect poise, serene courage, and Christlike attitude, at this time of ordeal, comes only from your dwelling "in the secret place of the most High," and it is an inspiration to us all. We cannot find words to tell you all that fills our hearts to overflowing, but we want you to know that never before have we felt so grateful, so loyal, or so loving towards you, never before so desirous of laying "aside every weight, and the sin which doth so easily beset us." In this work, and in this hour of trial, these words of yours [Miscellaneous Writings, p. 389] give us joy and peace:—

> Wait, and love more for every hate, and fear
> No ill,—since God is good, and loss is gain.

May we love more, and thus prove our gratitude.

Loyally and lovingly yours,

VILLA MILLS GRANT, *First Reader.*
FLORENCE MARIA HENEREY, *Second Reader.*
ROBERT Q. GRANT, *Clerk.*

Pittsfield, Mass., April 5, 1907.

Mrs. Mary Baker Eddy, Concord, N. H.

Beloved Leader:—I am deeply grateful to you for your loving letter to me, and trust I may always merit God's love, and yours, by being "the cheerful giver." I was glad to learn that you had found one who was qualified to aid you in your important work for humanity. If you should need me at any time in the future I shall be most happy to serve you.

Lovingly and gratefully your student,

ARCHIE E. VAN OSTRAND.

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AMONG THE CHURCHES.

SABULA, IA.

Easter Sunday marked the opening of their new church home by the Christian Science Society of this city. This body of religious workers has made a steady and substantial growth in the ten or twelve years since the first Sunday meeting was held. The attendance at the opening service taxed the capacity of the church, a number being present from Savanna and Mt. Carroll.

The Sabula Gazette.

SCRANTON, PA.

First and Second Churches of Christ, Scientist, in Scranton, have united their congregations. First Church expressed by letter a desire for a union of the churches, which was unanimously accepted by Second Church, and the united congregations are now holding services. Much joy has been expressed over this demonstration of the truth, and the cause of Christian Science in Scranton has thereby received an added impetus.—*Correspondence.*

BUFFALO, N. Y.

The following items from the manager's report of the Reading Room of First Church of Christ, Scientist, Buffalo, N. Y., for the year 1906, will be of interest:—

Total number of calls at Reading Room, 8,683; calls by those who are not students or church members, but who have called at Reading Room before, 3,060; number of first calls, 974.

Some one remarked recently in the presence of a friend of ours that she had just come from the Christian Science Reading Room, and that no matter how dark and miserable the day seemed outside, there it was always warm, bright, and cheerful. And she was right. God's presence is surely felt there, for it is His room, consecrated to His Cause; and when we are cold, dull, and discordant, we seek its calm and quiet.

This has been the greatest year by far for the sale and distribution of literature that we have ever had, and we can all be on the alert to place literature where it will do good. Happily we have all kinds to meet all needs, and we should circulate it.

We wish to make special mention of the evening work at our Reading Room, for here marked progress has been made. Here may be seen anywhere from fifteen to twenty people, every chair occupied and more being added. It is good to see these people all quietly reading, to feel the sweet peace pervading the room, and to know that many of them, coming from a day of labor and unrest, have been fed and rested in this haven of refuge, and are going home with the peace of God in their hearts, and that other lives which touch theirs will feel this peace. An influence has gone out from a holy environment, an influence which will make home a sweeter, better place and fit men to adorn it. A high standard has been set for us. May it inspire us to nobler efforts, to still nobler ends.

CHARLES D. HOLCOMBE, *Manager.*

CINCINNATI, O.

Our work in the distribution of literature during the past year has broadened many old avenues and opened new ones through which to reach the people. The public library asked for six additional copies of Science and Health, making sixteeen now in circulation. The Mercantile Library needed two additional copies, making three in circulation, and the Covington Library added one copy, making two in circulation. We have also placed two in the Carnegie Library, Walnut Hills, one in Lockland Library, one in Xenia Library, and a copy was given the managing editor of the *Cincinnati Enquirer*, making fourteen copies of Science and Health distributed last year.

Subscriptions of *Journals* and *Sentinels* at Work House, House of Refuge, Public, Mercantile, Covington, and Newport Libraries have been renewed, and subscriptions entered for *Sentinel* to Lockland Library, and *Journal* to the Carnegie Library, Walnut Hills.

Distribution racks for *Sentinels*, bearing invitations to the public to take one, have been established in five traction stations and six railroad stations. These racks are visited weekly and refilling is usually necessary. Thirty-four places in or near Cincinnati are now furnished with Christian Science literature, and our committee of three is aided by seven assistants in distributing the hundreds of *Journals* and *Sentinels* needed in this work.

The wisdom of placing Christian Science literature in stations, hotels, department stores, etc., is illustrated by the following incidents. The reading of a *Sentinel* by a farmer, while waiting in a traction station, led him to ask for treatment for his eyes, which he received and was healed.

Recently a lady wrote to a practitioner: "Several months ago, while waiting between trains on my way to a distant city, sick with chronic stomach trouble and nervous prostration, I sat discouraged—when my eyes fell on a magazine on the table which proved to be a *Christian Science Sentinel*. Becoming interested, I lost all sense of the tedious hours until my train was called, and from that hour I was healed. I bought a copy of Science and Health, which I study daily, and I am a subscriber to the *Journal*."

One evening a lady stepped into the reception-room of the Burnet House and seeing a *Christian Science Journal* on the table carelessly turned over the pages and then began marking it up. The gentleman with her, a lover of books, begged her not to deface the magazine. "Oh, it's no account," she flippantly answered, "it is only a *Christian Science Journal*." But the gentleman picked up the abused book and carrying it to his room read it through. He saw the truth it contained and was convinced it was just what he wanted. This led him to attend the Christian Science services and to buy all the literature. We understand that he is to-day a member of one of the Eastern churches.

A Jewess picked up a *Christian Science Journal* in one of our hotels. She became engrossed, and soon after visited the Christian Science Reading Room to gain further information, and to-day is happy in her new-found treasure, the Bible and Science and Health, through which she has gained perfect health. Another story of the seed that fell into good ground and brought forth fruit is of a woman who, while reading a *Sentinel* from one of the racks, was healed of a fibroid tumor from which she had suffered two years. She and her husband now attend church. This healing was considered so remarkable that others have become interested to the extent that three people have placed themselves under Christian Science treatment.

Correspondence.

NOTICE.

Christian Science Churches and Societies must have the name and address of the duly elected Clerk on file with The Christian Science Publishing Society, and communications from the Church or Society should be signed by the Clerk. Notifications and directions coming from other persons will be held until corroborated by the Clerk whose name is on file, or by order of the Board of Directors of the Church or Society. When a new Clerk is elected by the Church or Society, the Publishing Society should be notified at once.

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TESTIMONIES OF HEALING.

When I first heard of Christian Science I had been afflicted for nine years with a very painful disease of the bowels, which four physicians failed even to diagnose, all giving different causes for the dreadful sufferings I endured. The last physician advised me to take no more medicine for these attacks, as drugs would not reach the cause or do any good. About this time I heard of Christian Science, and had the opportunity of reading "Science and Health with Key to the Scriptures" by Mrs. Eddy, a few minutes every day for about a week, and I was thereby healed. In looking back I found I had not suffered in the least from the time I began reading this book. It has been nearly seventeen years since this wonderful healing, and I have had no return of the disease. My gratitude is endless and can be best expressed by striving mightily to walk in the path our Leader has so lovingly shown us in Science and Health.

MRS. JENNIE W. COPWELL, Scranton, Pa.

About nine years have passed since I quit taking medicine and began to rely entirely on God for healing. I had heard of Christian Science some time before I ever thought of trying it, but I did not know it was a religion. When I decided to investigate it I borrowed a copy of Science and Health from a neighbor and commenced to read it. That night I slept well, but I did not give the book credit for my sweet rest. The following day I continued to read the book, and that night my rest was again peaceful and refreshing; then I knew that Science and Health had helped me, as before this I had been troubled with sleeplessness, also stomach trouble. I had been for several years a nervous, irritable woman, always looking for trouble, and I got what I was looking for. My weight had gone down to less than one hundred pounds—now I weigh one hundred and fifty. From the reading of Science and Health, and the study of the weekly Lessons, I was made a new woman, in disposition and in health, without any treatments, and was able to eat whatever I wanted. I am growing stronger each day in this understanding of the Christ-healing, and am so glad to be able to help my brothers and sisters in time of trouble and sickness. I have had many demonstrations over sickness and accidents, for my children, who were quite small when I came into Science. They are both Scientists and were with me at the dedication of The Mother Church last June.

I cannot close this testimony without expressing my deepest love and gratitude to Mrs. Eddy, for having lived so close to God as to be able to give us this scientific way of working out our life-problems. I am striving to reach the pinnacle she has attained.

LIZZIE A. MCDOWELL, Memphis, Tenn.

About twenty-two years ago I was operated upon in a hospital in New York City, and a so-called malignant growth was removed. Four years later, in a hospital in Cleveland, O., a second operation was performed for the same disease. I did not fully recover from this second operation, though able to leave the hospital and return to my home in Mason City, Ia., and soon began to fail rapidly. I was pronounced incurable by my physicians, who said my system was permeated with the disease, and they told my family that I had but a short time to live; that it was only a "question of time," and a very short time. It was then I first heard of Christian Science, was persuaded to try it, and was completely healed of the disease in ten days. I did not, however, accept Christian Science at that time, nor did I care to investigate it, but always had Christian Science treatment for any ills that attacked me, desiring the physical healing only. I was a member of an orthodox church, and bitterly opposed what was misrepresented to me as Christian Science, and when a third malignant growth appeared, I turned back to *materia medica* for help. My physician said there was no help for me, that he could do nothing but try to improve the condition of my blood. I continued under medical treatment for about six months without improvement, when I was taken violently ill with lung trouble. I again sent for a Christian Scientist, and was brought out of that condition in less than twenty-four hours; but many other ailments attacked me in quick succession, culminating in a rheumatic trouble that confined me to my room for three weeks. During this time my suffering was so acute that the growth was forgotten, and when it again came into my thought, I looked for it, but it had disappeared. I could not believe it. I even took a magnifying-glass and examined the place where it had been, but there was no trace of it, and there never has been from that time (March, 1890) to this.

I was thus convinced that Christian Science is the truth that makes us free, and I have since relied upon it entirely. I could then see that in my hatred and persecution of Christian Scientists I had cherished "an army of conspirators against health, happiness, and success" (Science and Health, p. 405). I had made a reality of disease, giving it a power above God, until its disappearance showed me its nothingness and "the somethingness—yea, the allness—of Truth" (Science and Health, p. 346). I cannot enumerate a tithe of the blessings Christian Science has given me, nor can I sufficiently express my gratitude to its Discoverer and Founder, our beloved Leader.

MRS. M. IOWA CLARK, Painesville, O.

I am a man of middle age, and until June, 1900, I was continually under the care of doctors. Some of my ailments dated back as far as 1870, and as they became chronic I lost much time from my occupation. Later on I grew very feeble, although I tried all kinds of medical treatment. The doctors pronounced my ailments liver, kidney, and heart troubles, besides numerous other diseases, until I landed at the city hospital, which was then considered the ending of my earthly career. My wife, however, prevailed upon our family physician to have me taken to my home, which was done later in the week. This happened in January, 1900. The doctors then advised me to take a trip abroad, or to Colorado and California, which was out of the question for various reasons, but I made frequent trips to Atlantic City, only to return the worse for it. Finally our physician asked me to employ a Philadelphia specialist, and I was under his treatment until June, 1900, when he advised me to return to my home. This made me feel that I should not get well, for I had long thought I had a malignant disease, and my mind was also becoming affected.

It was then that my wife heard of the wonderful healing done by Christian Science and prevailed upon me to try it, which I did under protest, because I knew little or nothing about it; but I am happy to say that the relief was almost immediate. I had only three present treatments, and would have been able to return to my business after the third one, but I waited until the tenth day, when I felt perfectly strong and well and have been so ever since. For over five years I have taken no material remedies. I am certainly well and happy, a changed man mentally and spiritually; and I am trying to apply this truth to the best of my understanding in my life and in my business. I am also glad to say that my wife and children have come into Christian Science since my healing. My wife has had some beautiful cases of healing since taking up this Science, of which she is a thorough student. Besides my own healing, I have seen the sick and sinful healed, the lame made to walk

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and the blind to see, and to me it is the sweetest story ever told.

I am truly grateful for Christian Science and its teachings, and to our dear Leader for the message of Truth, Life, and Love which she has so effectively translated for all mankind. We now know that all things work together for good to them that love God, to them who are called according to His purpose.

C. GEORGE MILLER, Pottsville, Pa.

[Translated from the German.]

With a grateful heart I testify to the blessings I have experienced through Christian Science. Since childhood I had suffered from a bowel trouble for which every possible remedy had been tried, but without lasting results; on the contrary, it became more obstinate. After trying everything that *materia medica* could offer, I turned to hygiene, vegetarianism, etc. This seemed to bring me relief for a time, and consequently I became an enthusiastic dietarian, but after a little this too proved a failure, and I was left worse than before, for other ailments were added to the original trouble. For five months I had been suffering from a very serious throat trouble. I was under medical treatment, but received no permanent relief. Conditions finally became much aggravated and at this point all my belief in hygiene vanished and I decided to turn to Christian Science. I went with a strong faith to a practitioner, and after the first treatment the bowel trouble from which I had suffered for about fifty years disappeared. With about ten treatments my throat was well. My family, and especially myself, could hardly realize what had happened, and words cannot express our thanks to God.

From childhood I had also been often troubled with rheumatic difficulty, and every spring for the past ten years I had suffered greatly from slight attacks of a serious form of this disease. This spring, thanks to the knowledge of Truth, I have also been freed from this. Quite lately I had another manifestation of the power of Truth. A heavy oil painting fell from the wall, and as I tried to catch it the corner of it struck me on the upper lip. For the moment I thought all my front teeth were knocked out. The pain was very severe. My first thought afterwards was regret that on account of a swollen face I would be prevented from attending our Wednesday meeting that evening, but as soon as this fear came into my thought I cast it out, knowing that in divine Principle no ill could happen to me. I washed the wound and there was not the slightest trace of a swelling, and in a few days it was quite healed.

In my household I experience daily the power of Truth, but the greatest gain is the moral and spiritual uplifting. We owe Mrs. Eddy, the Founder of Christian Science, great thanks for the blessings we are continually receiving through the understanding of Truth. May my gratitude express itself in earnest striving to support this divine work in increasing understanding and capability to demonstrate this truth.

FRAU BERTA EGG-LEINER, Zurich, Switzerland.

In August, 1903, I was taken suddenly ill with a trouble which several different physicians afterwards diagnosed as rheumatic and nervous trouble, originating with a stomach difficulty. For three years I suffered indescribably from pain and sleeplessness. I was able to eat very little, and lost during the three years sixty-five pounds of flesh. I was attended by six different physicians, but no one of them afforded me more than a slight degree of relief, and that only temporarily. Gradually I grew worse. The fifth physician that I employed treated me eight months, and then virtually gave up the case. He acknowledged that he had done me no good, and said that it was impossible that I would ever be well again, and doubtful if I would ever be any better. The last doctor who treated me was a specialist, and employed electricity. After a time he told a friend of mine that there was no use of treating me any longer, that I had not vitality enough to rally, and that I would not live long. In July, 1905, I called in a Christian Science practitioner, and in four weeks was made completely well. I am now in the sixty-seventh year of my age, but I feel actually as well and as strong as at any time in my life when I considered myself perfectly well. I have a vigorous appetite, sleep like a child, work all day long when occasion requires, walk five miles in a day without fatigue, and withal have a sense of peace and buoyancy of mind such as I had never known at any previous period of my life. I live alone, and there are many perplexing tangles in my worldly affairs which must be unraveled, but I feel that divine Love will show the way, and "none of these things move me," or disturb the "peace of God, which passeth all understanding," that is in the heart.

When my practitioner began to treat me, I was dwelling in a sense of weakness, pain, despondency, and foreboding, and it seemed to me that there could be nothing more for me in life, even if I were healed of my physical ails, but the practitioner smilingly said to me: "You probably will not believe me now, but you will shortly enjoy life as well as when you were a young woman." I was absolutely incredulous, yet in four weeks the prophecy was fulfilled, and more than fulfilled, because, in addition to being made perfectly well, I was brought to such a sense of God and His constant, loving care, that my happiness is such as I never even conceived of before. It is impossible for me to express my gratitude to "the giver of every good and perfect gift," and to the Soul-inspired woman through whom the healing truth has come to my fellow-men and to me.—MRS. JOAN E. BOWEN, Fitchburg, Mass.

Four years ago I was healed by Christian Science of severe stomach trouble. I had doctored and had taken many kinds of medicines, none of which helped to give me any relief. I was advised by my father to try Christian Science, and I read Science and Health, which greatly appealed to me from the start. I had read about a dozen pages of the wonderful book, when I noticed that I had been reading without my glasses. Previous to this time I had been wearing glasses for the past seventeen years. Since reading Science and Health, four years ago, I have not worn my glasses, and am glad to say that I can do the very finest lace work and read the smallest print. I took one treatment for the stomach trouble and received help at once. I now can eat anything I want and have no fear, as I well know that there is no power in food to harm me. I study the Lesson-Sermon daily and find it is a great help to me. I am also glad to have my husband and son interested in this blessed Science, and hope to have my entire family with us before long. I thank God for the understanding that I have of the truth, and also feel deeply grateful to our dear Leader, Mrs. Eddy, for discovering the truth.

MRS. H. OLCOVICH, San Francisco, Cal.

When Christian Science was first presented to me, about eight years ago, it was through the healing of a friend, and although I was not antagonistic I did not then feel interested enough to read the text-book. After continued suffering, however, I was persuaded to take treatment, and my healing began with the first visit from a practitioner. In a few days I was well, and have never spent one day in bed since that time, for which I thank our Father-Mother God. Old things are indeed passing away, and all things are becoming new. Since

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taking up Christian Science I have known something of the "peace of God, which passeth all understanding," and while I have had many battles to fight with error, I have learned that each trial of my faith in God has been a stepping-stone to higher understanding. I am daily striving to learn more of the truth that makes us free, and I know that "where the Spirit of the Lord is, there is liberty." I am thankful for my physical freedom, but for the awakening to a true knowledge of God I am most grateful. I offer my heartfelt gratitude to God, and to our Leader, for what has come to me through Christian Science.—NETTIE S. ALLEN, Worcester, Mass.

It is now over three years that I have been interested in Christian Science. At the first service which I attended, I felt such peace and comfort that I knew immediately Christian Science was what I had been seeking for a long time. I began at once to study the Lesson-Sermons, and they are a great help to me daily. Two and a half years ago, with the help of a Christian Scientist, I was healed of a painful and troublesome throat affection, and have had no sense of it since. It was a year and a half after I began to study before I could say I knew that Christian Science was the truth. Christian Science is a constant help to me in my work as a school teacher. Every inharmony to which the truth has been earnestly applied, has yielded. The honest and intelligent application of the truth to every problem in the home and school life has proven a great blessing to me daily. I know that I am better in every way. I am very grateful for the wonderful physical and spiritual healing I have experienced thus far, and know that I shall receive more in proportion to my seeking. I wish also to express my sincere gratitude to Mrs. Eddy, and I am trying each day to show true gratitude by living the truth.

FRANCES L. TRAYSER, Milwaukee, Wis.

For fifteen years I was a sufferer from stomach trouble, which became acute and led to rheumatic trouble of the worst kind. After spending a great deal of money with different doctors, trying to get relief, but without results, I went to some hot springs where I felt sure I would get help, but with the same effect. Two months after coming home I was worse than ever, and it seemed as if I could not possibly endure the pain any longer. I was then asked to try Christian Science, and after three weeks' treatment I found a very noticeable change in my condition. This occurred seven years ago, and I have been in the enjoyment of good health ever since and am stronger in every particular. I am better able to do my work than I was for many years previous to my coming into an understanding of Christian Science, the Science of healing as well as of knowing.

My present health is all that could be desired, but that is not the greatest blessing. It is small as compared with the spiritual advance, which gives a joy and comfort and satisfaction that comes only to God's children.

JAMES ANDERSON, Brandon, Man.

For twenty years I was a great sufferer. I was in constant pain, and was given opium for eighteen years, in which time I had ten physicians. Each one thought he could help me, but without success; all they did do was to increase the doses of opium. I then learned of Christian Science through an old friend who had been wonderfully healed, and a practitioner was called. The opium habit was destroyed in two weeks. Afterwards a swelling appeared on my elbow, which discharged later on, without pain. It was said to have been caused by poisons. This was healed in Christian Science, and I am glad to give my testimony to the public, hoping it will bring encouragement to others in trouble. It is over eight years since my healing and I am well and happy.

MRS. ELIZA TAYLOR, Big Beaver, Mich.

I wish to make an acknowledgment of what Christian Science has done for me. I had a very bad attack of fever last summer, which continued three weeks. I then returned to the city, saw a practitioner, and at the fourth treatment the disease entirely disappeared. It is with a grateful heart that I make this acknowledgment. Words fail to express my thankfulness to God, and to Mrs. Eddy, for this healing truth.

MARY H. DUNDY, New York, N. Y.

About six years ago our three children were taken very ill. A physician who was called in pronounced the case a dangerous throat trouble, and said our oldest boy would not live; but he did, although he was left in a terrible condition. We then decided to write to a Christian Scientist for help. When the Scientist took his case the child was helpless; he could not lift either hand to his head, nor walk, and could not even turn himself over in bed. He was unable to swallow anything, and could not speak aloud. Besides this his eyes had become distorted and he could see but little. He seemed to be near the end when, on Friday, I sent a letter to a Christian Science practitioner, which I expected he would get on Saturday afternoon.

About six o'clock Saturday evening I stood beside the bed, looking at the child, and hoping for light and help, for I knew that if a Scientist who had a clear enough understanding of the truth could treat him, he would get well. I had left the bed and gone to see about the supper, when the child called out, loud and clear, "O mamma, I feel so much better!" He then began to jump around on the bed and was soon speaking perfectly clear and plain. He got up early the next morning, and walked across the floor, and in about five weeks he was entirely healed; even his eyes were straight, and their natural color had returned.

This is only one of the many wonderful proofs of healing through Christian Science which we have had in our home. Our boy was seven years old at that time, and he is now a picture of health and a living witness to the power of Truth to heal and save. My husband and I feel very grateful for the spiritual awakening that has come to us through the study of the Bible and "Science and Health with Key to the Scriptures" by Mrs. Eddy.

MRS. M. ELIZABETH BOTTORFF, Aspen, Col.

About five years ago I had a very severe attack of abdominal trouble. The attending physician told me I had narrowly escaped an operation, and that I would be liable to a return of the attack at any time. This led me to be very watchful as to my diet, and the fear of a second attack never left me. Some time before this illness, while talking with a friend, Christian Science was defined to me as "simple, scientific Christian living." Those four words often came to me as I realized how far I was from living a whole, harmonious, Christian life. I hungered and thirsted for the knowledge that would free me from the bondage of worry, impatience, and discontent, but not until seven months ago did I turn to Science for freedom. At that time I did not need physical healing so much as mental relief, but the dreaded attack of illness soon made itself felt. For two days I struggled to overcome the suffering, but my knowledge of Truth was not sufficient. As the symptoms were so aggravated, my friends grew alarmed and insisted upon my calling a physician. I feared that an operation would be considered the only means of relief.

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and I determined to give Science a trial, although my family felt I was running a great risk. A telephone call was sent to a faithful helper, but on account of other work she could not come at that time, and another Christian Science practitioner, whom I knew but slightly, was sent for. During the first treatment the fever subsided, and I fell into a restful sleep from which I did not awaken until morning. The next afternoon, however, the pain returned with renewed force, and the practitioner whom I had first called was summoned. After two treatments the pain, inflammation, and fever which had seemed so real were entirely gone; also the fear which had possessed me.

While I had sought only for the spiritual uplift which Science gives, I had received "more abundantly" than I had asked. I have since had many demonstrations of God's allness and of the sustaining power of Love, and I am deeply grateful to our Leader for the light she has shed upon Bible truths, and for every experience which has led me into a fuller knowledge of Truth.

MRS. L. R. HARRAH, La Fayette, Ind.

Until about eight years ago, when Christian Science was first presented to me, I had never known the meaning of the word happiness. The few bright places were overshadowed by the constant dread of impending calamity. Having always been considered delicate, I was afraid of the different conditions of the atmosphere, of what I ate and what I drank, and I was in a state of constant pain and depression, which terminated in severe nervous and spinal trouble. Unable to become reconciled to the God whom I had been taught to serve, yet hungering and thirsting after righteousness, I was without hope or God in the world. This mental blindness was manifested physically, my sight continually growing poorer. After the first Christian Science treatment I never again needed my glasses, and while striving for the Mind "which was also in Christ Jesus" the ills of the flesh have vanished into their native nothingness, and I have found that peace which passeth all understanding, which the world can neither give nor take away. Words are inadequate to express my boundless gratitude, so I can only strive to follow the pattern shown on the mount—choosing to serve the God revealed to us through the purity and wonderful understanding of our beloved Leader, Mrs. Eddy.

MISS MARIE L. ARMSTRONG, Crafton, Pa.

February, 1896, found me in Ames, Ia., bedfast, and with the sentence of death passed upon me by physicians. My case was a complicated one, the supposedly incurable diseases being lung trouble and an abnormal growth. Many severe trials we had to pass through, the comforts of the home having gone one by one to satisfy the appetite for drink which had held my husband in bondage for several years. The thought of dying and leaving my two dear little girls was more than a mother's heart could endure, and I cried unto God for relief from this crushing burden. I could hear voices of friends in the adjacent room saying, "Yes, she is still alive, but cannot possibly live until morning." Then one came with the cheering message that a lady living in the other end of the city, who had lain at death's door many months with the same dread disease,—given up by physicians and church,—had just been healed. Her husband, hearing of a new doctrine,—Christian Science,—had telegraphed to Des Moines, Ia., and a practitioner had come at once. Could not I see her? Would she not come to me? Yes, she did come; and a glorious day it was when she entered that sad home. I never shall forget the beautiful words she spoke to me: "God does not know sickness, sin and death, but He healeth all our diseases." Those dear words turned my thought, and I was healed almost instantaneously. My fear of a growth had always been very great, as my mother had passed away with that ailment, and lung trouble was also an heirloom in our family. When I heard that "every law of matter or the body, supposed to govern man, is rendered null and void by the law of Life, God" (Science and Health, p. 380), the mortal law of heredity was destroyed for me and I was indeed free. The growth vanished into nothingness under the healing rays of Truth.

I had been an anxious mother, especially after a little daughter had been taken from us with throat trouble years before. My eldest daughter, then nine years of age, drank in every word uttered by the Scientist during each visit of that memorable week. She was happy over her mother's restoration and realized how much this blessed truth had done for me during these few days. My fear over her had been so great that I would not allow her to go out of doors without wrapping her throat up carefully, and on Sunday morning, when the Scientist asked the child to go with her to the reading of the Lesson-Sermon, from force of habit I tied the muffler around her throat. For a moment she stood still, then untied the muffler and threw it on a chair, saying, "I shall not wear this muffler; God's child cannot be sick." Thus she took her stand for Truth, and she has continued to grow in the understanding daily. God's loving care, manifested through dear friends,—His avenues,—has opened the way for her to use that throat with which to sing His praises here and abroad. In a few months after I was healed we moved to Des Moines. Much had to be overcome, but "day by day the manna fell;" strength was given me to do whatever my hands found to do for the support of my family, as my husband had not then given up his cups. My first earnings paid for a copy of Science and Health, which is truly my ever-present guide.

The dear practitioner who had treated me was ever ready to help and encourage, and a year after I was healed she led my husband to drink "of the fountain of the water of life," and from that day to this no intoxicants have passed his lips. He was healed, and Truth has transformed our home to a heaven on earth. The passage of Scripture, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you," means much to me. I truly appreciate the added things, as I try to realize that God is good and does supply all our needs. I strive to be obedient and to follow our dear Leader, who has so unselfishly revealed the truth to this age. I am very grateful that the truth was given to me pure and clear, and it has been a means of constant growth all these years. It would take much space to tell all the good Christian Science has brought me and my family. My gratitude to God, and to our beloved Leader, Mrs. Eddy, grows continually, and the way grows brighter each day. I am enjoying good health and feel grateful for all my blessings. I am beginning to realize that all things are possible with God; that He does not know sickness, sin, and death; and that for us to know Truth makes us free and keeps us free.—ELLA GINN CORD, Des Moines, Ia.

ADMISSION TO MEMBERSHIP.

The next admission of candidates to membership in The Mother Church will be June 4, 1907. Applications must be in the hands of the Clerk of The Mother Church on or before May 20, 1907. Application blanks may be had by addressing William B. Johnson at the church edifice, Falmouth, Norway, and St. Paul Streets.

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FROM OUR EXCHANGES.

[Senator Albert J. Beveridge as quoted in *The Advance*.]

I have views on preaching, and they are simple ones. Four years ago, on my way to Colorado, at different times and places, I met four preachers of different denominations. They were out for their health. To each of these I presented the same questions and asked that the answer be yes or no. "Do you believe in God, a person, a definite and personal existence?" Each one in his answer began to qualify. "Do you believe that Jesus Christ was His Son, sent by Him to save the world?" And again the answer was not direct. "Do you believe that when you and I are dead our definite consciousness will still live, so that we shall know who we are?" "Upon that subject," the answer began, "the latest is"—and from not one of them could I get a straight answer. I said, "You are talking about the decadence in church attendance. How do you expect to Christianize the world when you are engaging in metaphysical speculations and in entertaining an audience?"

[*The Examiner*.]

Neither conservatism nor liberalism settles anything. Each is only an attitude of the mind towards the old or the new. The truth itself is the great and deciding power. The new may come in like a flood, but is likely to be followed by an ebb, though while it lasts it may seem to carry all before it. The old, simply because it has lasted for ages, may be the very foundation we need when everything seems to be tottering; but because it has lasted for ages is no sure guarantee that it will last forever. Because truth is eternal it is always new and always old, or being eternal it may be said to be neither new nor old. The only foundation on which any man can afford to build, or on which he should be content to stand, is the foundation of truth. True progress consists in "conserving the old in so far as it is true," and in "adopting the new as far as it is true."

[*Pacific Christian Advocate*.]

We believe there are more men trying to-day to square their lives by God's will and purposes than ever before, proportionately more. Possibly not so many are pious; possibly not so many are attending church; possibly not so many are reading their Bibles; possibly not so many are trying to understand the mysteries of theology. But more are giving heed to the voice of God in their own consciences. More are recognizing their individual responsibility to high heaven. He who mixes and mingles with men, in their business and in their social life, may discover a positive desire in most of them to do right, to curb their wicked tendencies, to shape their conduct into harmony with the true principles of right. They may also discover that such men recognize God as the ground of right, as the true rule of right. And discovering these things, they must admit the all-pervading immanency of God in the affairs of men.

[*Zion's Herald*.]

The circumstances and happenings of the present, trivial or trying as some of them may seem to be, are the shadows of better things to come. Men and events have their *penumbræ*, which are significant of spiritual verities and heavenly relations. Not even the shadow of a consecrated worker passing by in history can be despised. The world is better to-day for every good man that has journeyed through it, from the time of Abel down. Be a Peter, and your influence for good will be perennial. Live like Paul, and you will live forever. Love like John, and life for others, because of you, will be the more apocalyptic.

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"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

Vol. IX. No. 38

BOSTON, MAY 18, 1907

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ITEMS OF INTEREST.

National.

The steam shovel men at work at the Panama Canal on March 1 last applied to Secretary Taft for increases as follows: Engineers from $210 to $300 per month, crane men from $185 to $250 per month, firemen from $83.33 to $110 per month. In reaching the conclusion that the present rates of pay are liberal ones, Secretary Taft says that the average pay in the United States is $163 for engineers, $110 for crane men, and $71 for firemen. Taking into consideration the hardships, and the advantages of free rent, free medical attendance, and supplies at cost, he believes the pay of the men is question is sufficient. A number of steam shovel men are entitled to three per cent increases under the plan to make these increases yearly. The demand for construction locomotive engineers for an increase in pay is also denied. Construction train conductors he raises from $170 to $190 a month.

Secretary of the Treasury Cortelyou has undertaken the solution of the difficult problem of equitably distributing the deposits of Government moneys in the National banks of the country,—how to get them out of politics and handle them systematically. He has appointed a commission of five: United States Treasurer Treat, chairman; Director Roberts of the Mint, Comptroller of the Currency Ridgley, E. W. Huntington of the Division of Loans and Currency, and E. B. Daskem of the Division of Public Moneys of the Treasury Department. There are about six thousand National banks in the United States, and of these about twelve hundred and fifty have been designated as banks in which public money is placed on deposit on giving the Treasury adequate security in the form of Government bonds or some other acceptable bonds.

Secretary Root has made public the names of eight architects who will be invited to furnish plans for the new Bureau of American Republics Building or Palace of Peace. Each of these firms will be paid $1,000 for the plans submitted and the plans will be entered in the general competition. In addition to the eight invited to compete one hundred and twenty-six other firms have registered for the competition. The building is to cost $600,000 and the interior finishings $150,000. The site, which is to be the historic Van Ness Park, has already been selected at a cost of $250,000. The Government appropriated $250,000, and Andrew Carnegie donated $750,000, with the condition that the building be known as the Pan-American Palace of Peace.

The thirteenth annual meeting of the Lake Mohonk Conference on International Arbitration will be held May 22 to 24. Coming so closely after the National Arbitration and Peace Congress just closed in New York, the Mohonk Conference will devote much time to the primal object of that gathering—the consideration of subjects for discussion by the coming Hague Conference. Doubtless the three propositions urged by the Mohonk Conference of last year, the chief of which was that The Hague or a like Conference be made a permanent and periodic assembly, will be reaffirmed in decided tones.

The Legislature of Missouri has passed a resolution providing for the proper pronunciation of the name of the State, which reads as follows: "That the only true pronunciation of the name of the State, in the opinion of this body, is that received from the native Indians, and that it should be pronounced in three syllables, accented on the second syllable. The vowel in the first syllable is short 'i,' in the second syllable long 'o,' in the third syllable short 'i.' 'S' in the two syllables in which it occurs has the sound of 's' and not 'z.'"

An Alaska-Yukon-Pacific Exposition is to be held in Seattle in the summer of 1909. The territory cost the United States $7,200,000. It has returned to the United States over $100,000,000 in gold, $11,000,000 in revenue taxes, $80,000,000 in furs, and $96,000,000 in fish. Besides all this it has the largest and richest copper veins in the world, the ore being the highest grade yet found.

The so-called "drug trust" was perpetually enjoined last week from continuing its operations by the entering of a decree in the United States Circuit Court for the district of Indiana. The defendants, ninety-two in number, are perpetually enjoined from combining and conspiring to restrain trade in drugs, fix prices by agreement, blacklist retailers who cut prices, or who refuse to sell to any retailer on equal terms.

The old frigate Saratoga, built at Kittery, Me., in 1842, now tied up at the League Island yard, has made her last sea voyage, as she is found to be in parts beyond repair. She may be used as a receiving ship.

On May 1 there were in operation 37,597 rural postal routes, served by 37,447 regular carriers.

The Department of Justice has decided to make an investigation of the so-called watch trust.

Foreign.

Excavations in the ancient Greek city of Pæstum, in Italy, have brought to light a magnificent roadway twenty-five feet wide and flanked by sidewalks. The pavement is of large stone blocks, which show deep ruts worn by the wheels of heavy chariots. A beautiful Doric temple to Neptune, a very ancient specimen of Greek art, has been uncovered for a distance of one hundred and twenty feet. The excavations now being carried on on the Palatine Hill of Rome resulted recently in the discovery of the ruins of a church of the fifth century, built originally as a private chapel and used by the first Christian Emperors of Rome.

The Duke of Abruzzi has solved a geographical riddle by ascending all the peaks of the Ruwenzgori range. These were duly located by Ptolemy as the Mountains of the Moon between the lakes that feed the Nile; but, because usually rendered invisible by the fogs surrounding them, they were removed from the map by more modern geographers skeptical of Alexandrian science, and not until 1889, when Sir Henry Stanley climbed one of the northwestern spurs to the height of 10,677 feet, and gave to the mountains the name of Ruwenzgori, which means "Rainmaker," were they restored to their place on the map.

The experiment with a lot of American cotton seed sent for planting in the Italian province of Eritrea in Africa some months ago by Italian Consul Sottile, was so successful that it has been decided to raise cotton on a large scale, and many hundred pounds of seed will be bought in the United States and sent to the Italian province.

Newspaper statistics just published give the number of sentences imposed in Russia under the drumhead court-martial law, which has now expired. It appears that 1,144 persons were executed, 79 were sent to the mines for life, 710 were condemned to minor terms of imprisonment, and 71 were acquitted.

Iceland, the chief dependency of Denmark, is reported as wanting a special Icelandic flag and as contemplating the use of one during the expected visit to Iceland of the King of Denmark. Denmark is said to maintain that so long as Iceland is a Danish colony the Danish flag must be supreme.

All arrangements have been perfected for the opening of the new training school for aeronauts at Chemnitz, Germany. The authorities have given their official approval of the institution and of its curriculum of studies. The director, Herr Paul Spiegel, has made over six hundred ascents.

Industrial and Commercial.

Little is being done at present in the way of recovering the sunken logs in Michigan streams and putting them to commercial uses, because of adverse court decisions, which have held that the sunken logs belonged to the owners of the river banks and not to the lumbermen who lost the timber as it was being driven down the streams to the mills years ago. As it was necessary now to come to some agreement with farmers and other possessors of riparian rights, the plans of the companies that had been organized to recover the logs have been seriously deranged. It is estimated that there are fully one hundred million feet of timber lying at the bottom of Saginaw River and its tributaries alone. There are large quantities of sunken logs in the Muskegon, Rifle, Au Sable, Au Gres, and other rivers.

Massachusetts as a manufacturing State stands first in cotton goods, woolen goods, worsted goods, boots and shoes; second in leather, paper and wood pulp, rubber and elastic goods; third in confectionery, carpets and rugs, jewelry, musical instruments, canning and preserving fish; fourth in electrical machinery; fifth in women's clothing, silk and silk goods, slaughtering and meat packing; eighth in malt liquors, carriages and wagons, cigars and cigarettes.

The State of Connecticut contains fourteen thousand miles of public road, of which nearly two thousand miles are surfaced with gravel and about five hundred miles with stone. About six hundred miles of these roads were constructed under the State aid plan.

J. V. Thompson, president of the First National Bank of Uniontown, Pa., is said to be the largest individual owner of bituminous coal lands in the United States. His holdings aggregate about $20,000,000 in value in western Pennsylvania and West Virginia.

Negotiations to consolidate the Intercontinental Rubber Company and the United States Rubber Company have failed, and the scheme has been abandoned.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

THE TRUE CONVERSION.

CLARENCE W. CHADWICK.

THE true conversion rests not upon the plane of mere profession of faith. It is not a thing of the letter which killeth, but of the Spirit that giveth life and vitality to religion. It consists not in making good resolutions through fear of future punishment, and then failing to live up to them. The individual who through fear of a literal hell is driven to acknowledge that Jesus Christ is his Saviour, may be led to believe that he is converted from infidelity to Christianity, but unless he can prove his faith by his works there is no practical evidence of true conversion. According to Webster, real conversion "is not confined to speculation alone, but affects the whole current of one's feelings, and the tenor of his actions." In other words, it means a deep-seated conviction founded upon knowledge gained from experience, such as characterizes the new man in Christ, Truth. Practical conversion is practical reformation, brought about not through fear of an evil power, but through the love of good, or God's omnipotence.

The turning from that which is erroneous or evil means something more than the mere exchange of one human belief for another. The true convert to Christianity must necessarily relinquish all faith and belief in evil, else he will find himself in the embarrassing position of professing to believe in God's omnipotence and omniscience while also believing that evil has both power and intelligence. If truly converted he will be in a position to deny scientifically the existence of any power opposed to God; in fact, this may be said to be one of the first signs indicative of conversion or reformation on his part. If he still believes that God is the author of matter or evil; if he still clings to the idolatry of matter in the use of drugs, he certainly does not know that Christ, Truth, is his Saviour, for his own actions invalidate such a claim.

Here is where countless thousands of religionists stand in their attitude towards the Christian religion. Unconsciously they are holding to the supposed reality of that which the great Teacher of divine metaphysics taught and proved to be temporal and powerless. They permit themselves to be mesmerized into the belief that "God blesses the means," which is equivalent to saying that God sanctions evil and recommends it for human use. In the case of the man "blind from his birth," where Jesus "spat on the ground and made clay of the spittle" to show his contempt for material methods of healing, according to a recognized custom of the Jews, are we to conclude that the Master was doing something contrary to the will of his Father, or that he was but expressing the divine disapproval of such means? The moment the man washed the clay from his eyes, in other words, dispensed with material means, he regained his sight. So it is with other mortals,—when they are truly converted they will recognize the healing power of divine Mind and gladly dispense with material methods.

The apostle Peter, after nearly three years of companionship with his Master, no doubt thought he was thoroughly converted to the faith, and yet, just prior to the tragedy of the cross, we find Jesus saying to him: "Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren." Peter replied that he was ready to go with his Master "both into prison, and to death;" whereupon Jesus informed him of the approaching hour when he would thrice deny that he had ever known his Lord and Master. All are familiar with the truthfulness of the Master's prediction. Again, after the resurrection, Peter was subjected to a most searching examination by his Master, who thrice asked him, "Lovest thou me?" And Peter each time assured him of his love and devotion. Jesus' command to him, "Feed my sheep," is clear evidence of the fact that Peter's profession of conversion and of love for his Master was not sufficient evidence of his being "right with God." He had yet to prove his faith by his actions.

Later on we find Peter healing the sick and even raising the dead, proof positive that he finally rose to the standard demanded by the Master. This gave him power to speak with authority concerning the mission of the Christ. In the third chapter of Acts he is quoted as saying to the people who had witnessed the healing of the lame man: "Repent ye therefore, and be converted, that your sins may be blotted out," words which would indicate that conversion is one step beyond repentance. Peter was in a position to realize the truth of this statement. He knew from actual experience that zeal without knowledge, or profession without works, does not make a true disciple. Peter's real "change of heart" came only when he could give to the world some tangible, practical proof of his ability to reflect Divine power in the healing of sickness and sin. So must it come to all professing Christians. The student of mathematics is not really loyal or devoted to the science of numbers until he acquires an understanding of how to work out the problems that are given him. Neither is the student of Divine Science converted to Christianity before he learns to prove the omnipotence of God in the overcoming of mental and bodily discord.

Christian healing was side-tracked when the true Christ standard of conversion was lost sight of; and it is opposed to-day by professing Christians only because they are not truly converted to the Christianity taught by Christ Jesus. They are not scientifically trained to understand that most important of metaphysical propositions, that God is all-powerful and ever-present, the truth of which they admit but do not prove. They believe that God is omnipotent, but not understanding its practical significance to humanity, they are quite likely to look for the manifestation or expression of God in the death-dealing effects of cyclones, earthquakes, and floods. Believing thus in a God of anger and wrath, in a God who willingly inflicts His people with incurable diseases and other unbearable tor-

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ments, such as no human parent would ever dream of bringing upon his offspring, it is perhaps not strange that such people should discredit the statement that God is not in the whirlwind, but that He is manifest in love, peace, joy, happiness, and good will toward men; that He has a message of health, strength, and vitality for both mind and body, at all times and under all circumstances; that because He "thinketh no evil," He has none to bestow upon man; that because He is infinitely good, He can express himself through goodness only.

Such is the affirmation of Christian Science, that God is good, and God is all; and because it offers to the world practical and unmistakable proof of this assertion, because it is striving earnestly and prayerfully to eliminate from human consciousness every suggestion of evil that would obscure the image and likeness of God, thereby preventing a complete conversion to the supremacy of good, it is ridiculed and even maligned by those who say they love God. If with the tongue "bless we God, even the Father; and therewith curse we men," if "out of the same mouth proceedeth blessing and cursing," whom are we converting and to what are they being converted? How many sinners are being saved and what are they being saved from? These are questions that come home to thinking people when witnessing the manifest lack of true Christian charity and toleration for other people's religious views, on the part of some would-be leaders of religious thought in their intimidating efforts to convert sinners from the error of their ways.

Suppose we look within our own hearts and see if the love of God, good, is there; see if we are doing as we would be done by; see if we are not giving power to evil and so denying the all-power of good; see if we are not partaking of the forbidden fruit of knowledge of two supposed powers, and trying to convert others to this knowledge, which means death and not life to our fellow-man. Far better would it be for us and for all mankind if each were converted to a true knowledge or understanding of the living God, and were to go forth impelled by the law of Love, clothed with the garments of praise and thanksgiving, rejoicing in the conscious recognition of the all-power and reality of good, divinely prepared to preach the gospel which heals the sick and reforms the sinner. To strive to be converted to a higher and more spiritual idea of God is to fit ourselves to convert others, and not so much by words as by works. No man can bestow a greater service upon his fellow-man than in showing him by example rather than by precept how to "get right with God." If we ourselves are right with Him,—at one with our Maker,—the lame, the halt, and the blind will come to us for healing, and the power of divine Love will find its natural and lawful expression through our own chastened thought, bringing surcease from pain and freedom from the shackles of sin and infidelity. Only in this way can the realization of Christ's true conversion be brought about, and the kingdom of heaven be made manifest in thought, word, and deed. Said Shakespeare,—

> This above all: to thine own self be true,
> And it must follow, as the night the day,
> Thou canst not then be false to any man.

MEDICAL LEGISLATION IN THE PROVINCE OF QUEBEC.

A BILL emanating from the medical faculties of the Universities of Laval at Quebec and of McGill at Montreal, was introduced in the Legislature for the Province of Quebec, recently in session at Quebec City. The last feature of the bill was a direct menace to Christian Science practitioners and our Cause as well, but so insidiously was it phrased that it had received its second reading before the attention of the Christian Scientists in Montreal and the Eastern townships was directed to it through a local evening paper of Friday, the 1st of March.

Upon inquiry it was found that the third reading of the bill would be on the following Monday, so that between Saturday and Monday morning there was not much time to lose. By wiring to Quebec the lawyers engaged to look after the interests of the Scientists arranged to have the third reading postponed for one day. On Sunday night the attorneys representing First and Second Churches of Christ, Scientist, Montreal, went to Quebec City, followed on the Monday by deputations from both churches. On Tuesday the hearing took place, and the attorneys placed the case in a strong light and referred to an old French law by which the liberty of conscience of the subject in matters of his religion must not be interfered with.

The deputations from the Christian Science churches were well received and were listened to very respectfully. The Cabinet is composed principally of the French element, who inherit the characteristic of politeness in presence of and towards ladies. Suffice it to say, the obnoxious clause met its quietus, and the bill was practically killed.

The following excerpts from the report of Mr. Busteed, one of the legal representatives of the Christian Scientists, will be read with interest.—EDITOR.]

Considerable literature was given me for perusal, including the "Hearing on Proposed Medical Bills" before some of the Legislatures in the United States, articles from the February and March numbers of the *Cosmopolitan* and from *The Christian Science Journal;* all of which I carefully read during my leisure time at Quebec. Needless to say, I was deeply impressed, not only with the history and remarkable growth of Christian Science in nearly all civilized countries, but with the broad Christian principles and sound reasoning on which it is founded.

On arrival at Quebec, I learned that the bill, which had passed the second reading in the House of Assembly, had then been referred to a special committee of seventeen or eighteen members, of whom eight were doctors of medicine; it had been reported on favorably by this committee, and was to come up for its third reading either that or the following day. The section which most deeply affected not only Christian Scientists, but all those who practised the healing art who were not members of the college, read as follows:—

"Every person not registered in this Province, who is convicted, on the oath of one or more witnesses, of having practised medicine, surgery, or obstetrics, *or any other art of healing* in the Province, in contravention of the dispositions of the present section, either for hire or for money, merchandise, or effects generally, or in the hope of receiving recompense, or who is recompensed in any manner whatever, as having practised medicine, surgery, obstetrics, or any other art of healing, shall incur a penalty of fifty dollars."

On my first interview with the Premier, I was given to understand that it was too late to oppose the bill in the Assembly, and that our objections should be made in Committee of the Council. This would have been a severe rebuff at the outset, if carried into effect. However, on consideration, and with the hearty approval of some of the members of the Cabinet, a hearing of the objections to the bill was fixed for the next day at eleven o'clock. At the hour appointed we were graciously received by the Premier and several members of his Cabinet, due no doubt, to some extent, to the presence of several ladies and other members of First and Second Churches of Montreal, who had taken the trip to Quebec specially to oppose the bill. I may mention that the members of First Church were also accompanied by their counsel. I was accorded a most attentive hearing for about half an hour. Without at-

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tempting to do more than give a mere outline of my argument, I may note some of the points I endeavored to make:

1. With the aid of Judge Clifford P. Smith's article in *The Christian Science Journal* of October, 1905, and other items gleaned from the books given me, I shortly outlined what I conceived Christian Science to be, and quoted figures to show its enormous growth and development in recent years; its foundation, the teaching of the gospel, could only lead its followers to "do good and follow after it;" also that its claims to heal the sick were indissolubly bound up with its tenets.

2. That all knowledge did not begin and end with medical science, as evidenced by the radical changes introduced in the treatment of diseases within the memory of many present, as well as by the fact that on our statute book, side by side with the act relating to physicians and surgeons, was the act governing the erstwhile despised and much reviled homeopaths.

3. That science was opening up new modes of healing and no one could say what changes would be introduced in the healing art from day to day, and while Christian Scientists were not opposed to the requirement that those who professed to practise medicine, surgery, and obstetrics, should prove their skill, knowledge, and ability to do so in accordance with the laws and rules of medical science, they decidedly objected to the idea that all knowledge of healing began and ended there.

4. That the bill was too sweeping in its claims, in that it shut out all believers in the art of healing, unless practised by a regular licentiate of the college, and that it infringed on and prohibited all means of healing by others for any sort or manner of reward or recompense.

5. That it was a gross infringement on, and curtailment of, the rights of the subject, who would be prevented and prohibited from using any means of alleviation from suffering, even at the hands of those whom, in his heart of hearts, he believed competent and capable of affording him relief.

Citations were also made from proceedings before legislative committees in several of the States of the Union, where similar tentative legislation had been successfully opposed, to the great satisfaction of every one, even of the legislators themselves. We were assured that the claims of the Christian Scientists would receive consideration, and were informed later, either that the objectionable clause would be stricken out or an exception made in their favor. This was actually done at the final reading of the bill in the Assembly, when the objectionable clause was struck out. When the bill came before the committee of the Upper House, it was met by so many objections and was so changed that its promoters would scarcely have recognized it. Among other changes the objectionable clause was stricken out *in toto*. I have read the bill as finally assented to, and have pleasure in assuring you that there is nothing in it which interferes in any way with the rights of the Christian Scientists, or infringes on the liberty, which we, in common with all law-abiding citizens and loyal subjects, enjoy.

This is the first attempt to violate the rights of Christian Scientists in the Province of Quebec, and we have every reason to express thankfulness to divine Mind for guidance and protecting care over our interests and those of our Cause.—*Correspondence.*

WHY?

A. WILLIS PAINE, M.D.

IT is no longer asked whether Christian Science is attracting public attention, but rather, Why is it? This religious teaching has drawn and is drawing to itself adherents from every walk and condition of life. The rich and the poor, the learned and the unlearned, the believer and the skeptic are becoming interested in Christian Science, and why? Not merely because it proffers physical healing. The claim that it is of God, that it gives a spiritual understanding of Him, has been demonstrated to many, to the extent that their hearts cry out for closer relationship with the one Mind.

It is now well known, and usually admitted, that he whose physical ills are alleviated through Christian Science must, in a degree, be spiritually uplifted. "Whatever guides thought spiritually benefits mind and body" (Science and Health, p. 149). The adherents to this religion are largely those who have been brought up out of great physical tribulation, who have lost faith in other methods of cure, and have found in Christian Science not only relief from physical suffering, but guidance into a closer communion with God.

While mankind seem to be engrossed in selfish, mercenary pursuits, led on by self-will, the lust of the flesh, the lust of the eyes, there is underlying all this a yearning for something higher, purer, and nobler. Like one of old they are seeking peace, happiness, and health in the wind, earthquake, and fire,—the material pandemonium of social and business turmoil. But like Elijah they will find it in the "still, small, voice," Christian Science, which has come to this generation through our revered Leader, the one whose purity of character, devotion, and research have prepared her to lead humanity out of the wilderness of material sense, sickness, and sin. While the masses come primarily to Christian Science for physical healing, its ultimate is the Christianization of humanity. It cannot be superficially acquired, it must be absorbed and become a consciousness, manifesting itself in love and good will toward all mankind. He who loves God loves his fellow-man.

The devotees of Christian Science are finding in it that which makes life sweet, harmonious, and worth living. It makes good neighbors, friends, and associates; it makes kind and loving fathers, mothers, and children; it makes honest, industrious, and trustworthy business men and women. It brings together and sweetens the lives of employer and employe; it brings health, happiness, and prosperity into homes that heretofore have known only disease, discord, and poverty. It raises the inebriate from the depths of degradation and sets his feet on a solid foundation. For this, if for nothing else, should the world call her blessed who has brought Christian Science to this generation. It raises men above the groveling belief in matter, and gives them a glimpse of man's true relationship to the Father. Christian Science teaches love and kindness toward all the world, and forbearance toward all who speak unkindly of it or its adherents. As a religion Christian Science stands unique. It has never encouraged the breaking of any law of our land; never spoken ill of any system of religion or its adherents; never urged any one to accept its teachings; never taught men to do or say unkind things; never taught men to do aught apart from the teachings of the great Master.

Christian Science churches are very largely made up of people who have been healed of some dread disease, many of them having been pronounced incurable by medical men. Christian Scientists express happiness and are happy. The joy depicted in their countenances does not all arise from physical healing, but is in a marked degree due to their resurrection from the obscurity of material speculation into a knowledge of Him whom to know aright is life eternal. Their hearts have been warmed into a love for God and man. "Whoso trusteth in the Lord, happy is he." Christian Science is rapidly becoming known and appreciated, and rallying to its standard are judges, lawyers, pious and devoted church people, statesmen, philosophers, teachers, and laymen, all anxious to learn more of its deep significance. Need we ask why?

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SELECTED ARTICLES.

[Judge J. W. Deane in the *Goldfield* (Nev.) *Tribune*.]

Stand on the steps of one of these superb edifices any Sunday or Wednesday and face the intelligent people eagerly and seasonably attending service, despite storm or weather stress! Watch the leisurely outpouring audience. Take note of their intelligence, manifested in countenance and bearing! They have not heard sermon or dissertation, they have not been carried up to super-heights by entrancing oratory. They have heard antiphonal reading. Verses of Scripture have been read by a man, responded to by a woman with paragraphs from Science and Health. There has been silent prayer and concerted repetition of the Lord's Prayer. Interspersed have been solos and the congregational singing of hymns. Every member knew every line of that Sabbath ceremonial before he left his home. Mark Twain says he does not understand it—do you?

How happens it that failure becomes success, dependence breaks loose from bonds? Misfits find their way into places. Is it mere matter of jest that thousands of excellent people, above average intellectualism, embracing all professions and pursuits, thus concur upon these topics of main concern, erect great and conspicuously beautiful temples, paying every dollar ahead of dedication, and when soon crowded to overflow, build a beautiful other? They do no proselyting. They attack no institutions of civilized men. They read the same Bible that is read throughout the world, and at no time in America has that ever been so generally read as it is now, for in many an office, in many a desk, is a copy of the Bible, and in the homes of this land this great book occupies its old place, when it was a public boast that the foundation of this government was "faith in God and in His Word."

In the magazines are running denunciations and the defense that denunciations ever call forth. It is sought to show that ideas of such exaltation could not have come from a source so humble as this pain-distracted woman, whose experiences in life were in the main harsh and cruel. It is attempted to present her in almost any stage between that of fool and monster. Her admitted authority in the church she founded provokes the charge of "despot." Without proof that a sentence put forth by her had ever been written or uttered by another human being, she is charged with plagiarism and imposture. The serenity and sanctity of age in no way shelter. Enemies make tools of relatives and beneficiaries seek the exploitation of her private affairs in the courts.

Meanwhile Christian Science is organizing societies and churches at the rate of "one in four days." If we can believe anything human, its testimonies are unshakable. When since the days that Saul, on the way to Damascus, was surrounded by "a light from heaven, above the brightness of the sun," has there been such a public testimony for the religion of Christ as that of Charles Klein, foremost playwright of our day? Saul of Tarsus, man of the world, an experienced, an educated Jew, was chiefest among those who sought to put to death, to compel to abjure and to blaspheme. Klein, man of the world, misanthrope, careless of life, an educated Jew, no more seeking knowledge of Christ than sought Saul, was no less suddenly converted and absolutely healed. Saul, with oratory perhaps never equaled, preached and bore testimony. Klein puts forth a statement, the truth of which no man can doubt, so simple as to make it a literary example.

Who of us has not a score of friends whose lives have been recast, who have gone from dishonor to honor, because of this faith? Who of us does not know a dozen whose bodily ills cried out continually—physical wrecks, now regenerate and blooming? The testimony of those who have been halted at the grave, whose feet were on the threshold of the tomb, is such a mass of cumulative evidence as never has been adduced in support of any faith, in all the world. Knowing Judge Septimus J. Hanna for a lifetime, can I doubt his healing or its manner? Associated with I. L. Johnson for years, realizing the plight he was in, does it lie with me to dispute his physical and spiritual regeneration? I saw it. Others near and dear have been "loosed from these bonds." Yet with all these evidences about me, I have never read Science and Health. I have attended the beautifully simple services. I have heard and have weighed testimonials. I have heard what seemed absurdity of absurdities, but having known those whom medicine condemned to short earthly shrift, whom surgery claimed ability to afford the sole, dangerous chance; having seen them, talked with them, hoped and despaired for them, can I dispute apparent health and that they have experienced what they assert? Can I doubt him who has turned from evil to righteousness? Has he not been "healed" who from worthlessness becomes worthy?

Subjected to analysis the hostility of Mark Twain is pitifully ludicrous. The admissions he is compelled to make nullify the argument he plies. "This, my son, was dead and is alive again" forever convinced those who knew the facts. "Whereas I was blind, now I see." Could you argue faith out of that man? Does sophistry refute the statements of Judge Ewing? What does the supercilious criticism of early grammar and of composition amount to, coming from Mark Twain, against the avalanche of testimony of unimpugnable men and women, whose minds and bodies have been healed?

There is a potentiality in this irresistible spread that has not been exploited, viz., that it will abolish caste. The denominational churches have not brought to common brotherhood either the masses or the classes, and should this be the grand distinctive mission of Christian Science it will not only "spread over half the world in fifty years" as Mark Twain predicts (unless his excessive mentality shall check it), but it will within fifty years dominate Christendom. Well, what if it does?

I predict that Mark Twain will eventually profess the faith against which he shows his impotency. As persecution bred martyrs and begat saints of the early church and assured the spread of doctrine, even so contumely is now informing widely and insult is bringing mastery—not to defend, for of defense there is no need—but to resent slurs and detraction sought to be placed upon those of our neighbors and friends who believe that pure living and high thinking, based upon faith in God, will do what no other power can do, and whose condition proves the truth at least to them.

A religion which concerns itself less with the heathen and more with the health of its individuals, their spiritual health evidenced by physical repairment; which sends men and women strong, confident, happy, to the tasks and toils of life; which begs from none, incurs no debts, carries no mortgages; which marks its spread by glorious temples; which demands nothing, exacts nothing, in no way interferes or infringes upon civilized rights; whose exponents grandly override care and beam with good cheer; whose every article of faith is spread for the whole world to view; whose major tenets intellectual lands concur in; whose contention that in the body natural, as in bodies municipal, social, or for whatever purpose created, regeneration and reformation must proceed from within (and all *materia medica* claims of potency is to "aid nature in its efforts at recovery," thus proclaiming the unnaturalness of disease and asserting physical hostility toward it); whose first manifestation is in greater reliance and in surer accomplishment in affairs,—truly even timid Goldfield need not shiver should Christian Science attempt to establish itself here.

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should its happy faces beam amidst many cares, and should a paid-for temple flash to morning sun or silhouette the evening sky.

[Capt. Geoffrey Wilkinson in *The Onlooker*, London, England.]

[Captain Geoffrey Wilkinson, who contributes the article on Christian Science to our issue of to-day, is the son of the late Colonel Wilkinson, of the Bengal Staff Corps. He passed into Woolwich nine years ago, and obtained his commission in the Royal Engineers. He first came in contact with Christian Scientists while serving at Peshawa, on the Afghan frontier. On his return to England he passed for the Staff College, but a year later he resigned his commission to devote his entire time to Christian Science.—EDITOR *Onlooker*.]

The first aspect of the subject which whetted my curiosity was the assurance that Christian Science is a demonstrable religion—an assurance which subsequent experience has abundantly justified. The claim that it could be applied to all the problems of life was, moreover, one which certainly courted investigation. At the time that Christian Science found me, I was—like, I suppose, the majority of people nowadays—an agnostic—one who did not know what to believe. It seemed to me that the belief one held was merely a matter of birth and education. The believer in any given religion would consider his the only true faith, and all who differed from him would fall into the natural category of heretics. All could not be right. If not, which was? And if one faith was right, what proof could it offer of the truth of its teaching? In no case, however, did proof seem to be forthcoming, and so, like many another, I was content to leave the whole puzzling subject severely alone.

It was in 1903, on my return from foreign service, that Christian Science was first brought to my notice. My first talk with a Christian Scientist convinced me that it was a very beautiful religion, but—that it was extremely absurd. Before my next conversation I prepared a list of objections which, as far as I could see, demolished the whole fabric of its teaching. When, however, I came to urge these objections, a point of view was disclosed which seemed altogether novel, viz., the alleged unreliability of the testimony of the physical senses. The logic of Christian Science in its reasoning from its premise—the allness of God—was perfect; but the conclusions arrived at were entirely opposed to what seemed the ordinary phenomena of existence. After all, however, had one any reason, beyond the fact of one's education on these lines, to assume that the testimony of the physical senses formed the standard of absolute truth? The cures wrought by Christian Science certainly upset this testimony, and pointed to the correctness of the deductions from its premise. But were these cures genuine? They could scarcely be otherwise, for it was hard to suppose that people—and seemingly respectable, earnest, intelligent people—would get up at a public meeting and deliberately lie for no rhyme or reason. Assuming, therefore, that these testimonies were true, it seemed to me that the matter called for investigation. So I purchased the text-book, "Science and Health with Key to the Scriptures," by Mary Baker G. Eddy, and commenced its study a few days later, on arrival at the station to which I had been newly posted. At that period there were no Christian Scientists at this place, and consequently no one to help me. And I wanted help badly, for the text-book appeared to me to consist largely of dogmatic assertions entirely opposed to reason, constant repetitions, and endless contradictions. Yet in spite of this there was much that appealed to me. Something that I had read seemed to have cured a physical ailment from which I had been suffering for about a year, and for which one of the leading London specialists to whom I had gone could offer no remedy, and though in the course of the next year the work I was doing was calculated to aggravate the trouble more than ever, I still kept free from it. In some slight way I had begun to understand what Jesus meant when he said, "Ye shall know the truth, and the truth shall make you free." One other thing the first reading of Science and Health undoubtedly did for me—it showed me that material health laws were mere mortal beliefs, lacking divine authority, and that fear brought the results of fear. Said Job, "The thing which I greatly feared is come upon me." As a result of my newly-found knowledge I gave up the diet which was considered a *sine qua non* in another—and very serious—physical ailment from which I was suffering, and was cured (although material means offered little or no hope) by the power of Truth alone, in spite of this utter disregard of the material law which supposedly governed the case.

Meanwhile I had commenced the second reading of the text-book. This time I took a pencil, and as I read I covcovered the margin with objections and queries, all of which I had the trouble of removing later on, as I came to understand the author's point of view. There was something about this book which irritated me exceedingly, yet I felt there was much that was true. One thing that particularly upset me was the constant quotation of Scripture in support of the statements advanced. I would signify my disapproval of this by the remark, "But this is no proof," in the margin. After some months, however, I got leave and came to town. Here I was able to talk matters over with a Christian Scientist, and it was not long before things began to clear up. The intense irritation I felt against Mrs. Eddy changed gradually into a feeling of increasing admiration and respect, in proportion as I grew to understand her meaning. I saw that the dogmatic assertions were made on the strength of both logic and demonstration, that the constant repetition was due to the continual examination of the many aspects of physical testimony and its replacement by spiritual truth, and that the contradictions arose from my blindness in failing to discern where the author was referring to the spiritual fact, and where to the material seeming. I grew to understand that the book was written to meet every possible type of human thought, whether religious, medical, or scientific—hence the many references to the Scriptures. I found, too, that these, and especially the Gospels, became increasingly illumined in proportion as the revelation contained in Science and Health grew clearer and clearer. Conditions that before would have led to disease of various kinds were proved to be harmless. If any ailment ever effected a lodgment, it was overcome with a speed and thoroughness that in the old thought would have seemed incredible, and this without any resort to material means whatsoever. With increasing understanding came increasing health, harmony, and peace of mind. Christian Science clearly shows that we make our own heaven as surely as we make our own hell. It is for us to decide which it is to be.

The more we understand the Science of Christianity, the more we are able to apply it to every problem of existence with increasing faith in the harmonious action of Truth; and one has not to advance very far before it becomes plain that in this Science is found the solution of all those problems—medical, religious, social, and economic—which confront and perplex humanity to-day.

[Editorial in the *Sandusky* (O.) *Journal*.]

Christian Science, as a form of religious belief, stands in exactly the same attitude toward the public as does any other religious body. It has its basic Principle of belief, and upon that Principle it has reared its own structure of doctrine and practice. It makes known its Principle and its doctrine to all who will listen, and it welcomes to its fold all who are willing to adopt its beliefs. Its object is to do good in the world, and it seeks the co-operation of all who can consistently and conscientiously work with it in the accomplishment of that result. This is true of every other creed and denomination in

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Christendom. In its own way, and to those who have accepted its doctrines, Christian Science has done much good. Whether more or less than other equally sincere and equally energetic organizations, is not important at this time. It is sufficient that it has filled its niche in the religious world, that it has done its work faithfully and to the best of its ability, that it has been tolerant and kind to other religious bodies, and that it has not sought to force its belief into unwilling minds and hearts.

[Max Jagerhuber in the *Continental Times*.]

As a member of The Mother Church and First Church of Christ, Scientist, of New York, and head of a family of sincere Christian Scientists, I most earnestly protest against the use of your pages against Christian Science. The case you refer to is not in any way connected with the teachings of Christian Science, and no Christian Scientist who has honestly learned the first lesson of the Christ-principle and healing, is capable of committing such a deed as that reported in the daily papers. Christian Science is fast awakening a sinful world from its sleep; its influence is felt all over the world, notably among unnumbered thousands of the most intelligent English-speaking peoples. It teaches what it practises and practises what it teaches: Love thy neighbor as thyself. Honor thy country, its laws and its honorable lawgivers. Christian Scientists believe in one God, and their only preacher is the Bible and their text-book, Science and Health by Mrs. Eddy. Lawyers, judges, professors, teachers and philosophers, as well as ministers of the gospel and doctors of medicine, are among its disciples, and if we admit that the work of Christian Scientists can only be judged by its results,—its fruits,—then indeed is this revelation an illumination of the human consciousness.

Christian Science is not *Gesundbeten*, but the exact Science of Jesus, "the most scientific man that ever trod the globe" (Science and Health, p. 313). Christian Science redeems and elevates even the infidel, the worst sinner; its influence is widening and growing in all parts of the world, and Berlin is no exception, the Germanistic thought being most receptive to this great ideal movement. Christian Science makes men happy and holy; it unites families in one harmony and peace, it proves the nothingness of fear, it enlarges man's possibilities in business, it destroys the belief in limitation, it purifies where other means fail, it proves man's birthright and his real relation to his God, it ministers bread where formerly only a stone rewarded mankind's prayers; it teaches the unity of man with God; it requires the strictest honesty; it makes man a true patriot, a genuine father, brother, and son, and no man holds citizenship in higher respect than does the Christian Scientist.

Great men have made efforts to become Christian Scientists, but the study of the letter avails nothing if the spirit be lacking; verily, little children are often our wayshowers, while intellectualism may become a stumbling-block to the understanding of spiritual Truth which delivers men from bondage. How can the modern scribe be expected to understand this Science by simply reading newspapers, when of old they saw even the great Master's works and yet doubted and ridiculed him?

ADMISSION TO MEMBERSHIP.

The next admission of candidates to membership in The Mother Church will be June 4, 1907. Applications must be in the hands of the Clerk of The Mother Church on or before May 20, 1907. Application blanks may be had by addressing William B. Johnson at the church edifice, Falmouth, Norway, and St. Paul Streets.

THE LECTURES.

LONDON, ENGLAND.

Tuesday, April 23, was St. George's Day. At the Guild Hall there was a conference on Imperial education; at the Colonial Office the Prime Ministers of the Empire were discussing Imperial defense; it was the opening day of the Shakespearian Festival, and in the midst of all this people were asking how it came to pass that, for the first time in years, there was no celebration in the Albert Hall, and instead of the English Ballad Concert there was a lecture on Christian Science, and no one seemed able to answer them.

When London found there was to be a Christian Science lecture in the Albert Hall, London smiled, and asked who was going to fill it. The question was answered when the time came. The inspector in charge of the police outside the hall, when he saw the crowd collecting, declared he had never anticipated anything like it, or he would have had many more men; however, he had no need for them. The attendants inside thought it in the nature of a hardship that the doors were opened so long before the time. They smiled and said all the people who would come could easily get in much later. When the doors were opened and the audience began to surge in by thousands, they altered their minds. For the next hour they were kept busy trying to find seats for the crowd at the doors. Long before the organ ceased to play every available seat was filled, and numbers of people were going disconsolately away.

Inside the hall the scene was striking. With the exception of some seats held by private individuals, every place was occupied. Tier after tier of people stretched up to the roof, and all round the promenade at the top appeared a thick line of spectators. With the exception of the space on the platform, roped off with great palms and banks of flowers, the whole of the vast orchestra was packed with listeners. And when the organ stopped, and Lord Dunmore and Mr. Bicknell Young walked to their chairs, there were some ninety-nine hundred spectators present.

Lord Dunmore briefly introduced the lecturer, and then amidst a shout of applause Mr. Young spoke. For an hour and a half, without a note or a moment of hesitation,—as one who was present but who was not a Christian Scientist said,—but with a voice reaching into every gallery and nook of the huge hall, Mr. Young poured out his message. He was listened to with the keenest attention, with constant bursts of applause, at times in almost breathless silence. Such a moment occurred when, after stating the claims of Christian Scientists to the name of Christians, he asked suddenly if any one in the hall dare deny them, and then after waiting for a few seconds, in a silence that could be heard, passed to another point. There were moments too of laughter, as when he demanded whether the man who, resting his arms on the key-board, jarred the whole organ into discord had a right to require an explanation of the origin of discord before he had grasped anything of harmony.

It was when he spoke of Mrs. Eddy, however, that the greatest moment came, and the applause swelled to its highest. Then the end came quickly. He spoke of the mission of Christian Science, and how in the light of its teaching, "old things are passed away; behold, all things are become new." And then amidst a final roar of applause the lecture came to an end, and as the organ again pealed out the audience passed into the street.—*Correspondence*.

The London Christian Scientists held a great demonstration at the Albert Hall last night [April 23], when Mr. Bicknell Young, a member of the Board of Lectureship of The First Church of Christ, Scientist, Boston, Mass., gave an eloquent address.

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The great hall was crowded in every part, and the leading members of the movement in London were present. Lord Dunmore presided over the gathering, and briefly introduced the lecturer, a remarkably fluent orator with a strong and sympathetic voice. Standing at the front of the orchestra, which was embowered in palms and flowering plants, Mr. Young traversed every phase of Christian Science in the most eloquent manner, and frequently raised the great gathering to enthusiastic applause, his closing references to Mrs. Eddy being greeted with notable fervor. Mr. Young said:—

The world is somewhat accustomed to Christian Science to-day, and it is a welcome subject in many circles, and its wonderful and blessed achievements are generally acknowledged, but there was a time when Mrs. Eddy was the only Christian Scientist on earth, when she stood absolutely alone with God before the whole world and incurred the ridicule of ignorance and the hostility of theoretical forms of religion and material modes of medicine because of her discovery of Christian Science. No hope of material reward, no worldly ambition, could have touched or tainted the consciousness of the one whose thought was high and pure enough to discover Christian Science, fraught with the divine possibilities of infinite blessings for mankind. Mrs Eddy knew that the Christ method had appeared to her. On page 108 of her book, "Science and Health with Key to the Scriptures," she speaks of this experience particularly. She knew that it had come to her through no selfish desire, but through striving to be good and to do good. That this spiritual light should appear to her was unquestionably a God-given privilege, but it entailed untold sacrifice and self-abnegation, for not otherwise could it be made available to suffering and sinful humanity.

Is this discovery less in the nature of true science than systems which are usually associated with that word, because it deals purely with thought and involves righteousness? Nay, is it not more in the nature of science or truth because of those facts? We respect, admire, and revere the great scientific discoverers of the world, such men as Newton and Franklin, and hundreds of others, and we do well in that; yet their discoveries relate to the material world, and to laws deduced from the observation of its phenomena. If we respect these discoverers, what shall we say of the discoverer of that which relates to the truth of Being, and to the spiritual, primary, and natural law of health and harmony? If we speak of material discoveries as great, who shall be able to employ a word to adequately describe the discovery of Christian Science? Even the thousands who have experienced its beneficent influence, who come out of sorrow and disease and great tribulation, realize but faintly the might, majesty, and power which have come to earth through the blessed teachings of Mrs. Eddy. Few even of the beneficiaries of Christian Science realize what it has meant for Mrs. Eddy to be the Discoverer and Founder of Christian Science, and the Leader of this great movement. With humility, strength, and persistence born of the Christ-spirit, Mrs. Eddy has iterated and reiterated that the highest way is the only way whereby mankind can gain harmony, the true basis of health and satisfaction. She has indicated the pure, unadulterated Christ way, and has stood for it in the face of all contumely and in spite of the resistance which evil ever offers to good, and she still stands, a figure unique in the history of modern times.

The Tribune.

OAKLAND, CAL.

The Christian Science church was filled to overflowing Sunday afternoon [April 7] with a cultured and eager audience of fully twelve hundred people, who listened to an address on Christian Science by Francis J. Fluno, M.D. The introduction by Mr. John A. Plummer, a prominent attorney of Stockton, was in part as follows:—

The world needs Christian Science, needs the kindly thought which goes out on its mission to heal and to save, that carries to sick, distressed, and overburdened humanity a message of love and hope and good will, that finds its way into the consciousness of man as silently and gently as the falling of the dew, and teaches him how to know and understand, how to take into his daily life something deeper and higher and wider and more inclusive than the mere hand-fashioned things of men, how to break down the moss-covered walls of prejudice, how to obliterate the inhumanities of men to each other by teaching them man's true relation to God.

For nineteen centuries the world waited this second coming, waited for release from the hard and fast laws of human opinion, waited for a realization of its "peace, be still." And now as then, that same world would mangle and rend it in pieces were it not founded on the eternal rock. O'er this fair land of ours and reaching out to countries beyond the seas, are thousands of living witnesses to this healing, uplifting, strength-giving truth, each one a willing volunteer, each one ready to stand up and answer aye. The shafts of malice, the arrows of ridicule awaken more of pity than resentment in those who know the mental peace here vouchsafed to soul-weary, fear-tormented men. Marshaled in support of immutable right, the powers of love stand above human harm, are as fixed as the continuance of time, and as unchanging as the God that cannot pass away.

Oakland Tribune.

MOLINE, ILL.

Rev. Arthur R. Vosburgh lectured on Christian Science April 8 at the Moline Theater. He was introduced by George A. Townsend, Jr., who said in part,—

When I was asked to introduce the lecturer to-night I must confess that I felt like declining the invitation and putting this responsibility on another's shoulders. I realized, however, that a "shirker" had never yet been found at the forefront of battle, and accepted. Before I looked into Christian Science I was a scoffer of its followers. I treated them scornfully and to my fellow-companions made them seem ridiculous. I had been raised in the Methodist Church, confirmed in the Episcopal faith, and joined, by letter, the Congregational Church. I have always been more or less of a seeker after truth. I found in these churches a God of fear, who sent us sin, sickness, and death in order to test our faith. This was not truth to me. I was looking, always looking, for a God of love, who felt toward His children at least as humanely as an earthly father. Imagine my surprise and delight when one day I read only the short Preface of Mrs. Eddy's "Science and Health with Key to the Scriptures" and found I was on the right track.

The other night I had the good fortune to hear Mr. William Jennings Bryan lecture on his trip abroad. Among the many good things he said was one which struck me very forcibly. He said that he had noticed all over the world a decided change in the trend of religious thought. Heretofore men had been searching the Scriptures to prove with fine-spun theories the immortality of the soul and how to prepare for the life after death. Now they were searching the Scriptures for information how to live each day for the betterment of their fellow-man and how to love their neighbor as themselves. I believe that Christian Science shows us clearer and better than anything else how to possess that Mind which was in Christ Jesus, and thus helps us to solve the problem.

Correspondence.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book does not consult nor read letters on disease. Writing to Mrs. Eddy *is not* prohibited. Take no notice of startling reports about Mrs. Eddy. Our Committee on Publication will be reliable on this subject. ***Beware of counterfeit letters.***

A LETTER FROM LONDON.

[THE following letter to Mrs. Eddy from one of the churches in London shows that the Christian Science movement is growing with great rapidity in conservative England. The writer of this letter estimates the number who heard Mr. Young's lecture at eight thousand, but we are informed that the actual attendance was ninety-nine hundred. When this great audience is contrasted with the few who attended the first public meeting of Christian Scientists in the same city eleven years ago, it will be realized that only through tangible evidence of the truth of Christian Science could this great advance have been made. The sick have been healed and the sinful have been reformed through Mrs. Eddy's teachings, and these works are being appreciated.—EDITOR.]

London W., April 27, 1907.

Beloved Leader:—It is our pleasure to report to you that the success of our annual lecture, delivered by Mr. Bicknell Young on the 23d of April, was phenomenal. The lecturer was introduced by Lord Dunmore to an assembly of nearly eight thousand people. The audience followed with close and respectful attention whilst the lecturer told of the revelation which has come to humanity through your teaching. The lecturer's perception of the needs of this audience was to us particularly impressive and the comments of members of the public and the interest already awakened point unmistakably to good results.

As evidence of co-operation, the lecture was given under the auspices of the three branch churches in this city. In the necessary work Second Church has been lovingly aided by First and Third Churches, and in fact our brethren in all parts of the European Field, both far and near, co-operated. We rejoice that the individual and collective work has been so blessed.

In the face of that audience, it was startling to realize that only in March, 1896, the first public meeting was held in Great Britain in connection with Christian Science and was attended by forty people, mostly enquirers who came to hear the Lesson-Sermon. This fact illustrated for us that it is "not by might, nor by power, but by my spirit" that the hearts of men are touched.

The audience keenly appreciated Mr. Bicknell Young's eloquent references to your aims, hopes, and ruling desire for the benediction of mankind; and this appreciation was in thousands of instances based on actual experience of the effective working of divine Love.

Second Church hopes that this demonstration may speak to you of work and fruitage and sound for you a note of joy. When evil seeks to injure you and your life's work, this Church would fain sufficiently realize that God is and therefore you are.

We remain yours, with gratitude and love,

E. BLANCHE WARD, *Chairman of Directors.*
WARD COLDRIDGE, *Chairman of Trustees.*

For Second Church of Christ, Scientist, London, Eng.

NO LARGE GATHERING IN BOSTON THIS YEAR.

UNDER the By-law of The Mother Church which has been in force for almost a year, there will be no large gathering of Christian Scientists in Boston this year. This By-law provides for a general Communion service in The Mother Church in Boston every third year, and as this service was held in 1906, the next general Communion will be held in 1909.

HOSPITALITY TO TRUTH.

WE are all more or less familiar with the opinion that the Briton is by nature cautious and conservative, that he does not readily accept new ideas—in short, that he insists upon proving things before endorsing them. It is therefore hardly possible to overestimate the significance of the recent gathering in London of nearly ten thousand people to listen to a lecture on Christian Science, as reported in this issue of the *Sentinel*. As we read of the deep interest and the eager enthusiasm evidenced on this occasion, we are reminded that England has taken some eleven years of sober thinking in which to mature her thought respecting Christian Science, and that as a result of this thinking Albert Hall was filled with an immense audience to listen to the message of the Christ-healing. It is well to remember in this connection, that it was no unproved theory to which the thousands listened on this occasion, nor was the interest due to mere hearsay. On the contrary, it is safe to say that in the audience there were hundreds who had either been healed themselves through Christian Science, or whose dear ones had thus been healed, and that, too, "when other helpers" had failed and when hope was well-nigh dead.

As we read what the newspapers have to say of this event, we remember with deep joy that this is the land where the Holy Scriptures were first given to all the people, but a few centuries ago, and where the right of every man to interpret them in the light of reason and conscience was maintained in the face of prison and fagot; that it is the land of Wyclif, of Cranmer, of Ridley, of a "great cloud of witnesses" to the power of Truth. Here in this great republic we think with pride upon our Anglo-Saxon heritage of free thought, which is inseparable from a desire to know the truth, and who can estimate the power of truth known and practised!

As we read of the welcome given to Christian Science on this occasion, we recall by contrast the words of Christ Jesus as he wept over Jerusalem, foretelling its destruction, "Because thou knewest not the time of thy visitation." He also said, "Verily I say unto you, Ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord." Christian Science has come to humanity in the name of God and His Christ, with signs following as in the olden day, and we may well rejoice that so many in all lands know the time of their "visitation."—that they hear and heed the call of Christ, Truth. There are no more mournful words than those which Robert Browning in one of his poems makes an old Jew utter,—

> Thou! if thou wast he, who at midnight came,
> By the starlight, naming a dubious name!
> And if, too heavy with sleep—too rash
> With fear—O thou, if that martyr-gash
> Fell on thee coming to take thine own,
> And we gave the Cross, when we owed the Throne. . . .
> We withstood Christ then? Be mindful how
> At least we withstand Barabbas now!

When the Christ calls we must either choose to follow, or choose "Barabbas,"—the robber who would steal from us the God-given treasures of health and holiness. Christian Science honors God by ascribing to Him all power and glory, and it never robs humanity but shows how we may possess our divine inheritance—the dominion which begins with the government of the body and extends to the whole universe of God.

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We read that at this lecture our revered Leader's name was greeted with glad acclaim, and did not Christ Jesus say of his faithful followers, "He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me." In speaking of the spread of Christian Science in other lands, Mrs. Eddy says (Pulpit and Press, p. 31), "When the doctrinal barriers between the churches are broken, and the bonds of peace are cemented by spiritual understanding and Love, there will be unity of spirit, and the healing power of Christ will prevail."

ANNIE M. KNOTT.

"CONSIDER THE LILIES."

The beauties and sublimities of nature "point to the invisible intelligence above them."—MRS. EDDY.

THE frequency with which Christ Jesus alluded to the phenomena of nature in the illustration and enforcement of his teaching, and the explicit counsel which he gave his hearers that they think upon the birds and flowers,—these facts leave no question as to his attitude toward the gentle and beautiful things about us, nor as to what our attitude should be. His words mean more than the suggestion of a privilege; they define an obligation, and indicate a need. The beauty and beneficence of the divine Mind is to come to us not as an abstract proposition, but as a practical manifestation and appeal.

To-day the counsel of the Master is being revoiced in every nook of our Northland, and as the sweet call of the cowslips and violets is heard from the hillside and meadow-brook we would all fain enter upon their study, for with these children of the fields spring has brought us the children of the air, and they would be our choristers, and Christ our Priest as we

> Go forth under the open sky, and list
> To nature's teaching.

And how shall we "consider the lilies"? Shall it be with the botanist, who studies their order and form and relation, their niceties of adjustment to place and purpose, their wonders of variation and development? Or shall it be with the beauty-lover, who revels in the wealth of their shadings, the splendor of their vestures, the delicacy of their effects? All these aspects of the flowers may be considered with profit as well as pleasure, if their treasures of color and form and fragrance but tell us of a yet more wondrous Presence. When, through spiritual aspiration and ascent, we enter the "temple not made with hands," the impulses of holy thought are no longer tethered by materiality. When the splendors of the real break through the mists of sense, then nature is seen to be indeed "the vicar of Almighty God," and in a sense far higher and nobler than Chaucer dreamed. Then the simplicity, beauty, and truth of nature appear as they have not before, and we are shown its kinship to the Christ, that rightly viewed it is a manifestation of Spirit, and forever apart from materiality.

Thus apprehended, the glories of the garden immediately relate themselves to our religious life. The study of the lilies is now a stimulus and inspiration, their companionship begets a new sense of freedom and of strength, and we perceive the true tests of right apprehension, namely, its at-one-ment with Spirit and its healing power. Thus too we attain "those higher conceptions of loveliness which transcend all material sense" (Science and Health, p. 247). We learn that the realization of the divine nearness and activity supplies the only condition under which nature may be studied with spiritual profit. We begin to understand the relation of purity to the higher intuitions, of character to true discovery. When we come to know that truth and beauty are indissolubly united in God, the naturalness of their union in His every manifestation, including man, at once appears, and the study of nature becomes a help to spiritual self-recognition and true living. This is the gain of that poetic perception through which "the sights and sounds of unmarred nature rouse the human soul."

The botanist may acquire a treasury of most interesting facts, the artist be gladdened by beauties which others cannot ken, but he who would "consider the lilies" in the spirit of the Master's injunction must gain that spiritual insight which identifies the true poet and the true Christian. He alone reaches that exaltation of thought which found expression in our Leader's declaration, "It is Love that paints the petal with myriad hues."

Every peer into the realm of the real begets that reflex uplift of consciousness wherein it is revealed that the whole circle of nature is "one vast picture which God paints on the instant eternity for the contemplation of the soul." To discern the beauty of the handiwork of omnipresent Love is to expand and enrich spiritual consciousness so that the gentleness of the lilies has become our strength.

JOHN B. WILLIS.

THE MAY MAGAZINES.

OF the May magazines which contain articles on Christian Science it is difficult to select any particular one as most useful for circulation by Christian Scientists, but *The Cosmopolitan* will, we think, naturally appeal to them as being valuable for this purpose because of the character of Mr. Kimball's article. This article deals with a criticism of our Cause and its Leader which has been diligently advertised and exploited, and Mr. Kimball's handling of the subject clearly points out the inconsistency of the critic and the animus of his attack. *The Arena* and *Success* also contain articles which should be widely circulated.

LETTERS TO OUR LEADER.

Boston, Mass., May 10, 1907.

Rev. Mary Baker G. Eddy,
Pleasant View, Concord, N. H.

Beloved Leader and Teacher:—The Directors have received the Peace flag which you so kindly sent to them to be held by The Mother Church for all the branch churches. They thank you for this memorable, beautiful flag, and for your loving words which accompanied it. They loyally accept the trust which you have reposed in them, and will keep the flag as a heritage of the Church. Your teachings have made all your true followers ardent disciples of peace, and thus you are recognized as a practical and consistent worker for the cause of universal brotherhood and for peace among nations.

Lovingly your students,
THE CHRISTIAN SCIENCE BOARD OF DIRECTORS.
WILLIAM B. JOHNSON, *Secretary.*

Buffalo, N. Y., May 9, 1907.

Rev. Mary Baker G. Eddy,
Pleasant View, Concord, N. H.

Beloved Teacher:—It was a great privilege to lecture in the new auditorium of The Mother Church, that immense room being filled to its utmost capacity. I trust I have the grace to appreciate it all, but one feels himself to be small indeed under such circumstances, and can more easily understand the Master's saying, when referring to the merely human or mortal: "Of myself I can do nothing." Unguided and unsustained by the one Power, we could not do these things. I want to tell you of the kindly sayings of some ministers who have recently introduced me. One, a minister of the Christian denomination, said before the lecture, "Well, I have read your Christian Science text-

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book, and more or less of your other literature, and the only criticism I have to make is, 'If it isn't true it's a pity.'" After the lecture he said, "Well, the only criticism I have to make of your lecture is to emphasize my previous remark, 'If it isn't true it's a pity.'" A Methodist minister who introduced me, after the lecture grasped me warmly by the hand and said, "You didn't say a word I wouldn't have been only too glad to say if I had known how."

These are but examples of many other evidences of a great change on the part of the abler and broader clergymen. At a place in Maine I lectured in a Baptist church and was introduced by the pastor in a most liberal and kindly way. At the close of the lecture, the pastor called upon the Universalist minister, who was in the audience, to come forward and pronounce the benediction, and he did so in a most felicitous way.

Day before yesterday I had the pleasure of dining with the leading physician of a city near here. In the parlor and dining-room of his home hang photographs of you. Here also I saw the "little book" and our other literature. The doctor, though one of the most genial of men, spoke in terms of severe condemnation of the silly and malicious attacks upon you, at the same time expressing his high admiration for your Christianly treatment of your assailants. The doctor is not a retired physician, but in active practice, helping his fellow-beings as best he can in his way.

Knowing how delighted you are by such experiences, I have taken the liberty of mentioning these pleasant incidents, trusting I have not taken too much of your time. The better sentiment of the public is rapidly growing in respect for and appreciation of your great work. This is becoming daily more apparent.

In truth and love, your student,

SEPTIMUS J. HANNA.

Roxbury, Mass., May 1, 1907.

Beloved Teacher and Leader:—To me was accorded the honor of introducing Judge Hanna at the lecture in The Mother Church last evening. As usual the great auditorium was filled to overflowing, and I am sure the word spoken will bring forth fruit abundantly. I have never heard a more earnest appeal, or a more logical and convincing presentation of Scriptural authority for Christian healing. Those who were unfamiliar with Christian Science must have been deeply impressed with the manifest sincerity of the speaker as he "reasoned with them out of the scriptures." Those of us who know from experience the truth of your teachings, realized, as never before, how much we are indebted to you for your unceasing labor of love; and we returned to our homes with a clearer realization of the ever-presence of that God "who forgiveth all thine iniquities; who healeth all thy diseases." It is our sincere desire that we may be found faithful servants of the Master, following our Leader only as she follows Christ.

Most sincerely and lovingly your student,

WILLIS F. GROSS.

Cambridge, Mass., May 3, 1907.

Mrs. Mary Baker G. Eddy,
Pleasant View, Concord, N. H.

Beloved Leader:—The Christian Science Society of Harvard University wishes at this, its fourth annual meeting, to send to you a message of love, and to express to you its gratitude for the privilege of this organization. We recognize that these organizations, authorized by you through the Church Manual, are thereby incorporated as an integral part of the Christian Science movement. We appreciate the privilege and its responsibilities. Our opportunity for usefulness is large. As an embassy of Truth, the fellowship of this Society is strengthening to the active members, and to the graduate members the Society is a most valued tie to bind them to the university.

One of our Harvard professors recently spoke of certain buildings in Boston, the new Harvard Medical School, the public library, and the new Christian Science Temple, as representing three leading influences in modern thought, the scientific, the intellectual, and the advanced religious thought. As students of the arts and sciences of the first university of our land, we recognize that the Science of sciences is set forth in the text-book, "Science and Health with Key to the Scriptures," that example of original and masterful English prose composition of which you are the author, and that the Art of arts is to demonstrate this Science in daily living.

We appreciate the devotion of your life-purpose to the furtherance of the world's peace, significant as it stands in bold parallelism to the seventh spiritual precept of the Master, "Blessed are the peacemakers: for they shall be called the children of God."

In love and loyalty,

The Christian Science Society of Harvard University.
C. FRANKLIN STEVENS, BLISS KNAPP,
C. LEWIS LAWRENCE, *Committee.*

Berkeley, Cal., April 29, 1907.

Mrs. Mary Baker G. Eddy,
Pleasant View, Concord, N. H.

Beloved Leader:—I wish to express to you my gratitude for the good I have received from reading your wonderful book, "Science and Health with Key to the Scriptures," although my study has covered the period of one year only. With the little understanding I have I can appreciate deeply, dear Mrs. Eddy, your efforts for the good of mankind, and if those who speak so harshly and so unkindly of your great work might know and understand even a little of this great truth, they would see that it is in a spirit of thankfulness and not worship that we cling to you and your great work. My constant prayer shall be that I may know more of our God, who I now know is Love, and that your scroll, whereon is written the message of Love and freedom, may continue to unfold. May your labor have God's richest blessings.

Yours in love,

MRS. M. D. BALDWIN.

Ithaca, N. Y., March 31, 1907.

Our Beloved Leader:—It is with a sense of the deepest gratitude, that we, the members of First Church of Christ, Scientist, of Ithaca, N. Y., write you to-day, to assure you of the loving loyalty of our little band of workers. Your example of infinite patience and love, under the many persecutions which have arisen, only to beat harmlessly against the armor of your righteousness,—and destroy themselves,—has been to us as a "pillar of light." Our church is small, but most harmonious and faithful in following your teachings. Among our members are young men and women from Cornell University, who a year ago availed themselves of the privilege given by Art. XXVI., Section 13, of the Church Manual, and formed an Association for the spreading of the truth among the student body. They have recently given a lecture at the college, by Mr. Young, which was largely attended by representatives of the city and university. There is to be another given very soon under the auspices of our church.

To you, who have brought the truth to us in this age, we feel that we owe a debt of gratitude, which we can only repay by following humbly and lovingly in your footsteps.

Loyally and gratefully,

LAURA C. WOODRUFF,
MARY AGNES PHILES.
Committee for the Church.

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EXTRACTS FROM A BUSINESS MAN'S CORRESPONDENCE.

[The following extracts from letters were sent us for publication by Mr. Clarence H. Howard of St. Louis, Mo., he having received the writer's permission to do so. Mr. Howard writes that during the year following the second letter he had quite a correspondence with and a number of visits from Mr. Ford, which go to explain the wonderful transformation of thought so apparent in the third letter. He adds that this friend has since that time been "a very earnest, ardent worker in the Cause."—EDITOR.]

Postscript to a business letter written from Chicago, March 20, 1898:—

Dear Howard:—I understand Mr. H. is taking Christian Science treatment, and I am amazed at it. They will do him no good. They are fakirs, and I want you to use your influence to get him to stop this at once and let me send my doctor to him. This is important, and it is a shame to leave him in their hands, for they will let him die without giving him any medicine.

Chicago, Ill., March 25, 1898.

My Dear Howard:—Your letter relative to your new-found happiness was duly received, and your reply to my remark about Mr. H. was read with much interest. I considered it such a beautiful epistle that I took the liberty of showing it to several of my friends, all of whom thought as I did about it. You certainly do not need to go to heaven, for you apparently, so far as I can judge, are as happy now as you might be there. I hope it may continue. . . . I may some day attend the church you speak of, but I do not see why the Methodist or any other order of religion may not be as nice as the one you speak of, provided it is lived up to. When I see people left to die because they need medical attention, and to die abandoned by their dearest friends, it makes my blood run cold; and this is repeatedly done by the adherents of this faith. The Lord never meant this to happen, or he would not have caused physicians to people the earth, and I think some day you may find that while the faith, if lived up to, is satisfying to you, yet your bones will ache just as hard, and your physical system will give out and require earthly treatment just the same as others.

Chicago, Ill., May 18, 1899.

My Dear Clarence:—I want again to express to you my sincere thanks and deep gratitude for the many favors you have extended to us, and especially am I indebted to you most deeply for all I now enjoy in Christian Science. My wife and I are too happy in the abiding faith and understanding which has come to us, all through your ministrations and testimonials of Love and Truth, and it is with unspeakable happiness that I extend to you my heartfelt love and thanks, my dear Howard, for the peace and quiet which Christian Science has given me, the perfect health, the blessings untold, and the bliss and happiness I had ached to know for years. My darling wife, too, is so happy and changed, yet she was always a loving wife. . . .

I have ever been grateful for having such a dear and warm friend as "Howard," but if it gives you the happiness to know the result of your labors—after experiencing many bitter and unpardonable things emanating from my personality in the past—that it gives me to be one of God's people, we are both grateful and thankful, as well as happy in Love and Truth. Perhaps you have looked for some expression of this character from me heretofore, but I have felt that I did not wish to speak until I could know and feel that I had accomplished, in part at least, the results to be attained from daily study of Science and Health and the Scriptures. . . . I wake nights, thinking of this beautiful religion and its benefits. I think of it all the time, and carry Science and Health with me daily. . . .

Let me thank you again, and let me tell you that I hold the warmest place in my heart for you. You, speaking the truth, have added years to my life,—years of brightness,—and together we can walk in the paths of righteousness to the glory of God.

Affectionately in truth and love,

S. FORD.

AMONG THE CHURCHES.

MILWAUKEE, WIS.

A building permit was issued yesterday for First Church of Christ, Scientist, at the southwest corner of Prospect Avenue and Keene Street. The cost of the new church will be seventy-five thousand dollars.—*Milwaukee Sentinel.*

NEWARK, N. J.

The Boards of Trustees of First and Second Churches of Christ, Scientist, of this city, in obedience to divine Principle and Love, as revealed to us through our honored Leader, Rev. Mary Baker G. Eddy, and acting for the good of the Cause of Christian Science in Newark, have taken action resulting in the union of the two organizations. In accordance with the legal requirements Second Church has been officially dissolved and the members thereof have been received as members of First Church.

Correspondence.

NEW ALBANY, IND.

The purchase of the First National Bank Building, at Bank and Main Streets, New Albany, was closed yesterday [April 22], and the congregation of First Church of Christ, Scientist, in that city, is now owner of the fine old building. The congregation will take possession at once, and as soon as the interior is slightly remodeled and pews installed, regular services will be held. In a few days the Reading Room connected with the church will be installed in the directors' room of the building. With slight changes the building will be admirably suited for a house of worship. The building was erected over sixty years ago, and was one of the five branches of the State Bank of Indiana.

Louisville (Ky.) *Courier Journal.*

NEW BRITAIN, CONN.

The new chapel of First Church of Christ, Scientist, is nearly ready for occupancy and will be used for services in a few weeks. The chapel has been built on a lot at the corner of West Main Street and Park Place. It is a sightly spot within a few minutes' walk from the center of the city. The chapel is built of wood, and contains a pleasant auditorium, which will seat three hundred and fifty, with a Reading Room and Sunday School room opening from the wings. These rooms can be thrown open so as to form a portion of the auditorium, giving it a seating capacity of four hundred and twenty-five. The chapel and grounds represent an expenditure of about fifteen thousand dollars. The Christian Science movement is recent in New Britain. They first organized as a society, and last November formed a church with forty charter members, and now have a congregation of about eighty.

The Hartford (Ct.) *Courant.*

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TESTIMONIES OF HEALING.

Most gladly and gratefully I pass on this little word of hope. Over four and a half years ago, when almost a constant invalid, Mrs. Eddy's remarkable book, "Science and Health with Key to the Scriptures," was lovingly brought to my notice, and I somewhat doubtingly began its study. Hitherto, acting under medical advice, I had tried many modes of treatment at home and abroad, but none brought me release from the nervous or rheumatic trouble from which I was said to be suffering. Kindness, skill, and many prayers had been equally unavailing; yet, with the first dawn of Truth on my awakened thought, I was released from the old bondage. Since the red-letter day on which I began to read Science and Health I have not spent one day on a bed of pain, where for ten years previous much of my time had been passed. Mineral baths, electricity, massage, hot air, and countless medicines at once passed out of my life. I had begun to learn that "the might of omnipotent Spirit shares not its strength with matter" (Science and Health, p. 194).

The work thus begun goes on. In the gradual uplifting of thoughts, motives, and desires, in wonderful spiritual and mental enlightenment and many physical benefits, I have proof beyond all doubt of the holiness of the ground on which I stand. Christian Science alone taught me how to avail myself of God, as the one ever-present healer of sickness as well as of sin. I always believed that the weapons of our warfare were spiritual, but I never knew before how to wield them effectually. Our text-book, that immortal message of Truth and Love, has thrown such a flood of spiritual light upon the Scriptures that through their joint study every problem of human existence is at last being solved. Truly I have great cause for gratitude to our dear Leader, through whose loving self-sacrifice, under divine Love, I have touched the hem of the seamless robe of the healing, eternal Christ.

EDITH S. GRANT, St. Saviour's, Jersey, Channel Isles.

In 1862 I suffered severely by reason of sunstroke, and for the next twenty years my health was greatly impaired. In 1882 symptoms appeared which seemed to indicate a severe lesion of the brain. It took three years to bring about this condition, which was accompanied by intense suffering and great weakness, and I was almost helpless all of that time. The terrible suffering continued for more than twelve years, despite all that *materia medica* attempted on my behalf. I was under the care of ten different doctors, and consulted twice as many more, their diagnoses differing widely. Being a physician myself, I tried the best reputed remedies in the whole world. My house has been the home of many ministers, and many eminent men have prayed for my healing, one of whom is now a bishop. I prayed for help till I could pray no longer, and in my awful anguish I would repeat, "O God! O God!" until my good wife would lovingly chide me for taking His name in vain.

The more we prayed, and the more medicine I took, the worse I seemed to suffer. I am not criticising those who prayed for me,—they meant well,—but I was not healed. The frequent paroxysms of pain could only be alleviated by hypodermic injections of morphine, but I could neither eat, sleep, nor have any visceral action while under its influence. Finally morphine failed to give even temporary relief, and all hope fled; I saw nothing but suffering before me till I died. I had to give up my practice; I could not read or write; I was confined to my room and bed, not able to dress myself, from six to ten months out of the twelve, during all those years. In time other complications arose, until I was indeed sorely afflicted. When I had about exhausted *materia medica*, a preacher advised me to take treatment of a Spiritualist medium. While giving her a history of my case she lost consciousness and began an incoherent muttering, and Isaiah's words concerning the wizards that "peep and mutter" came to me then. This will show to what an extremity I was driven in my efforts to find even a hope of relief, but this mediumship did me no good.

When I at length turned to Christian Science, the trouble in my head was healed instantly, but all my fears were not overcome. I slept eleven hours the first night after taking Christian Science treatment, and arose the next morning and dressed myself, a thing I had not been able to do for ten months. I had been taught to believe that when one has been sick a long time he must be a long time recuperating. I believed the lie, and had to suffer the penalty of that belief. I procured a copy of Science and Health and began reading it. I was soon able to read by the hour, and I grew stronger all the time. At the end of seven weeks I was able to dismiss the practitioner, having gained from our text-book sufficient understanding to conduct my own case. I was healed in 1893, and barring a few slight attacks soon after, I have now for over twelve years enjoyed perfect health. I am sixty-six years old, but when I recall forty-five years of my life, I am young again. When about fourteen years old I had an attack of lung trouble which left a condition that for forty years troubled me at times, but since my healing in Christian Science it has entirely disappeared. I was raised in an orthodox church, and at the age of thirty became a member, but the concept of God which I there gained could not and did not heal me. I consider my physical healing the least part of what I have received in Christian Science. The spiritual uplift more than compensates and rewards me for the suffering I have endured.—DR. E. N. TULL, Fairland, Ind.

I have often felt a desire to tell the Field of the proofs I have had during the past seven years of God's willingness and power to help in every time of need, but they have been so many and so wonderful that I have not known where to begin, for time and space would not permit me to tell all. I was in delicate health from childhood, being a constant sufferer from spinal trouble, supposedly caused by a fall. Until I was eighteen there were very few months which were not spent partly in bed, under the doctor's care, or taking medicine of some kind. At the age of eighteen I was cured of the spinal trouble through faith and prayer. This one devil was driven out and the house swept and garnished; but not being filled with the understanding which makes and keeps us free, there came in many other evils, worse than the first, and during the next twelve years I suffered more than ever before.

For many weeks at a time I suffered greatly from complicated conditions, and on one occasion a doctor kept me under the influence of morphine for ten weeks, saying it was all that could be done for me. For seventeen weeks at another time I was not able to stand on my feet, but through it all I constantly held to the one ray of light I had had, that God is able to heal. It seemed that every attack of illness left me in a worse condition than it found me, until I began to feel that it would soon end my life, and I sometimes hoped it might do so. I would not bring back to memory all those years of suffering but to contrast them with the seven years of freedom I have enjoyed since I began reading "Science and Health with Key to the Scriptures" by Mrs. Eddy.

In the spring of 1898 my sister, who had been a great sufferer from kidney and bladder trouble for four years,

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was healed by Christian Science in a very few weeks. She bought a copy of Science and Health and of "Miscellaneous Writings" by Mrs. Eddy, and offered to lend me Science and Health while she read the other. Having been brought up by Christian parents, I had always been taught that God was a prayer-hearing and prayer-answering God, and I was hungering and thirsting for more understanding of the power of God that saves to the uttermost. I had read only a few pages of Science and Health when I discovered that it contained a revelation of "God with us" such as I had never known of before. Oh, how eagerly I read it! I forgot self and all my surroundings. I read every moment I could get, night and day. At that time we were living at Attica, N. Y., and as I knew nothing of any other literature on Christian Science, I read and reread Science and Health, and it was nearly a year before I even saw a Christian Scientist or had any help excepting from the book. After a few months I began to notice how strong and well I felt, and when I remembered how long it had been since I had had a sick spell I was astonished. I have not spent one day in bed since,—nearly seven years and a half. With a desire to "prove all things," and "hold fast that which is good," I read some other books and papers on mental healing, but I soon found that I could not continue this kind of reading and follow the admonition of the last part of the verse. I found that Mrs. Eddy's teaching contained the truth, the whole truth, and nothing but the truth, and I felt that I did not want to partake of the knowledge of good and evil, so I have confined my religious reading entirely to the Bible and the works of our Leader.

After having been so wonderfully delivered from the bondage of suffering and mental darkness, is it any wonder that my greatest desire was to spread this truth and be used of God in helping others. I have had the great pleasure of seeing many homes and lives made brighter, purer, and healthier, by the coming of Christian Science. Words are inadequate to express my love and gratitude to Mrs. Eddy, and to all the faithful workers for the advancement of God's kingdom on earth.

MRS. JULIA E. RICHMOND, Austin, Pa.

In September, 1896, my youngest child, then about nine months old, was stricken with a very severe attack of lung trouble. I did not know much about Christian Science at the time, although my wife had been healed of several diseases of long standing through its agency. We called in our family physician, who said it was a very serious case. He prescribed some medicine, which I was to put up, as I had been in the drug business about twelve years; but before giving the medicine my wife wanted to telephone to the Christian Science practitioner who had helped her. I consented, then took up the baby, who seemed in a very serious condition. In a very few minutes after my wife had telephoned the practitioner, the child was breathing freely; but in a few hours the same trouble appeared in a worse form. We called the practitioner and in a very short time the baby was entirely healed without the use of material means, and with no recurrence of the trouble. About two years later this same child tripped and fell, and a piece of an orange peel which she had in her mouth lodged in her throat. After my wife had tried every physical means to remove the obstruction, but without avail, she carried the child to a neighboring house, where this same practitioner was visiting a patient. I was called at the same time, and when I reached there the child looked to the senses to be lifeless, but through the application of Christian Science she was in a short time restored, the peel being removed without any material effort. She is now in the best of health.—F. W. FRANZ, Sioux City, Ia.

Christian Science has proved to me, as it has to many others, the reality of God, good, and the unreality of sin and disease, by the healing of disease and destruction of sin. Through the understanding of this truth I was healed not only of serious abdominal trouble, but of many other ills. I found in Christian Science that there is no pleasure in sin, that God is the Comforter, and that He does supply our needs. As I began to realize man's God-given dominion, the way grew brighter with the closing of each day. No pen can express my gratitude for what Christian Science has done and is doing daily for me. I am deeply grateful to our dear Leader for this blessed truth.

ROLLO L. WRIGHT, Chicago, Ill.

When I first heard of Christian Science, three years ago, it seemed more than I should ever understand; but with the knowledge gained I have been able to make several good demonstrations, one over an ailment which seemed as if it would be a bad case, but which was instantly healed. Before knowing of Christian Science I found it very difficult to live with so little coming in and so many to keep, but now my wants are always supplied. I had a beautiful experience of the healing power of Christian Science when my last baby was born. I was quite alone, but I had no fear, for "perfect love casteth out fear." I was able to sit up and be about my work in a week; feeling none the worse after the experience. I feel very grateful to God for the many blessings I have received. My thanks are also due to Mrs. Eddy, who brought us to know more of God's loving and watchful care for us.—MRS. HARTUP, Bedford, England.

Probably ninety per cent of our Christian Science literature falls into the hands of those who as yet know little of this new-old healing truth. From the time I was fifteen until I was nearly thirty, I proved to the entire satisfaction of all, especially the medical faculty, the truth of Mrs. Eddy's statement that sickness is the result of sin. I became interested in Christian Science about four years ago, through a young man who saw that I was in need of "a cup of cold water" and who was not afraid to give it to me. I sent home for my Bible, and found the marker in Hebrews, where I had stopped reading a daily chapter nearly fifteen years before, although I had been a constant church-goer and took more or less interest in missions.

I am an engineer and have been out of employment on several occasions. At one such time I read Science and Health almost all day for several weeks, as I had nothing else to do and had not read the book before. One evening, as I was sitting at a hotel table, a telegram was telephoned to me from an entirely unknown quarter; and on three occasions since then, work has turned up for me almost as soon as it was convenient to accept it. I have been entirely healed of catarrhal trouble for which I had tried many remedies, but the principal things that I have been helped to overcome are the thoughts and faults that I then did not know were the cause of my sicknesses. I was plainly in need of a cup of cold water, but the young man who had the courage to give it to me would never have done so had not Mrs. Eddy had the courage to say that sickness is the result of sin. I have not taken any medicine in the past three years, and although my healing has been slow I am learning that health comes as we cease sinning.

REGINALD B. EVANS, Toronto, Canada.

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I am glad to tell what Christian Science has done for me. It came to me after three years of suffering from a rheumatic trouble that was almost more than I could bear. The condition was pronounced incurable by two of our best physicians, and a number of others who were consulted concerning the case. One physician told my father there was no known remedy for the disease. The joints in both hands and feet were very much deformed. I was obliged to wear felt shoes, and I could walk but very little, as my feet were terribly swollen. What I endured could never be told. Everything was tried, and no expense spared; still I grew worse. It was in this condition two years ago last April that I accepted help from Christian Science. My mother became interested, having seen a case of healing a number of years ago, and she had hopes that I might receive help. The rest of the family bitterly opposed it. My mother met the expense of three weeks' treatment, and this helped me wonderfully. Since that time I have studied the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and have never been obliged to ask for help. I am now helping my husband in his photographic studio. We walk twelve blocks every morning and night. I wear a heavy-soled street shoe, and can remove a ring from my finger that we expected would have to be filed off. Not only am I free from suffering, but my joints are gradually becoming their natural size. I am out in all kinds of weather, and it does not affect me in the least. I owe my life to this wonderful truth that Mrs. Eddy has given us, and for it all I am very grateful.

MRS. GRACE E. BECKER, Flint, Mich.

For seven years after the birth of my son, from April, 1891, till January, 1898, I was continuously under the care of our family physician, with only temporary relief, and was gradually growing worse, till consultation with noted specialists decided me to try for a cure by means of surgery. The conditions were such that the physicians stated it was remarkable that I could walk at all, and the suffering had so affected the nervous system that insanity was feared. There was serious bowel trouble, and the heart action was very irregular. At the time of the operation the surgeons found conditions that were most distressing, and some of these continued the same as before the operation, the suffering at times being intense. This state of affairs continued till I began to read the text-book of Christian Science, "Science and Health with Key to the Scriptures" by Mrs. Eddy. I soon began to realize that a change for the better was taking place, and one day, after about three months of reading this book and without any treatment, I suddenly became conscious that in the side of the body which had been constantly in pain, something seemed to break away, and then what surgery had failed to do, the truth did for me. My healing of all these troubles was then complete, including the laying aside of glasses; and it has so continued, now more than four years.

LOURAINE R. TAYLOR, Logansport, Ind.

Christian Science has blessed me in so many ways that I feel I must express my gratitude to the Field. One year ago last May I went to one of the best oculists in Hornellsville, N. Y., to get some new glasses fitted to my eyes. He made a thorough examination, and said that there was no use trying to fit the left eye as it was in a very serious condition; that the other was also affected, but that he could fit a glass to that eye so I could see for a while, and was sorry to say that I was liable to be blind in a short time. But, thanks be to God, help was close at hand. I went direct from his office to see a Christian Scientist, who took my case at once. In three weeks I could see to read and sew, and I could read without glasses where before I could not distinguish one letter from another, the letters looking like straight black lines. I was also healed at the same time of a deformity which had developed when I was three years old. At that time I had a severe illness, and there was no physical growth for a year afterward; then the growth was not normal, one limb being two and a half inches smaller around than the other. Then, after fifty-seven years of such a condition, Christian Science healed me. When I made the discovery that the demonstration was made, that my limbs, feet, and hands were of the same length, and that the shrunken limb had developed to equal size with the other, it seemed as if I were standing in God's very presence, and I feel that I can never be grateful enough to God, and to dear Mrs. Eddy, our Leader and the Discoverer of this truth.

MISS MARY A. FOSTER, Bath, N. Y.

It gives me great pleasure to testify in behalf of the truth, when I think of the many benefits I have received through Christian Science, both mental and physical. My heart overflows with gratitude to God, and to our dear Leader, who has made the way so clear to one who was far from the truth. For fifteen years I was a great sufferer from rheumatic trouble, employing eminent physicians both in this country and abroad, spending many thousands of dollars and never receiving any benefit, and with no encouragement of relief from pain, but that I must expect to be a cripple. About seven years ago I had a fall, which resulted in serious injury to the hip and ankle. When I arose from my bed I found the right leg was considerably shorter than the other. I was obliged to walk on a shoe having a sole four and three quarters inches high, and also used crutches for some six years. My sufferings at times were almost unbearable. It was impossible for me to lie down, and what little sleep I had was taken in a very uncomfortable position.

Since I accepted Christian Science, all is changed. I am no longer on crutches; I have laid aside my high shoe, and am walking on my feet with slight difficulty. Each day brings its own improvement, for which I am very thankful, particularly as I had been told by so many physicians that I could never walk again. Sometimes, when thinking over the wonderful change wrought in my case,—all through Christian Science,—I feel I should like to be able to proclaim its truth to all who are in distress, whether bodily or mental, to let them know and feel the nearness of God, who is the only healer of our sorrows and diseases.

SARAH JANE KELLEY, Brooklyn, N. Y.

In loving gratitude for the many blessings which Christian Science has brought into my life, I write this testimony. I cannot remember when I was not taking some kind of a remedy for some kind of a disease, up to the time I took my first treatment from a Christian Science practitioner, which is over eleven years ago. Since then I have taken nothing, not even a drink of hot water, as a remedy. I had become convinced that material remedies were useless in my case, which rendered me more fit to receive something "better, higher, holier" (Science and Health, p. 258), something which, besides giving me a God I could understand, has healed all my diseases. My mother relates that when I was an infant our home was burned to the ground one cold night in winter. She says I caught a cold that night which the combined efforts of the best doctors and the grandmas of the neighborhood could not cure. She also declares that thereafter the only season of the year when I was free from a cold was during the hot months. This I know, I coughed from my earliest recollections.

When I was about fourteen years old she became alarmed at my condition and took me to an eminent physician in

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Boston. After making a thorough examination he remarked that if he had been consulted when I was a child he might have cured me, as it was he could only prescribe something to relieve me when coughing violently. This prescription, which he handed my mother with many warnings, proved to be chloroform. Notwithstanding the fact that I was bundled in flannels the greater part of the time, and always doctoring, I continued to catch cold and to cough. It was not for this trouble, however, that I sought healing through Christian Science. The victim of an accident, I was brought very near to death's door, recovering only sufficiently to feel that death would have been preferable to such a state of existence. Nervous and spinal disease with a severe form of stomach trouble were just a few of the diseases from which I suffered.

The understanding gained through the study of the Christian Science text-book, in connection with the Bible, has made it possible for me to realize to such an extent what Jesus meant when he said, "Is not the life more than meat?" and "Nothing shall by any means hurt you," that I can eat anything that is set before me. I never asked help from a practitioner for relief from colds, feeling confident that this with other troubles would be overcome as I learned more of divine Truth. It was not overcome at once; some might call it slow to yield—but to me that phrase "slow healing" seems absurd when spoken of in connection with a malady which the doctors have pronounced incurable, and I am surely learning that just as soon as I am "ready for the blessing" (Science and Health, p. 570), I receive it. One lovely spring morning I awakened to the realization that I had not had a cold nor coughed all winter, and I believe I had been exposed to the cold more that winter than in all my life previous to this. Since that time, if such a suggestion comes to me, I think of what Mrs. Eddy tells us in Science and Health, p. 384, beginning with line 16, regarding "symptoms," and when I read her conclusion, "If you are a Christian Scientist, such symptoms are not apt to follow exposure," I ask myself, "Where art thou?" and a little time consecrated to God causes the unwelcome guest to depart. But the physical healing is the very least part of what I have to rejoice over, for whereas my body was always before my thought, it is now the farthest removed, while my time is occupied with trying to live aright, and to live aright we must think aright.

Am I grateful? None but those who have been bound by the fetters of disease and sin as I have been can ever know how grateful. Grateful first to God and next to that loving watchful guide who has made the way so plain that none who wish to walk therein need stumble or fall.

ANNA CHAMBERS SUNDERMAN, Port Huron, Mich.

It will soon be six years since I first heard of Christian Science. At that time, having just recovered from a long and serious illness, I felt very ready and willing to accept this "new" teaching. The Principle was manifested to me in one happy experience after another, and I imagined at that time that my task was accomplished. I soon learned, however, that this was not the case, for all kinds of temptations came to prove me. Broken commands, sinful thoughts,—although not put into action,—hindered my progress. Selfishness, envy, and dissatisfaction still held me in bondage, so much so that I often got discouraged when I saw I had not yet mastered them; then Christian Science taught me that without the actual repentance there is no atonement with God. About a year ago I found out that my knowledge of Christian Science had been simply "patchwork," and that I had much work to do before becoming a real Christian Scientist. Later I felt a great change come over me. My thoughts were freer and purer, and through a deep and earnest study of the Bible, our text-book, the Lesson-Sermons, and other Christian Science literature, the darkness was dispelled by discernment of the truth that makes us free. Besides this I have to express my gratitude for several financial benefits. I am deeply grateful to God, and to Mrs. Eddy for all the good that has come to me through Christian Science.

ULRICH FREY, Zurich, Switzerland.

My heart goes out in unspeakable gratitude to God for His great gift to us, through our beloved and revered Leader, Mrs. Eddy, whose inspired thought, inscribed in our text-book, "Science and Health with Key to the Scriptures," has indeed unlocked the treasures of the kingdom of heaven within us. I am glad to add my testimony to the many cases of impersonal healing effected by the power of God manifest in our services. Nearly eight years ago I was entirely and permanently cured, while attending for the first time the Sunday morning service at First Church of Christ, Scientist, New York, of a condition which had made me a cripple for three years. I had been injured in a street car, and being at the time a medical student, had the best medical and surgical care. At the end of the three years I was suffering from chronic sciatic trouble, and was said to have incipient hip disease. I could not bear my weight on my left leg without great pain, and my nervous system—according to the physicians—was badly shattered. All these conditions were entirely removed by the power of divine Love, reflected at that memorable service, and I went out of the church perfectly free from the disease. During these eight years I have had many opportunities of proving the truth of the divine Principle taught us in Christian Science, and I have never known the truth to fail when honestly and persistently applied.

I am especially grateful for the method of mental diagnosis, which has enabled me to see that self-love, self-righteousness, and all the other fruits of the carnal mind in one's own consciousness are the producing cause of "the ills to which flesh is heir," and I am again grateful to Mrs. Eddy for showing us the way out of this bondage into the land of peace, where we realize in our daily living the beauty of holiness.

MRS. NELLIE WELLES PROBST, New York, N. Y.

In the year 1897 I suffered from an internal injury caused by over-exercise. I was treated by one of the best physicians of this city for three months, but he told me there was no help for me except through an operation. As I had great fear of the operation, I would not submit to it, but applied to a practitioner of this city for Christian Science treatment. My healing was "slow but sure." At the end of one year I realized perfect health. It is now nine years since I was healed, and during this time I have relied wholly upon God. I feel very thankful for Christian Science.—MISS ELIZABETH F. DAVIES, Rochester, N. Y.

[Written for the *Sentinel*.]

THE UPWARD LOOK.

"JAC" LOWELL.

LIFT up thine eyes!
The act alone will give thee strength
To brave the trying grief-time's length,
To meet thy woes,
To find a peace 'mid worldly strife,
And win the race of human life,
In spite of foes!

A world within the action lies,—
Lift up thine eyes!

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FROM OUR EXCHANGES.

[*The Congregationalist.*]

The ferment in England over Rev. R. J. Campbell's championship of the new theology and the eagerness with which the matured expression of his opinions through his just published book has been awaited on both sides the Atlantic, reveal something far deeper than a sensational and transient interest in a conspicuous individual who has become the target for much criticism. Influential and picturesque as Mr. Campbell's figure before the eyes of the world just now is, he could not have made theology a theme of general discussion among all classes and in all sorts of publications, were there not a movement of the public mind toward the things of the Spirit. And when the smoke of controversy has cleared away, it may be seen that the greatest service Mr. Campbell has rendered the Church has been the stimulation of this already latent interest in Christian truth. He has undertaken to map out a positive and orderly system of thought. He may be greatly in error in some of his premises and conclusions; but he has sought to state his views in definite terms, and unquestionably has influenced that increasing number of persons in the community who want to know just where a Christian preacher and teacher stands, and who also want a surer footing for themselves.

[*The New York Observer.*]

The Lord Christ is with men to-day. He has gone from earth, and yet he is here. Jesus of Nazareth passeth by as truly as he once did among the Galilean highways. He is still accosting men alike in their sin and their godliness—he has a look, a scrutiny, and an offering for men of all classes and conditions. As he stopped to open the eyes of a blind man or to cleanse the lepers in Judea, so now he waits to be gracious to modern men who, though they think they see, are yet blind, and though they pretend to know are dead in the corruption of sin. The truth to be preached to men to-day is that Jesus is near —that he has a question for every conscience, and knocks at the door of every heart. We must preach a present Christ, or we have no Christ at all to preach.

[Prof. C. S. Nash, D.D., in the *Hartford* (Conn.) *Seminary Record.*]

There are limits to the changes of opinion which the churches can allow in their schools. They must, indeed, stop forbidding their teachers to follow the light. They must learn to welcome all new truth and applaud its discoverers. They must cease to fear. They must exchange creed tests for tests of life and efficiency. They must give all pioneers time to substantiate their discoveries. They must so hold the practical aim of producing the denominational ministry as to make their teachers feel unfettered.

[J. Wolfenden, in *The Standard.*]

There is to-day [in England] a more diligent search after the grand elements of faith than there has been for many a long day, because of the dogmatism of what is called the "new theology." Men may heap hard epithets upon the pastor of the city temple, but I am sure his deliverances are being used by God to produce clear discrimination between real faith in Jesus Christ and much of empty pretension and formalism.

[*The Universalist Leader.*]

That is the finest enthusiasm which shines forth out of a soul without noise or fury, speaking its word temperately, doing its work heroically, serene in its satisfaction, never striving to be heard but always intent on faithfulness to the cause it loves.

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BOSTON, MAY 25, 1907

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ITEMS OF INTEREST.

National.

Postmaster General Meyer announces that he is considering the advisability of extending the "sea post offices" on at least two more of the transatlantic steamship lines. This branch of the postal service has already been established on the White Star, Hamburg-American, and North German Lloyd lines and the experiment has proved satisfactory. Mail sent from the United States to foreign countries and mail coming from Europe to this country reaches its final destination about twelve hours earlier than under the old system, as it is assorted on board the steamers and is ready to be turned over to the carriers for distribution when the steamers reach port. The lines on which the additional post offices will be established probably will be the Cunard line and the General Transatlantique Transportation Company.

Pursuant to an act of the last session of Congress, Postmaster General Meyer has issued an order that on and after July 1 next, if there is attached to any letter or package of mail matter ten cents worth of stamps of any denomination, with the words "special delivery" written or printed on the envelope or covering, in addition to the postage required for ordinary delivery, such article will be handled as if it bore a regulation special delivery stamp.

The recent decision of Judge Artman of Indiana, in which he declared that the business of selling intoxicating liquors is *per se* a nuisance and an offense under the statutes, has made that official famous. This decision has called out editorial comment here and abroad and appears to have touched a popular chord. If it holds in the final courts, this Indiana judge has fame for all time to come.

Princeton has received a gift of $1,200,000 from an unannounced donor. It is understood that $600,000 will be utilized for the erection of physical science laboratories,—$400,000 for the erection and $200,000 for their maintenance,—and the balance of the gift will be used for the erection of geological and biological museums and laboratories.

The Return Postage Association of New York City has been incorporated to advocate the institution by the Government of a system of return postage.

Foreign.

The long standing controversies between the United States and Turkey, growing out of discriminations against American schools and American importers, and the restriction against American cottonseed oil, have been apparently settled after many years of negotiation. Official advices state that the Sublime Porte, sanctioned by an irade of the Sultan, has finally agreed to grant the rights so long contended for by the State Department.

The Master Builders' Association of Berlin, Germany, and its suburbs, has decided unanimously to lock out all masons and bricklayers assisting building workmen on May 18. Over one hundred thousand men are affected by this decision. This proposed strike arises from the demand of the men for an eight instead of a nine-hour day.

Owing to continued unrest among the Hindus of India, the Government has placed certain areas of Eastern Bengal and Assam, as well as the Punjab, under special regulations.

Three or four years ago the Pekin Government gave orders to all the provinces that in future the census must be carefully taken every year. Incomplete returns indicate that the population must be well over 400,000,000.

The Council of the Empire, of the Russian Upper House of Parliament, on the 15th inst. rejected the bill of the Lower House abolishing trials by drum-head court-martial, which was passed by the latter body April 30.

There is some expectation that the question of the annexation of the Congo Independent State to Belgium will come up in the Chamber of Deputies very soon.

Industrial and Commercial.

The country as a whole is consuming every year between three and four times more wood than all of the forests of the United States grow in the meantime. Since 1880 more than 700,000,000,000 feet of timber have been cut for lumber alone, including 80,000,000,000 feet of coniferous timber in excess of the total coniferous stumpage estimate of the census of 1880. Unless steps are promptly taken to prevent waste in use and to increase the growth rate of every acre of forest in the United States, the result must be a timber famine. This country, says Circular 97 of the Forest Service, is to-day in the same position with regard to forest resources as was Germany one hundred and fifty years ago. During this period of one hundred and fifty years such German States as Saxony and Prussia, particularly the latter, have applied a policy of Government control and regulation which has immensely increased the productivity of their forests. At present but one-fifth of the total forest area of the United States is embraced in national forests. The remaining four-fifths have already passed or are most likely to pass into private hands.

The use of California Coast redwood is now about one and a half per cent of the total consumption of lumber. It is estimated that the forests of California have about 75,000,000,000 feet of standing redwood timber and the wise use of these products by conservative lumbering will in a degree make up for the greatly lessened supply of other useful woods. The Redwood Association has recently requested the Forest Service of the United States Department of Agriculture to make a complete study of the physical and mechanical properties of this lumber in order to obtain reliable information concerning its properties. The Forest Service has decided to comply with this request. Redwood timber for a long time has had extensive use in California, but not until recently has it entered the Eastern markets.

The San Francisco conflagration of April, 1906, swept away not only every dollar of profit previously made by the insurance companies out of underwriting since 1860, but cost them $79,708,174 besides, according to a statement made by President George W. Burchell of the National Board of Underwriters, at the annual meeting recently held in New York. Carefully compiled figures showed the total property loss by the catastrophe to have been in round numbers $350,000,000. The underwriting balance sheet for the year 1906, marine and fire branches together, showed a loss of over $114,000,000.

The Adriatic, newest and greatest of the White Star liners, arrived at New York on her maiden voyage from Liverpool last week, making the voyage of 2,890 miles at an average speed of 17.02 knots. She is 725 feet 9 inches long, 75 feet 6 inches beam, and about 50 feet deep; her gross tonnage is about 25,000, and her displacement exceeds 40,000 tons. She has nine steel decks, with accommodations for 3,000 passengers, besides officers, engineers, and crew, amounting to about 350.

According to advices from the leading cotton mill centers of southern New England fully eighty-five thousand operatives will have their wages advanced about ten per cent, beginning May 27.

It is reported that the Cunard Steamship Company is about to order the construction of two steamers equal in size to the new Adriatic of the White Star Line, and fitted with turbine engines.

Twenty-three ostriches were recently shipped from Phœnix, Ariz., to Havana, where an ostrich farm is to be established.

General.

Murderous millinery is what a writer in *Littell's* calls the decoration of women's hats with the spoils of the bird hunters, and an appalling array of figures, says an exchange, shows something of the extent of the sacrifice of bird-life which the city of London alone demands, the feathers of one hundred and fifty thousand herons and egrets and forty thousands birds of paradise being sold last year. All for what? Not for food or warmth, comfort or welfare, but just a gratification of vanity. And it could all be stopped in one season, and in a few seasons the forests could be again filled with beauty and song, if only the women, tender-hearted, sympathetic women, would say the word. But they will not. They do not see the flutter of the bird, nor hear the cry of pain; all that is in the depths of the forest. They only see the grace and delicacy of ornament which no cunning of man can imitate, and covet it as a personal decoration. Who can awaken the sensitiveness of woman?

The total bonded debt of the United States, says the *New Broadway Magazine*, is only $925,000,000, and that of New York city is already more than half that of the National Government. At the present rate of increase the metropolis will have the larger indebtedness in five years. The total debts of all the States of the Union amount only to $234,314,190, less than half that of the single city of New York. The total State, county, and city indebtedness of the entire United States is less than three times that of New York.

That the paper collar is still popular was proved recently, when a Massachusetts paper company received a shipment of eight tons of button-holes, as the little pieces of paper which come from the button-hole punches in the collars are called. These "button-holes" are used in the manufacture of certain grades of tissue paper.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

AFFIDAVITS FILED IN CONCORD.

THE following affidavits were filed in the Superior Court at Concord on May 17 and 18. They relate to and are in support of the motion of the Trustees to intervene and become plaintiffs in the proceedings begun in that Court by the so-called "next friends."

STATE OF NEW HAMPSHIRE.

Merrimack, ss.

In the Suit Entitled Eddy vs. Frye et als.

(Motion of the Trustees for Leave to Intervene and Become Plaintiffs.)

STATEMENT OF HARVEY CHASE & COMPANY, ACCOUNTANTS, MADE BY HARVEY S. CHASE, SENIOR MEMBER OF SAID FIRM.

I, Harvey S. Chase, doing business as an expert accountant at 27 State Street, Boston, Mass., and elsewhere, and residing in the city of Newton, Mass., say:—

That I am the senior member of the firm of Harvey Chase & Company, Public Accountants and Auditors, with principal offices at 27 State Street, Boston, Mass.

I have been engaged in the practice of public accounting and auditing in Boston and vicinity for ten years or more, and during that time have made examinations and reports upon the books and accounts of a number of hundred corporations, firms, banks, etc., including many municipalities and States; such as the City of Boston accounts, State of Massachusetts accounts, State of Ohio Municipal Accounting Bureau accounts, Boston Consolidated Gas Company, New England Telephone and Telegraph Company, etc., etc. I am a member of the Board of Trustees of the American Association of Public Accountants, which is the national body of expert accountants, and during the year 1906–7 was president of the Incorporated Public Accountants of Massachusetts. I am also a "Certified Public Accountant" under the laws of the State of Rhode Island.

My firm has been engaged by Henry M. Baker, Archibald McLellan, and Josiah E. Fernald (Trustees under a trust deed from Mary Baker G. Eddy, dated March 6, 1907) to examine Mrs. Eddy's books of account covering a series of years. We have been engaged for some weeks past upon this work and are still engaged upon it.

The books and papers delivered to us for this examination were as follows: Cash books running from May 16, 1887, to March 6, 1907; bond ledgers running from Feb. 18, 1898, to March 6, 1907; check-book stubs or checks running from 1900 to 1907; reports from publishers running from March 10, 1893, to March, 1907, together with various other miscellaneous books, statements, reports, papers, etc., etc. The examination which we have thus far made covers the books and accounts from March 10, 1893, to March 6, 1907. We divide this into two periods, namely, (1) March 10, 1893, to Jan. 1, 1899, and (2) Jan. 1, 1899, to March 6, 1907.

Early in 1898 Mr. Fred N. Ladd, treasurer of the Loan and Trust Savings Bank, was employed by Mrs. Eddy to audit her books and accounts as kept by Calvin A. Frye, and on Jan. 30, 1899, Mr. Ladd made a report to Mrs. Eddy (a copy of which was exhibited to us), stating that he had examined all the bonds in the safety deposit boxes of Mrs. Eddy at the First National Bank of Concord, and found a total of $236,200, par value, and that $100,000 of these were in trust for the building fund of the Christian Science church in Concord. We found no statement of Mrs. Eddy's total possessions prior to this date, but we were informed that when her securities were brought from Boston and placed in the safety deposit boxes of the First National Bank in Concord, on March 10, 1893, they then amounted to $100,000.

The statement of the auditor in January, 1899 (verified by our examination of the books), that the total bonds amounted to $236,200 ($136,200 of her own personally, and $100,000 previously donated by her and held in trust for the Christian Science church building in Concord) established a starting-point, from which we proceeded to verify subsequent transactions down to March 6, 1907, and working backward from the same date we also verified the prior transactions back to March 10, 1893, the date of the transfer of the securities to Concord.

We find from these books and accounts that, aside from the real estate, and a promissory note amounting on March 6, 1907, to $50,000 and some interest, Mrs. Eddy's securities consisted entirely of United States, State, city (including the State of New Hampshire and City of Concord), municipal, and other bonds, and that during these years from 1893 to 1907 she owned no shares of stock in corporations. Her property on March 6, 1907, consisted of bonds of the character described, the $50,000 promissory note, three savings bank books with total deposits amounting to $8,614.64, balances in national banks, together with cash on hand and cash items, all of which were turned over to the Trustees.

We find also that Mr. Frye kept Mrs. Eddy's books and accounts from March 10, 1893, until March 6, 1907. He had also kept the books for some years previous to 1893.

We further find from the books and accounts that Mrs. Eddy's income since March 10, 1893, has been derived almost entirely from the monthly remittances of her publishers, from interest on her bond investments, and from the rents of her Commonwealth Avenue houses. Receipts from other sources than these were relatively small in amount.

First Period—March 10, 1893, to Jan. 1, 1899.

During this period all the purchases and sales of bonds were not recorded upon the cash book, some bonds having been paid for by Mrs. Eddy through checks which were not reported to Mr. Frye, or at least were not recorded by

Copyright, 1907, by Mary Baker G. Eddy.

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him in the cash books. Mrs. Eddy's check books and checks prior to 1899 are no longer extant, and therefore the purchase and sale of additional bonds during this period cannot now be verified directly from the record of the transactions in her books. The total of the bonds purchased and entered in the cash books amounts to $112,000 (par value) during this period.

From the cash book record of coupons collected, and from other data, we have been able to establish the fact that $72,400 of additional bonds (par value) were purchased during this period, and that $48,300 of bonds matured or were sold, with the result that there must have been on hand March 10, 1893, a total of $100,000 bonds at par. Our examination of the books and accounts of this first period completely satisfies us that Mrs. Eddy's total bonds March 10, 1893, were in fact $100,100, and that the interest collections from the bonds held by her between those dates have been correctly entered in the cash book and duly accounted for.

Receipts from Publishers—Both Periods.

We have also verified the monthly receipts from the sales of Mrs. Eddy's writings, as set forth in the cash books, by the monthly reports from Mrs. Eddy's publisher, Mr. Joseph Armstrong, between Aug. 26, 1896, and March 6, 1907. Each monthly statement of the publisher was accompanied by a check covering the balance due to Mrs. Eddy, and we have found that these checks were promptly deposited in the bank to her account. The only error in this account during this period was a difference of $3.00 in an item, which was correctly deposited in the bank but wrongly entered in the cash book. We are therefore able to certify that all the remittances from the publisher between August, 1896, and March, 1907, are fully and properly accounted for.

Prior to Aug. 26, 1896, Mrs. Eddy's receipts from the sales of her writings were through royalties, and her publisher from March, 1893, to March, 1896, was E. J. Foster Eddy, whose remittances on this account were made monthly. We find that the amounts entered upon the cash books and accounted for by Mr. Frye from March 10, 1893, to Aug. 26, 1896, agree with the amounts set forth in the monthly statements received from Dr. Eddy, with the exception of an item of $2.60 over-accounted for by Mr. Frye.

Conclusion as to First Period—March 10, 1893, to Jan. 1, 1899.

As a result of our examination, therefore, we certify that we have verified the books and accounts kept by Calvin A. Frye from March 10, 1893, to Jan. 1, 1899, so far as the purchase and the sale of bonds, the receipts from interest on bonds and receipts from sales of Mrs. Eddy's writings are concerned, and that the same have been fully accounted for by Mr. Frye.

While the absence of Mrs. Eddy's canceled checks and check stubs has prevented us from completing our verification of the disbursements in detail during this period, still our examination of the books and such other data as were accessible has led us to the opinion that the books were honestly kept by Mr. Frye during the period and that the total receipts have been properly accounted for.

Second Period—Jan. 1, 1899, to March 6, 1907.

For the period from Jan. 1, 1899, to March 6, 1907, in addition to the cash books, we have examined three "bond ledgers," labeled "Volume I," "Volume II," and "Trustees Building Fund," Christian Science Church in Concord. These bond books were opened by Mr. Frye under date of Feb. 18, 1898, and purport to set forth all of Mrs. Eddy's transactions in bonds, each purchase being entered on a separate page, with the date when bought, premium, and accrued interest paid, etc.; also on the same page are entered the amounts due on subsequent coupons, and the amount received on each coupon, with the date of receipt. It was not difficult, therefore, for us to verify absolutely the items in the "bond ledgers" subsequent to January, 1899 (the date of Mr. Ladd's certificate of the amount of bonds on hand), by the corresponding entries of receipts and payments for bonds and coupons in the cash books kept by Mr. Frye.

This verification we accomplished to our complete satisfaction. Every bond was accounted for, and every coupon or other interest payment which should have been deposited during this period, was in fact deposited. To this statement we can certify without qualification other than that various minor clerical errors are evident and that in two cases coupons of $50 were omitted from the cash book, although deposited to Mrs. Eddy's account in the bank. Many other clerical errors appear upon these cash books, but taken altogether the balance of errors is in Mr. Frye's favor; that is to say, Mr. Frye has made more errors against himself than against Mrs. Eddy, so that the latter or her Trustees will have to pay over a balance of cash to Mr. Frye when the time for final adjustment of these accounts arrives. From the examination thus far made, it appears that the balance due from the Trustees to Mr. Frye will amount to $677.41. From our entire examination of these books we have been necessarily convinced that Mr. Frye was an honest agent for Mrs. Eddy, although mathematically a poor accountant.

The amount of bonds turned over to the Trustees on March 6, 1907, was $788,770 (par value). There was also turned over a promissory note, on which was due a balance of $50,000, and some interest; also three savings bank books, on which was due $8,614.64; and cash and cash items amounting to $24,476.82,—making a total of $871,861.46. We have made no account of the real estate turned over.

Conclusions to Second Period—Jan. 1, 1899, to March 6, 1907.

For the period from Jan. 1, 1899, to March 6, 1907, we certify that the books and accounts kept by Mr. Frye accurately reflect the actual receipts and disbursements of Mrs. Eddy's accounts during those years, with the exception of clerical errors to which we have referred, and that the amounts of bonds, note, savings bank deposits, cash in bank, and cash items which were in fact turned over to the Trustees on March 6, 1907, were the amounts which should have been so turned over, except that owing to the said clerical errors and to the non-payment of cash advanced by Mr. Frye out of his own funds, we find that there was an excess of cash delivered by Mr. Frye to the Trustees amounting to $677.41, and that the Trustees should now repay this sum to Mr. Frye.

We also certify that on Tuesday, May 16, 1907, at the request of the said Trustees and in the presence of Trustees Baker and Fernald, my associate, Mr. Charles H. Tuttle, and myself examined all of the bonds, both coupon and registered, and compared the same with our lists showing bonds which should have been on hand, and found they were in agreement with the total amount of $788,770 turned over on March 6, 1907, except one item, $2,500 of bonds, which matured April 1, 1907, and was then paid and the amount duly entered in the cash book of the Trustees, which was exhibited to us.

We also found that an item of $5,000, City of Philadelphia bonds, were at the Farmers and Mechanics National Bank of Philadelphia, Pa., for transfer of registration to the name of the Trustees.

HARVEY S. CHASE.

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STATE OF NEW HAMPSHIRE, Merrimack, ss.

On this seventeenth day of May, 1907, personally appearing the said Harvey S. Chase made oath that the foregoing statements made by him as of his own knowledge are true and the statements made upon belief are in his belief true.

Before me: FRANK S. STREETER,
Justice of the Peace.

STATE OF NEW HAMPSHIRE.

Merrimack, ss.

In the Suit Entitled Eddy vs. Frye et als.

(Motion of the Trustees for Leave to Intervene and Become Plaintiffs.)

STATEMENT OF FRED N. LADD.

I, Fred N. Ladd, of Concord, N. H., make the following statement:—

I am forty-eight years of age and have always lived in Concord. I have been connected with the Loan and Trust Savings Bank of Concord for twenty-eight years and have been treasurer of said savings bank since January, 1897. I have personally known Mrs. Eddy since about 1892. Mrs. Eddy and my mother were second cousins and girlhood friends. They lived near each other, and after Mrs. Eddy came to Concord and moved to Pleasant View, I came to know her.

Mrs. Eddy kept her general bank account at the National State Capital Bank, located in the same rooms as the savings bank until seven or eight years ago and now in adjoining rooms, making deposits in the savings bank from time to time and withdrawing them. Mr. Frye acted as messenger or clerk for Mrs. Eddy in making the deposits, but, prior to 1898, all checks and orders on her accounts, either in the national bank or in the savings bank, so far as I had knowledge, were signed by her personally, and from the time I began to audit her accounts, in March, 1898, to Oct. 8, 1906 (the date of my last audit), I know that all checks and orders on her bank accounts were signed by Mrs. Eddy personally and by nobody else.

About the first of 1898 Mr. Frye wanted me to look over his books and accounts, to be sure he was correct; and wanted me to advise him about keeping his books, both he and Mrs. Eddy telling me that he had never had any experience or knowledge of book-keeping. Mrs. Eddy told me that she did not care anything about having the accounts audited, that she knew Mr. Frye thoroughly and had perfect confidence in him, but that Mr. Frye wanted his accounts audited and, if it was to be done, she would like to have me do it. Mr. Frye also told me that Mrs. Eddy did not care to have the accounts audited, but that he wanted it done for his own protection. I told him I would do it.

Mr. Frye sent or brought the books into the bank some time before March, 1898, and I examined the accounts and vouchers from March, 1898, back to Jan. 1, 1893, and wrote my certificate on the cash book under date of March 22, 1898, as follows:—

"This is to certifiy that I have examined the cash book of Mary B. G. Eddy, as kept by Calvin A. Frye from Jan. 1, 1893, to Jan. 1, 1898, and find that he has accounted for all moneys received and has proper vouchers for disbursements."

I found some small errors and, excepting one error which was afterwards explained, I made the following certificate with reference to the books and accounts from March, 1893, to March, 1898.

"I have been able to trace the disposition of the income as shown by the cash book and have found that the funds have been properly placed to Mrs. Eddy's accounts, with few exceptions, which, on account of the book-keeping system, I could not verify; but these cases were of minor importance and I am satisfied were all right. I have also seen and verified all the bonds as shown by the bond book."

The statements in that certificate and all other certificates by me were accurately made. My recollection is that the bond book had been recently opened at my suggestion.

I made a second audit under date of Jan. 30, 1899, and made a certificate upon the books similar to the foregoing but covering the year 1898 only. On the same day I wrote Mrs. Eddy as follows:—

"*My Dear Mrs. Eddy:*—On the fourth inst. I began to audit Mr. Frye's accounts for the year 1898, and on that date, in presence of Mr. Moore, I examined the bonds in your box at the First National Bank vault and found bonds to the amount of one hundred thirty-six thousand two hundred dollars, par value, and Mr. Frye's accounts show that the income from same, also income from other sources, have been properly accounted for. I found only one error which needs correcting, and that was made in closing his December account, amounting to about one hundred twenty-five dollars, which Mr. Frye will explain to you. I have suggested to Mr. Frye that he keep a regular cash account, which I explained to him Saturday; he will find it very simple and it will not take any more of his time. Friday the 27th inst. Mr. Moore and I examined the box containing the trust fund and we found one hundred thousand dollars in bonds, as shown by the trustees bond book.

"Very sincerely,
"FRED N. LADD."

By "regular cash account," I meant a distribution of the disbursements under various heads, and Mr. Frye subsequently undertook so to keep the cash account as I suggested. On Feb. 3, 1900, I made a personal report in writing to Mrs. Eddy that I had carefully examined her accounts as kept by Mr. Frye, and reported the details of my examination. I examined Mr. Frye's accounts each year thereafter, and made personal reports in writing to Mrs. Eddy of the results of my examination on Feb. 13, 1901; Aug. 22, 1902; Nov. 23, 1903; Oct. 28, 1904; Nov. 8, 1905; Oct. 23, 1906; reporting each year that Mr. Frye had accounted for all moneys received. The last report, under date of Oct. 23, 1906, was as follows:—

"I have the honor to report to you my findings in reference to auditing Mr. Frye's accounts, and I hereby certify that he has accounted for all money received and has proper vouchers for money expended. This audit covers a period from Oct. 17, 1905, to Oct. 8, 1906."

In making these annual audits I found frequent clerical errors in Mr. Frye's book-keeping, but from my examination of the accounts and vouchers it was apparent that such errors were unintentional, and I always satisfied myself that Mrs. Eddy's securities, money, and income had been properly accounted for before I made my annual report to her. In these various annual reports I accurately stated to her in writing the errors which I had discovered, or marked such errors on the cash book.

Since I began to audit Mrs. Eddy's accounts in 1898, she has never owned any stocks in corporations. Her securities always consisted of United States, State, city (including the State of New Hampshire and City of Concord), municipal, and other bonds. She also had savings bank deposits and promissory notes.

On Jan. 4, 1899, I audited her bonds in the First National Bank safety deposit vaults, and found that she then had $136,200 (par value), and on Jan. 27, 1899, I also audited the bonds kept in another box in the same safety

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deposit vaults, containing the trust fund of $100,000 which Mrs. Eddy had donated for the purpose of erecting the Christian Science church in Concord, and on Jan. 30, 1899, reported to her in writing these amounts of bonds as I have heretofore stated. I had also verified the bonds the year before.

The bonds in the deposit vaults were also verified by me each year thereafter. I first compared the entries on the bond books with the corresponding entries upon the cash books, and I found each year that the receipts of income on bonds, and for maturing or sold bonds, and the amounts paid for bonds purchased were properly entered upon the cash book, and I also had before me the statements of the bond houses through whom bonds had been bought or sold during the year by Mrs. Eddy. Having verified the bond books, I then examined the bonds, and found each year that the amounts called for by the bond books were actually in the safety deposit box, and upon that examination I made my report. The safety deposit box was in the name of Mrs. Eddy and I always had from her a written order signed by her personally when I went to make my examination of the bonds. She also sent the key to me each time.

On March 6, 1907, I was present at the execution of the trust deed by her to Mr. Baker, Mr. McLellan, and Mr. Fernald. There were also present the three Trustees, Mr. Streeter, and Mr. Frye. We all went into Mrs. Eddy's room at the same time. I understood she had requested me to be present. There were two originals. Mrs. Eddy greeted us all most cordially and invited us to be seated. There was some general talk and then Mr. Streeter handed to Mrs. Eddy one of the two duplicates of the trust deed and handed the other to Mr. Baker. As I recollect, Mrs. Eddy said, "Shall I read this?" and Mr. Streeter suggested that she do so. Mrs. Eddy then said: "Shall I read it out loud?" and Mr. Streeter said he thought she would better. She then proceeded to read the deed aloud, word for word, from the beginning to the end, and her manner of reading showed that she thoroughly understood all its provisions. During the reading she paused from time to time and made comments on certain of the provisions and expressed her views. I remember that when she had read Article Fourth, as follows:—

"*Fourth:* At the termination of my earthly life, this trust shall terminate, and all the personal estate then held by my said trustees shall pass to the executor of my last will and the codicils thereto, to be disposed of in accordance with the provisions thereof."

she stopped, and with emphatic voice and gesture said, "That is just what I want." I remember that once she stopped and said, "You will note that I am reading this without glasses, and I do not have to hold it way off either." After she had finished reading, she made the remark, in substance, that she understood she was putting all her property out of her hands, and then said, "I will sign that;" and she signed both originals and Mr. Streeter and I then signed as witnesses, and the three Trustees signed the statement at the end of each deed accepting the trust. This was all in her presence.

The foregoing is an accurate statement as near as I can remember of what occurred. There was no suggestion by anybody with reference to her signing the deed. When she had finished reading, and made the remark above stated, she said in substance, "I understand the document and I am ready to sign it." She executed an order, a copy of which is as follows:—

"Pleasant View, Concord, N. H., March 6, 1907.

"I hereby appoint Fred N. Ladd my attorney to take all papers and all the contents of my safe boxes at First National Bank in Concord, N. H., and transfer them to the Trustees that I have to-day selected, namely, Hon. Henry M. Baker of Bow, N. H., Archibald McLellan of Boston, Mass., and Josiah E. Fernald of Concord, New Hampshire.

MARY BAKER G. EDDY."

Mr. Frye turned over the books and papers to the Trustees and they were brought down to the National State Capital Bank on our return from Pleasant View. I took the order signed by Mrs. Eddy and went almost directly to the vaults of the First National Bank. Mr. Baker, Mr. McLellan, Mr. Fernald, and Mr. Streeter also came. The box was delivered to the Trustees by me, and the three Trustees examined the securities. As the bonds were examined and called off by Mr. Baker or Mr. McLellan, Mr. Fernald checked from the bond books and I also checked from a memoranda or register showing the name and amount of the bonds and the month when the coupons became due.

The bonds in the box as they were called exactly corresponded with the bond books which were checked by Mr. Fernald and also with the list in the register checked by me. The total par value of the bonds then delivered to the Trustees on this afternoon of March 6, 1907, was $788,770. There was also then turned over to the Trustees a promissory note on which there was due $50,000, and some unpaid interest; and, at about the same time, there were also delivered three savings bank books on which was due $8,614.64. From my annual audits, covering a period of fourteen years, from March, 1893, to October, 1906, and my examination of the accounts to March 6, 1907, I know that the foregoing amount of bonds turned over to the Trustees was the exact amount that belonged to Mrs. Eddy as shown by her books.

From my knowledge of Mrs. Eddy's actual income and disbursements during said fourteen years, and my examination of her books and accounts showing the same and the lists of her securities examined by me from time to time, I can confidently state that no moneys or securities have been wrongfully misappropriated or diverted from Mrs. Eddy's property by Calvin A. Frye, Alfred Farlow, Irving C. Tomlinson, Ira O. Knapp, William B. Johnson, Stephen A. Chase, Joseph Armstrong, Edward A. Kimball, Hermann S. Hering, Lewis C. Strang, or by anybody else.

I also have reason to believe and do believe that except Mr. Frye, none of said ten men have ever had anything to do with the management, control, or disposition of any of Mrs. Eddy's income or securities or other property, or information about the same except in the most general way, and that no one outside of herself, Mr. Frye, and myself, during the last nine years, has had any specific information regarding her property, her income, or disbursements, or her accounts.

FRED N. LADD.

STATE OF NEW HAMPSHIRE, Merrimack, ss.

On this seventeenth day of May, 1907, personally appearing the said Fred N. Ladd made oath that the foregoing statements made by him as of his own knowledge are true and that the statements made upon belief are in his belief true.

Before me: ALLEN HOLLIS,
Justice of the Peace.

STATE OF NEW HAMPSHIRE.

Merrimack, ss.

In the Suit Entitled Eddy vs. Frye et als.

(Motion of the Trustees for Leave to Intervene and Become Plaintiffs.)

STATEMENT OF HENRY M. BAKER.

I, Henry M. Baker, of Bow, N. H., make the following statement:—

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I am sixty-six years old. I was born in Bow, N. H., and my legal residence has always there remained, but I have lived in Washington a part of the time since 1863 and during most of the years have remained there during the winter, and during that time have been engaged in the practice of law.

I was a Member of Congress from New Hampshire from March, 1893, to March, 1897, being the Fifty-third and Fifty-fourth Congresses.

Mrs. Mary Baker G. Eddy is a cousin of my father and was born on the Baker homestead in Bow, where I was born, but her father, with his family, removed from Bow before my birth, and I did not personally meet her until she returned to Concord to live, some eighteen or twenty years ago. Since that time I have become quite intimately acquainted with Mrs. Eddy, have been at her house several times each year, and on several occasions have transacted legal and other business for her at her request. During these years she has talked with me more or less confidentially about various matters, and our relations have been very friendly.

On Monday, March 4, 1907, I was informed by her counsel, Mr. Streeter, that she desired me to act as one of the Trustees of her property, and about the same time I received a message from her, asking me to go to Pleasant View to see her. When I arrived there she said she had decided to place her property and business affairs in the hands of three Trustees, and asked me if I would serve as one of them. She said that she wanted to be relieved of the care of her property. I replied that I would do in that regard whatever she desired.

On the afternoon of March 6, by appointment, I went out to Mrs. Eddy's with Mr. McLellan and Mr. Streeter, and was present with them, Mr. Josiah E. Fernald, and Mr. Fred N. Ladd, when she executed the trust deed. I think Mr. Frye was present a part if not all the time. When we went into the room Mrs. Eddy greeted us all and asked us to be seated. Mr. Streeter handed her one of the duplicate deeds and me the other, and she read the document aloud from beginning to end, I following her reading with the copy that I had. She paused several times during the reading and commented upon the provisions of the deed, stating emphatically that she approved. When she finished reading the deed, she said in substance that she understood she was finally disposing of the control of her property, but she wanted to sign that deed and asked Mr. Streeter where she should sign. He pointed out, and she signed one copy, whereupon I passed her the other and she signed the other. When I came to sign, some fun at my signature was made, in which she laughingly joined and commented upon it.

From her statements to me on Monday, the 4th, as to her purposes, and from all that occurred during the execution of this deed, I know that she desired to transfer this property and that the execution of the deed by her was entirely voluntary and carried out her own views.

After a few moments spent in conversation, we all retired, taking with us two or three packages of books and papers which Mr. Frye gathered together and delivered to the Trustees, and Mr. Fernald took them to the State Capital Bank.

The three Trustees, Mr. Streeter, and Mr. Ladd then went to the safety deposit boxes at the First National Bank. Mr. Ladd had a written order from Mrs. Eddy to transfer the boxes to us. The boxes were opened. All the securities, with the exception of the promissory note and the papers relating to copyrights, were in the large box. I examined the other box, and its contents were mainly with reference to Christian Science and personal matters. The promissory note and papers relating to copyrights were transferred to the larger box. After we were through with the examination of both boxes, the keys of the small box were sent back to Mrs. Eddy, that box then containing no papers of monetary value. We examined all of the securities. Mr. McLellan and I handled them one by one and called them off, and as called off they were checked by both Mr. Ladd and Mr. Fernald on lists which they had.

A statement of the property transferred by Mrs. Eddy to the three Trustees is set forth in the affidavits of Mr. Harvey S. Chase and Mr. Fred N. Ladd. The Trustees, acting under the authority conferred by said trust deed, have since March 6, 1907, held and managed all said property as required by their trust, and now have in their possession all of said funds and property and such additions as have arisen from the income thereof.

The Trustees organized by the election of myself as chairman, Mr. Fernald as treasurer, and appointed Mr. Fred N. Ladd secretary. Frequent meetings have been held and records of the transactions of the Trustees have been kept. The Trustees also adopted a rule that the safety deposit box should not be opened except in the presence of two Trustees, a copy of which rule and agreement is on file with the safe deposit company.

I further state that, during all the time I have been intimately acquainted with Mrs. Mary Baker G. Eddy, she has been and now is fully capable of managing all her affairs, and that she did so with wisdom and discretion.

With reference to the letter said to have been signed by George W. Glover in Washington, under date of Feb. 25, 1907, a copy of which is filed with the affidavit of Mr. Chandler, senior counsel for the "next friends," if reference thereto is material, I have to say that I went to Pleasant View on request of Mrs. Eddy on March 1, as I now recall the date, and by her was shown the said letter and given a copy of it. Mrs. Eddy asked me what it meant and said that "George could not write that letter," that "the letter was written by an educated man who was skilled in the use of language." I replied that the letter had such evident earmarks that unquestionably some hostile action was contemplated, and that she would have to await whatever proceedings were intended.

I further state that the several deeds and assignment filed in court under the affidavits of DeWitt C. Howe represent completed transactions only, and that no part of the property covered thereby is now in the possession of Calvin A. Frye or other defendants, and that the same are now vested in the Trustees under the trust deed dated March 6, 1907, a copy of which is on file in this honorable court.

I hereto annex true copies of the following instruments: 1. Declaration of Trust of Real Estate by Mary Baker G. Eddy to Calvin A. Frye, Trustee, dated Feb. 12, 1898, and Amendment of same, dated Aug. 1, 1899. 2. Transfer in Trust of Personal Property, etc., Mary Baker G. Eddy to Calvin A. Frye, Trustee, dated Aug. 11, 1899.

I depose that said instruments are the identical Declaration of Trust, Amendment thereto, and Transfer in Trust specified in deed of Calvin A. Frye to Mary Baker G. Eddy, dated Sept. 5, 1901, and recorded in Merrimack County Registry of Deeds, libro 330, folio 522.

I further state that Mrs. Eddy has several times consulted me in regard to her assignments of copyrights, and I especially remember her doing so in regard to the assignments to Mr. Calvin A. Frye and to Mr. Edward A. Kimball, and I examined the papers relative thereto. These assignments were made for a special purpose, having regard to the propagation of the Christian Science doctrine, and in each instance were determinable at her

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will and in each instance were determined by her, and are now held by her Trustees under the trust deed of March 6, 1907.

By the trust deed all actions, including the one now pending, and causes of action existing or arising in favor of Mrs. Eddy, were assigned to said Trustees, and it is the duty of the Trustees under said deed of trust to prosecute the same according to their merits. In connection with my associate Trustees I am ready to perform that duty. If any evidence can be obtained by the Trustees, or furnished them by the "next friends" or anybody else, that the defendants have misappropriated or diverted any funds or property of Mrs. Eddy, the Trustees will prosecute this action as vigorously as the evidence may warrant.

HENRY M. BAKER.

STATE OF NEW HAMPSHIRE, Merrimack, ss.

On this seventeenth day of May, 1907, personally appearing the said Henry M. Baker made oath that the foregoing statements made by him as of his own knowledge are true and the statements made upon belief are in his belief true.

Before me: FRANK S. STREETER,
Justice of the Peace.

COPY.

Whereas I, Mary Baker G. Eddy, of Concord, New Hampshire, have conveyed, remised, released, and quitclaimed, by my deed of even date herewith, to Calvin A. Frye, trustee, of said Concord, certain real estate and personal property thereon, situated in said Concord and known as "Pleasant View," in consideration of one dollar and of his agreement to hold the same for the objects and purposes and upon the terms, conditions, and trusts herein provided: Now, therefore, it is hereby stipulated and agreed on as follows, to wit:—

1. Said Frye is to hold said real estate and personal property during the term of my life here, subject to my free and unrestrained use, occupation, enjoyment, and improvement, in the same manner as though I was the absolute owner thereof.

2. After my demise said Frye shall hold said real estate during the term of his natural life as a home and residence for himself, keeping the buildings and grounds in as good and suitable condition as they are now in, at his own expense, and shall at all times keep said premises open for the reception of such students in Christian Science as may desire to resort thereto for brief calls. He shall not sell or convey his estate in said property, nor rent or lease it, nor permit it to be occupied by boarders or roomers, except my grandchildren for the purpose named in my will. He shall not devote said property, or any part of it, to any other use or purpose than that of a home and residence for himself and a reception place for Christian Science visitors. Said personal property shall be kept and used on said premises, except my jewelry; that shall not be used, but remain in this house unless I dispose of it.

3. I reserve the right to make such changes in this trust from time to time as I may desire, or to revoke the same in full; and upon written notice to said Frye of such changes or of such revocation, he shall execute such legal papers as may be necessary to fully effectuate the same. His death before my decease shall be deemed a complete revocation of this trust.

4. The acceptance of this trust and said deed of conveyance shall be deemed an agreement on the part of said Frye to hold said real estate upon the terms and conditions aforesaid and to perform all things herein contained by him to be performed.

Witness my hand and seal this twelfth day of February, 1898.

MARY BAKER G. EDDY.

[Seal]

Whereas since the execution of the above declaration of trust I have purchased two lots of land adjoining Pleasant View, which I have conveyed to said Frye, trustee, by deed of even date herewith, to hold upon the trusts and conditions specified in said declaration. Now, therefore, in accordance with the terms of said declaration, I hereby so change and enlarge the same as to make said trust apply to and include said two lots of land in addition to the real estate named therein, hereby confirming and ratifying all the terms and conditions of said trust as modified and enlarged as aforesaid.

Witness my hand and seal this first day of August, 1899.

MARY BAKER G. EDDY.

[Seal]

COPY.

Be it known that I, Mary Baker G. Eddy, of Concord, New Hampshire, do hereby transfer, set over, and convey to Calvin A. Frye of said Concord, all and singular, my personal property and chattels which I now own or which I may hereafter possess, not included in and transferred to him by my trust agreement of Feb. 12, 1898, upon the following strict trust and confidence: Said Frye shall use his best skill and judgment in the management and disposition of said property, and, whenever it is desirable to make an investment of any of said property, including stocks, bonds, and other securities, he shall make the same in reasonably safe and prudent manner; so much of the income accruing from said property, however obtained, as I may desire to otherwise appropriate, shall be paid over to me or to my order, and the balance, if any, said Frye shall reinvest as above provided, except so much as I may allow him as compensation for his services. I hereby authorize and empower said Frye, as my agent and attorney, to execute such transfers or releases, in my name, as may be necessary to enable him to fully and completely execute and perform this trust. This trust shall continue during the time of my natural life, unless I shall exercise the power, which is hereby reserved, of revoking this trust agreement.

At all times, upon a reasonable notice from me, said Frye shall exhibit to me a full and faithful account of his management of the property hereby transferred to him as aforesaid.

The object of this trust agreement is to relieve me of the trouble and inconvenience necessarily connected with the management of my business affairs.

Witness my hand and seal this eleventh day of August, 1899.

MARY BAKER G. EDDY.

[Seal]

I hereby accept the above trust reposed in me.

CALVIN A. FRYE.

[Seal]

STATE OF NEW HAMPSHIRE.

Merrimack, ss.

In the Suit Entitled Eddy vs. Frye, et als.

(Motion of the Trustees for Leave to Intervene and Become Plaintiffs.)

STATEMENT OF ARCHIBALD McLELLAN.

I, Archibald McLellan, doing business at 250 Hunt-

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ington Avenue, Boston, Mass., and residing in Brookline, Mass., say as follows:—

I am forty-nine years of age, and for about five years I have been editor of *The Christian Science Journal*, *Christian Science Sentinel*, and also editor of *Der Herold der Christian Science* since its publication began about four years ago. I have been a director of The First Church of Christ, Scientist, in Boston, somewhat more than four years.

I first saw Mrs. Eddy in Chicago in 1888, and later had some correspondence with her. I first met Mrs. Eddy to talk with her, about four years ago, at her home at Pleasant View, and since that date have met and talked with her at least a dozen times, and have had considerable correspondence with her. My talks and correspondence with her have been largely with reference to the Christian Science publications of which I am the editor, and also about matters connected with The First Church of Christ, Scientist, in Boston, and about the Christian Science movement of which she is the Leader.

On Tuesday, March 5, 1907, I was informed by Mrs. Eddy's counsel, Mr. Streeter, that she desired me to serve as one of the Trustees of her property under the deed which was executed the following day, March 6. About two o'clock in the afternoon, March 6, with General Baker and Mr. Streeter, I drove to Pleasant View. We there met Mr. Josiah E. Fernald and Mr. Fred N. Ladd. After a short time we all went together to Mrs. Eddy's sitting room, and all remained there until after the execution of the deed. Mr. Frye was present a part of the time at least. Mrs. Eddy was sitting beside her desk. Mrs. Eddy arose and greeted all of us most cordially by name, and on her invitation we all took seats. After some general conversation Mr. Streeter handed her one of the two duplicate deeds and handed the other to General Baker. Mrs. Eddy asked Mr. Streeter if she should read the deed, and he said, "Yes." She then asked if she should read it aloud. I think Mr. Streeter at first suggested that she did not need to, and she began reading it to herself; then Mr. Streeter interrupted, saying, "Perhaps you had better read it aloud, if you would like to." She then read the entire paper aloud with emphasis and understanding. I particularly recall that after she had read Article 4, she said, "That is just what I want." At other places during the reading she stopped and commented upon the provisions of the paper, expressing her approval, and then went on with the reading. I know that she expressed herself very forcibly that she understood that by this act she was depriving herself of her property, and I think this was just after she had finished reading. I remember she asked Mr. Streeter where she should sign, and he told her. She then signed both the originals, and she made some comment about her hand trembling, and turned to General Baker and said, laughing, "Now, cousin, you are a young man, your hand should not tremble." After she signed, Mr. Streeter and Mr. Ladd signed as witnesses, and then each one of the Trustees signed the acceptance of the trust on both papers. When General Baker signed, Mr. Streeter with some pleasantry called Mrs. Eddy's attention to his signature, and that he could not write as well as she did. She laughed and made some fun of General Baker's not being able to write as well as she could. She expressed her confidence in Mr. Frye and greatly extolled his honesty and integrity, and my recollection is that this occurred during one of the pauses in her reading of the deed.

The foregoing is a correct statement of what occurred at the execution of this deed as near as I can recall it. There was no suggestion from anybody in my presence that she execute the deed. Her statements and her appearance indicated that she executed it of her own free will, and she seemed very much pleased to have it done.

While Mr. Fernald was signing and the papers were being picked up, I stepped around to her side and had a short talk with her. She told me how much she appreciated the present of a vicuna robe which had recently been sent to her by Mr. Cox of Chicago through me. She spoke of its beauty and said that she had written Mr. Cox thanking him for it. She also very warmly expressed her thanks to me for consenting to act as one of her Trustees.

After we left Mrs. Eddy, Mr. Frye turned over to Mr. Fernald for the Trustees two packages of books and papers. These were brought by Mr. Fernald and Mr. Ladd to the National State Capital Bank. Before we left Mrs. Eddy gave Mr. Ladd a written order, signed by herself, to transfer all papers and all the contents of her safety deposit boxes at the First National Bank to the Trustees. Mr. Ladd, with this written order, Mr. Baker, Mr. Fernald, Mr. Streeter, and I went to the bank vaults that afternoon, and Mr. Ladd delivered to us two boxes. All of the bonds and valuable papers relating to money affairs were in the large box, except that a promissory note on which $50,000 of principal was due was in the smaller box. We examined the smaller box and found that, except the note and the copyright deeds, the papers therein were mainly personal and with reference to religious matters. Mr. Fernald took the bond books which had been kept by Mr. Frye, and Mr. Ladd took another book containing lists showing when the coupons were due. Mr. Baker handed the bonds out to me; I called them off one by one, and Mr. Fernald and Mr. Ladd each checked on their respective books, and when we got through both Mr. Ladd and Mr. Fernald said that the bonds corresponded to the lists on which they were checking. The savings bank books were turned over to us immediately afterwards. Before leaving the bank vaults, Mr. Baker, Mr. Fernald, and I signed an agreement between ourselves, and an order to the safe deposit company, that the box was not to be opened except in the presence of two Trustees, which order is on file with the safe deposit company.

The promissory note and the copyright papers were removed from the smaller box, leaving only personal papers and writings, etc., of Mrs. Eddy therein, and the keys of that box were sent back to Mrs. Eddy by Mr. Ladd.

The Trustees organized by electing General Baker as chairman, Mr. Fernald as treasurer, and appointing Mr. Fred N. Ladd as secretary, who accepted the appointment and was duly sworn, and has recorded the proceedings at the various meetings of the Board.

The Trustees have been managing the funds since March 6, 1907, and now have in their possession all of the said funds and property and such additions as have arisen from the income thereof.

By the trust deed all actions and causes of action, existing or arising in favor of Mrs. Eddy, were assigned to said Trustees, and it is the duty of the Trustees under said deed of trust to prosecute the same according to their merits. In connection with my associate Trustees, I am ready to perform that duty. If any evidence can be obtained by the Trustees, or furnished them by the "next friends" or anybody else, that the defendants have misappropriated or diverted any funds or property of Mrs. Eddy, the Trustees will prosecute this action as vigorously as the evidence may warrant.

From my acquaintance and talks with Mrs. Eddy, including the talk of March 6, 1907, above referred to, and from my correspondence with her during the last four years, I state unqualifiedly that she always has been and

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is now fully capable of managing all her affairs, and that she executed the deed of March 6 with a full understanding of its import and purpose, and because she personally desired to do it.

ARCHIBALD MCLELLAN.

STATE OF NEW HAMPSHIRE, Merrimack, ss.

On this seventeenth day of May, 1907, personally appearing the said Archibald McLellan made oath that the foregoing statements made by him as of his own knowledge are true and the statements made upon belief are in his behalf true.

Before me: FRANK S. STREETER,
Justice of the Peace.

STATE OF NEW HAMPSHIRE.

Merrimack, ss.

In the Suit Entitled Eddy vs. Frye et als.

(Motion of the Trustees for Leave to Intervene and Become Plaintiffs.)

STATEMENT OF JOSIAH E. FERNALD.

I, Josiah E. Fernald, have resided in Concord, N. H., since 1875. I am fifty years of age and have been connected with the National State Capital Bank of Concord, N. H., since March, 1875. I was elected cashier of the bank in 1882 and was elected president in 1905, and have so continued ever since. I have been a member of the board of trustees, vice-president, and member of the investment committee of the Loan and Trust Savings Bank for many years. I am treasurer of the Capital Fire Insurance Company of Concord, N. H., and have been since 1880 also a member of the executive committee of the board of directors of that company. I am treasurer of the New Hampshire Centennial Home for the Aged in Concord.

Mrs. Mary Baker G. Eddy became a depositor in the National State Capital Bank on May 16, 1890, while I was cashier, and has continued her banking business with said bank up to the present time. I became personally acquainted with Mrs. Eddy through her relations with our bank. I have called on her at various times at her request on business matters. During all Mrs. Eddy's business relations with the bank, she has personally signed every check drawn on her account and has personally endorsed all checks deposited by her.

On the morning of March 6, 1907, General Streeter called at the bank, and in the presence of Fred N. Ladd informed me that Mrs. Eddy had selected me to become one of her Trustees. Mr. Streeter showed me a slip of paper, on which was written in Mrs. Eddy's own handwriting, "H. M. Baker, A. McLellan, —— Fernald for my Trustees. Mary B. G. Eddy. March 6, 1907," and he then stated the terms of the trust deed, and asked if I would serve Mrs. Eddy as one of the Trustees. I told him I would accept the position. He then told me that Mrs. Eddy would like to execute the trust deed at about two o'clock that afternoon, and informed Mr. Ladd that she wished him to be present as a witness, to which he assented. I told Mr. Streeter I would go out in my team and take Mr. Ladd.

Mr. Ladd and I got there about two o'clock, there met General Baker, Mr. McLellan, and Mr. Streeter, and we all went in together. After a few moments we all went together to Mrs. Eddy's office or sitting room. Mrs. Eddy rose from her chair and gave us each a pleasant and cordial greeting, and requested that we be seated. She resumed her seat beside the desk. After some general talk Mr. Streeter handed Mrs. Eddy one of the two original trust deeds which he had prepared, and handed the other to General Baker. Mrs. Eddy then said, "Shall I read it?" Mr. Streeter answered yes. She began to read the document, and then asked if she should read it aloud. Mr. Streeter answered, "Perhaps you had better, if you would like to." She then read the trust deed aloud from beginning to end, stopping sometimes and saying, "That is what I wish," or "That is all right," or using other expressions of approval. When the clause with reference to the ultimate disposition of her property, according to the terms of her last will, was reached, she said very emphatically, "That is just as I want it." After reading the clause referring to the provision for a bond of $500,000 for the Trustees, she said, "That is all right, I approve of that," or some expression indicating approval. I also remember that during the reading, or at the end,—I think it was at the end,—she said in substance, "I understand that I am giving up the control of all my property, but I want to sign this deed," and asked Mr. Streeter where she should sign. He pointed out the place on the paper, and she signed each of the two originals, remarking as she did so, something to the effect that her hand was not quite as steady to-day as usual. Mr. Streeter and Mr. Ladd then signed as witnesses to Mrs. Eddy's signature. The trustees then signed their acceptance of the terms of the trust. After General Baker signed the acceptance her attention was called to his signature, and she joked him because he could not write as well as she could. I think it was during the reading that she stopped and expressed a very high opinion of Mr. Frye and what he had done for her, praising his honesty and integrity. At the very last part, and I think while I was signing, Mr. McLellan stepped around beside her desk and had a little talk with her. I was near them, and I remember her expressing to Mr. McLellan her gratification at the receipt of a vicuna robe and thanking him for the part he had taken in it.

Mrs. Eddy signed and gave to Mr. Ladd an order for him to transfer to the Trustees the contents of the safety deposit boxes. Mr. Frye had made two bundles of books and papers, which Mr. Ladd and I brought with us to the State Capital Bank. Immediately after our return General Baker, Mr. McLellan, Mr. Ladd, Mr. Streeter, and I went to the First National Bank, and Mr. Ladd deposited the order signed by Mrs. Eddy and delivered the boxes to us. There were two of them, one larger than the other. All of the bonds were in the larger box. In the smaller box the only papers having a money value were those relating to copyrights and a promissory note on which was due $50,000 with some interest. The other papers in that box were personal to Mrs. Eddy, or relating to Christian Science matters, and after removing the copyright papers and the note to the larger box, the keys of the smaller box were sent back to Mrs. Eddy. The bonds were handled and called off by Mr. Baker and Mr. McLellan. I had the two bond books on which Mr. Frye had kept the account with each individual purchase of bonds. Mr. Ladd took the list showing when the coupons on each bond became due. As they called off I checked from the bond books, and Mr. Ladd checked from the book which he had, and when this was finished, every bond called for by the bond book had been found, and every bond found in the boxes was found to be accurately recorded on the bond books and was checked by me. Each of the three Trustees put his name on the signature card used by safe deposit vaults, directing that a record be made that the boxes should be opened only in the presence of two

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Trustees, and that order is now on file and in force and will continue in force.

The Trustees organized by electing Mr. Baker chairman, myself treasurer, and appointing Mr. Ladd secretary. Assignments of all her copyrights from Mrs. Eddy to the Trustees were prepared in legal form by counsel and were subsequently executed by Mrs. Eddy, and the same have been recorded and are in my possession for the Trustees.

There were quite a large number of registered bonds, and it became necessary to have Mrs. Eddy's personal signature for the transfer. With reference to these and other matters I have seen and talked with Mrs. Eddy several times. I am quite sure that I conferred with her on March 13, March 16, and March 18. Each time I got there Mrs. Eddy seemed glad to see me and was ready to sign the transfers necessary to the completing of the transfer of the different registered bonds from herself to the Trustees. I did not explain to her about the necessity of signing the transfers of the registered bonds, for she knew all about it. I had been out there several times before for similar purposes and she fully understood what was required, and upon my calling attention, upon the dates named, to the bonds which I had brought for transfer to the Trustees, she proceeded to sign them. There must have been more than fifty of her signatures required for these transfers, and she made these signatures without hesitation and with a full understanding of what she was doing.

From my acquaintance with Mrs. Eddy during all these years, my personal business dealings and conferences with her at various times, my observation of her and what she said at the execution of the deeds on March 6, and at business conferences before and since that date, her understanding of business and the way in which she has transacted her business, I can unqualifiedly state that Mrs. Eddy has been and now is fully capable of managing all her affairs, and that she has managed all her business affairs to my knowledge with intelligence and judgment.

The Trustees have been managing the funds and property delivered to them on March 6 ever since that date, and now have in their possession all of the same, with such additions as have arisen from the income thereof.

By trust deed all actions (including the action now pending) and causes of action existing or arising in favor of Mrs. Eddy, were assigned to the Trustees, and it is the duty of the Trustees under said deed of trust to prosecute the same according to their merits. In connection with my associate Trustees I am ready to perform that duty. If any evidence can be obtained by the Trustees, or furnished them by the "next friends" or anybody else, that the defendants have misappropriated any funds or property of Mrs. Eddy, the Trustees will prosecute this action as vigorously as the evidence may warrant; and in order to inform ourselves how Mr. Frye had been conducting the business of Mrs. Eddy, we have employed the services of expert and public accountants, Harvey Chase & Company, who have carefully gone over all the books, accounts, papers, and memoranda from March, 1893, to March 6, 1907, and have personally examined and verified the personal property transferred to the Trustees on March 6, and the affidavit of Mr. Harvey S. Chase, the senior member of that firm, will be filed in this motion in connection with the affidavit of the Trustees.

JOSIAH E. FERNALD.

STATE OF NEW HAMPSHIRE, Merrimack, ss.

On the eighteenth day of May, 1907, personally appearing said Josiah E. Fernald made oath that the foregoing statements made by him as of his own knowledge are true and the statements made upon belief are in his belief true.

Before me: ALLEN HOLLIS,
Justice of the Peace.

STATE OF NEW HAMPSHIRE.

Merrimack, ss.

In the Suit Entitled Eddy vs. Frye et als.

(Motion of the Trustees for Leave to Intervene and Become Plaintiffs.)

STATEMENT OF CALVIN A. FRYE.

I, Calvin A. Frye, of Concord, New Hampshire, on oath depose and say, that I have been in the employ of Mary Baker G. Eddy since 1882; that a part of my duties while so employed was to keep the accounts relating to the business transactions of Mrs. Eddy, except for about two years, when said accounts were kept by Dr. Foster (E. J. Foster Eddy); that during all the aforesaid time Mrs. Eddy managed and controlled her business, personally directing the investment and disbursement of her money, without interference by myself or any other person, my position in the administration of her affairs being that of an agent and servant, without authority to act except as directed by her. Mrs. Eddy has, during all the time of my said employment, personally signed all checks drawn upon her funds, and all her money has been deposited and kept in her name, except sums of money allowed by her for household and current expenses, which were paid by me out of the money so allowed, and for which I subsequently accounted to her.

I have never converted to my own use, nor to my knowledge has any one else converted to his own use, any money or other property of Mrs. Eddy. Neither Alfred Farlow, Irving C. Tomlinson, Ira O. Knapp, William B. Johnson, Stephen A. Chase, Joseph Armstrong, Edward A. Kimball, Hermann S. Hering, Lewis C. Strang, nor anybody else, aside from Mrs. Eddy and myself acting as her servant and under her direction, have had anything whatever to do with the management, control, or disposition of any of the funds or property of Mrs. Eddy at any time, except as herein stated.

I further state that, so far as I have any knowledge, no one of said persons, nor anybody else, except Mr. Fred N. Ladd as auditor, and to some extent Mr. George H. Moore, who examined the boxes at the bank with Mr. Ladd, had any information in respect to the nature and extent of Mrs. Eddy's property, except E. J. Foster Eddy when he was keeping her accounts. Mrs. Eddy has always charged me to keep her business affairs to myself, and so far as I know and believe, she has not communicated her business affairs to others excepting as herein stated.

I knew of the so-called trust deed at the time of its execution and was present when Mrs. Eddy signed the same; but I did not nor did any one else influence her in any way to make and execute the same; she then was and always has been competent to act and decide for herself in all her affairs. All the property of Mrs. Eddy as included in said deed has been turned over to said Trustees.

Mrs. Eddy's securities, at her request, were moved from Boston to Concord, March 10, 1893, and they then amounted to about $100,000. In 1898 her property had considerably increased, and my responsibility with reference thereto was such that I asked her to choose an auditor,

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and Mrs. Eddy selected Mr. Fred N. Ladd to act in this capacity, she being acquainted with him; and he has so acted ever since.

I further depose and say, that for twenty-five years I have faithfully devoted all my time and energies to the promotion of Mrs. Eddy's interests, principally not on account of pecuniary consideration but because I fully believe in her and the doctrine which she discovered and formulated and is teaching for the benefit of mankind. As a pecuniary consideration and salary, from 1882 to 1900 I received on account of my said employment from ten to twelve dollars a week with board; from October, 1900, to April, 1903, I was paid one thousand dollars per year and board; and from April, 1903, to March 1, 1907, I have received one hundred dollars per month and board. In addition to the wages paid me as above stated, during the twenty-five years I have been in her employ, Mrs. Eddy has made unsolicited presents to me of money and jewelry, in all to the amount of not exceeding seventy-three hundred dollars. I never received anything else from her.

In 1896 Mrs. Eddy assigned to me certain copyrights of her publications, she reserving the control and the right to have them re-assigned to her whenever she so desired. I received no pecuniary benefit whatsoever therefor, and all the income therefrom, as before and since, continued to be received by her; and subsequently, in 1899, these copyrights were formally re-assigned by me to Mrs. Eddy at her request.

By deed of Feb. 12, 1898, Mrs. Eddy conveyed to me in trust her homestead known as Pleasant View, to which was added by deed of Aug. 1, 1899, two additional lots purchased subsequent to Feb. 12, 1898, and forming a part of Pleasant View. At the time of said transfers Mrs. Eddy executed the declaration of trust and amendment thereto, copies of which are attached to the deposition of Henry M. Baker. On Aug. 11, 1899, Mrs. Eddy also made an assignment of her personal property and chattels to me in trust, a copy of said assignment being annexed to Mr. Baker's affidavit.

My only connection with said transactions was to accept the conveyances and assignments at Mrs. Eddy's request. I was not informed as to the purpose of the arrangement except so far as appears in the papers themselves. While I held title to the property no change was made in the management thereof and the properties were all treated as Mrs. Eddy's, precisely as they were prior to and have been since that time. As I recall, R. E. Walker, now judge of the Supreme Court, drew the papers for Mrs. Eddy and advised her in regard to the legal questions involved therein.

By deed of Sept. 5, 1901, I re-conveyed all the property, both real and personal, to Mrs. Eddy at her request, the trust being then terminated in accordance with the terms thereof. As I recall, Mr. Streeter drew the deed and had charge of the legal matters pertaining to the termination of the trust.

In regard to the conveyance by Mrs. Eddy to Moore, Buswell, and myself, dated Jan. 31, 1898, and the conveyance by Buswell to Ladd, Moore, and myself, dated Jan. 19, 1899, I recall that the premises described in said deeds consisted of the Russell property on the southwest corner of School and State Streets in Concord, which was purchased by Mrs. Eddy as a place of worship for the First Church of Christ, Scientist, in Concord, and was held by the grantees named in the foregoing deeds, in trust for the benefit of said Church. Mrs. Eddy paid for the necessary alterations to said buildings, and they continued to be occupied as aforesaid until demolished to make place for the new Christian Science church. I held title as trustee until May 7, 1903, when I resigned and was succeeded by J. Wesley Plummer, and I conveyed the title held by me to the other trustees, by deed dated May 7, 1903. As I recall, Mr. Streeter and his partners, acting for Mrs. Eddy, drew the deeds, resignations, and trust papers above referred to, and advised Mrs. Eddy in regard to the legal steps pertaining thereto. I derived no pecuniary benefit from either of the above-mentioned trusts, excepting about five hundred dollars paid me as treasurer of the board of trustees for the building fund, to cover my services as such.

The entire accumulation of my twenty-five years of service amounts to less than eleven thousand dollars, represented by deposits in savings banks, bonds, and notes secured by mortgage, which I am ready to exhibit to the Trustees whenever thereto required.

CALVIN A. FRYE.

STATE OF NEW HAMPSHIRE, Merrimack, ss.

On this eighteenth day of May, 1907, personally appearing the said Calvin A. Frye made oath that the foregoing statements made by him as of his own knowledge are true and the statements made upon belief are in his belief true.

Before me: FRANK S STREETER,
Justice of the Peace.

STATE OF NEW HAMPSHIRE.

Merrimack, ss.

In the Suit Entitled Eddy vs. Frye et als.

(Motion of the Trustees for Leave to Intervene and Become Plaintiffs).

SECOND AFFIDAVIT OF FRED N. LADD.

I, Fred N. Ladd, of Concord, New Hampshire, on oath depose and say:—

I am the Fred N. Ladd named as a grantee in the deed of Ezra M. Buswell to Fred N. Ladd *et als.*, dated Jan. 19, 1899, and recorded in Merrimack County Registry of Deeds, liber 326, folio 455; and as such grantee I became one of the trustees for the Christian Science church in Concord, N. H. The premises described in said deed were used as a place of worship by First Church of Christ, Scientist, in Concord, until the buildings then standing thereon were demolished, when the new church building was erected upon said premises.

Calvin A. Frye resigned as trustee and J. Wesley Plummer, of Concord, now Deputy State Treasurer for New Hampshire, was appointed in his stead on May 7, 1903; and thereupon said Frye conveyed all his interests as trustee to said Plummer by deed dated May 7, 1903, and recorded in Merrimack County Registry of Deeds, vol. 352, page 486.

George H. Moore resigned as trustee and Josiah E. Dwight, of Concord, was appointed in his stead on May 7, 1903; and thereupon said Moore conveyed all his interests as trustee to said Dwight by deed dated May 7, 1903, and recorded in said Registry, vol. 352, page 487.

Said new church was completed in 1904 and has ever since been occupied by said First Church.

FRED N. LADD.

STATE OF NEW HAMPSHIRE, Merrimack, ss.

On this seventeenth day of May, 1907, personally appearing the said Fred N. Ladd made oath that the foregoing statements made by him are true.

Before me: ALLEN HOLLIS,
Justice of the Peace.

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DEFENDANTS' ANSWERS TO PLAINTIFFS' SUPPLEMENTAL BILL.

STATE OF NEW HAMPSHIRE.

SUPERIOR COURT.

Merrimack, ss. April Term, 1907.

MARY BAKER G. EDDY, *vs.* CALVIN A. FRYE, *et als.*
By her next friends,
GEORGE W. GLOVER,
MARY BAKER GLOVER,
GEORGE W. BAKER,

ANSWER OF THE DEFENDANTS FARLOW, KNAPP, JOHNSON, CHASE, ARMSTRONG, AND KIMBALL TO THE PLAINTIFFS' SUPPLEMENTAL BILL.

1. These defendants have duly appeared and answered the plaintiffs' original bill, and answering the second paragraph of the supplemental bill these defendants deny that the defendants to said original bill, or any of them, and in particular these defendants, procured or induced the said Mary Baker G. Eddy to execute the deed referred to in said second paragraph, and say that they knew nothing about it until after the execution thereof.

2. In answer to the third paragraph, they deny that the said Baker, McLellan, and Fernald, or either of them, are the agents and attorneys of the defendants to the original bill, or any of them, or are subject to their control, or a part of any combination whatever; and these defendants deny the allegation in said third paragraph and that there is abundant or any reason to believe they, or any one else, have wrongfully misappropriated or unlawfully diverted any money or property of the said Mary Baker G. Eddy, either as set forth in said original bill or in any other way.

3. These defendants deny the allegations of the fourth paragraph, specifically and in detail, and further answering, repeat their allegation in their answer to the original bill, that neither said bill nor this supplemental bill is brought in good faith or for the purposes set forth in said bill, but aver that both said bill and supplemental bill have been instigated by certain evil-minded persons who are fomenting this litigation for their own evil purposes.

Wherefore, these defendants pray that they may be hence dismissed, with their costs in this matter wrongfully incurred.

ALFRED FARLOW,
IRA O. KNAPP,
WILLIAM B. JOHNSON,
STEPHEN A. CHASE,
JOSEPH ARMSTRONG.

COMMONWEALTH OF MASSACHUSETTS, Suffolk, ss.

Then personally appeared the above-named defendants, Alfred Farlow, Ira O. Knapp, William B. Johnson, Stephen A. Chase, and Joseph Armstrong, defendant Kimball being absent from this jurisdiction, and made oath that they have read the foregoing answer to the plaintiffs' supplemental bill, and that the statements therein are true to the best of their knowledge and belief.

Before me: WILLIAM A. MORSE,
Justice of the Peace.

IN THE SUPERIOR COURT.

Merrimack, ss.

MARY BAKER G. EDDY, *vs.* CALVIN A. FRYE, *et als.*
By her next friends,
GEORGE W. GLOVER, *et als.*

THE ANSWER OF DEFENDANTS CALVIN A. FRYE, IRVING C. TOMLINSON, LEWIS C. STRANG, AND HERMANN S. HERING, TO PLAINTIFFS' SUPPLEMENTAL BILL.

The said defendants, severally answering the said plaintiffs' supplemental bill, severally say that they have duly answered plaintiffs' original bill, and answering the II. paragraph of said supplemental bill, these defendants severally deny that the defendants to said original bill, or any of them, and in particular these defendants, procured or induced the said Mary B. G. Eddy to execute the deed referred to in said II. paragraph, and, except said Frye, say that they knew nothing about it until after the execution thereof, and the said Tomlinson and Hering knew nothing about it until several weeks thereafter.

And in answer to the III. paragraph of said supplemental bill, the said defendants, Frye, Strang, Tomlinson, and Hering, severally deny that the said defendants, Baker, McLellan, and Fernald, or either of them, are the agents and attorneys of the defendants in plaintiffs' original bill, and they deny that said Baker, McLellan, and Fernald are subject to the control of said original defendants or any or either of them; and they severally deny that there is any combination whatever to surround and seclude the person of the said Mary B. G. Eddy, or to take charge, possession, and control of her property and business and manage the same solely according to their own will and pleasure, by or on the part of any persons named as defendants in said original or supplemental bill; and they severally deny that there is abundant or any reason whatever to believe that any persons named in said original or supplemental bills, or their associates, have wrongfully misappropriated or unlawfully diverted large sums of money and large amounts of property, or any money or property, of the said Mary B. G. Eddy.

These defendants severally deny the allegations of the IV. paragraph, specifically and in detail, and further answering, repeat their allegation in their answer to the original bill, that neither said bill nor this supplemental is brought in good faith, or for the purposes set forth in said bill, but aver that said bill and supplemental bill have been instigated by certain evil-minded persons who are promoting this litigation for their own evil purposes; wherefore, these defendants pray that they may be hence dismissed in this matter wrongfully incurred.

CALVIN A. FRYE, LEWIS C. STRANG,
IRVING C. TOMLINSON, HERMANN S. HERING.

EASTMAN, SCAMMON & GARDNER, *Solicitors.*

STATE OF NEW HAMPSHIRE, Merrimack, ss.

On this 15th day of May, 1907, personally appearing the said Calvin A. Frye, Irving C. Tomlinson, Lewis C. Strang, and Hermann S. Hering made oath that the facts set forth in the foregoing are true, and that the allegations in their answer to the original bill, that neither the said bill nor this supplemental bill is brought in good faith, are in their belief true.

Before me: FRED C. DEMOND,
Notary Public for New Hampshire.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book does not consult nor read letters on disease. Writing to Mrs. Eddy *is not* prohibited. Take no notice of startling reports about Mrs. Eddy. Our Committee on Publication will be reliable on this subject. *Beware of counterfeit letters.*

MRS. EDDY'S AFFIDAVIT.

THE following affidavit, in the form of a letter from Mrs. Eddy to Judge Robert N. Chamberlin of the Superior Court, was filed in the office of the Clerk of the Court, Saturday, May 18. *The Boston Globe*, referring to this document, speaks of it as, "in the main, an example of crisp, clear, plain-speaking English." The entire letter is in Mrs. Eddy's own handwriting and is characteristic in both substance and penmanship:—

Pleasant View, Concord, N. H., May 16, 1907.

Hon. Judge Chamberlin, Concord, N. H.

Respected Sir:—It is over forty years that I have attended personally to my secular affairs, to my income, investments, deposits, expenditures, and to my employees. I have personally selected all my investments, except in one or two instances, and have paid for the same.

The increasing demands upon my time, labors, and thought, and yearning for more peace and to have my property and affairs carefully taken care of for the persons and purposes I have designated by my last will, influenced me to select a Board of Trustees to take charge of my property, namely, Hon. Henry M. Baker, Mr. Archibald McLellan, Mr. Josiah E. Fernald. I had contemplated doing this before the present proceedings were brought or I knew aught about them, and I had consulted Lawyer Streeter about the method. I selected said Trustees because I had implicit confidence in each one of them as to honesty and business capacity. No person influenced me to make this selection. I find myself able to select the Trustees I need without the help of others. I gave them my property to take care of because I wanted it protected and myself relieved of the burden of doing this. They have agreed with me to take care of my property and I consider this agreement a great benefit to me already.

This suit was brought without my knowledge and is being carried on contrary to my wishes. I feel that it is not for my benefit in any way, but for my injury, and I know it was not needed to protect my person or property. The present proceedings test my trust in divine Love. My personal reputation is assailed and some of my students and trusted personal friends are cruelly, unjustly, and wrongfully accused.

Mr. Calvin A. Frye and other students often ask me to receive persons whom I desire to see but decline to receive solely because I find that I cannot "serve two masters." I cannot be a Christian Scientist except I leave all for Christ.

Trusting that I have not exceeded the bounds of propriety in the statements herein made by me,

I remain most respectfully yours,

MARY BAKER G. EDDY.

STATE OF NEW HAMPSHIRE, Merrimack, ss.

On this sixteenth day of May, 1907, personally appeared Mary Baker G. Eddy and made oath that the statements contained in the annexed letter directed to Honorable Judge Chamberlin and dated May 16, 1907, are true.

Before me: ALLEN HOLLIS, *Justice of the Peace.*

IMPORTANT DOCUMENTS.

WE are printing in this issue of the *Sentinel* the full text of the affidavits filed in the Court in Concord on Friday and Saturday of last week, and as these documents occupy considerable space we have been compelled to increase our number of pages to twenty-eight for this issue. These affidavits go to the very root of the matter now pending and we are sure that our readers will appreciate the opportunity to read them in full. It is not our purpose to pass judgment upon the evidence presented, nor to comment upon the proceedings to date, for that would be to trench upon the privilege which belongs solely to the Court, but it will not be out of place to say that there probably never was a case about which so much that is entirely irrelevant, improper, and untrue, has been printed. That there is an attempt, still going on, to try the case in the newspapers instead of in the court, must be patent to even the least keen observer, and we are glad to see that Christian Scientists are not lending themselves to anything of the kind.

ARCHIBALD MCLELLAN.

THE SCRIPTURES OPENED.

Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?—LUKE, 24 : 32.

As time rolls on, the expanding thought of mankind goes back with greater eagerness than ever to that momentous time when God was revealed to men through the one who knew Him so well that he could speak with authority respecting His nature, His law, and His kingdom. While Christ Jesus was not dependent for his knowledge of God upon any written word, he nevertheless appealed to the Scriptures in support of his teachings, knowing that there must ever be an absolute basis of agreement between all those who in any age had a clear vision of God and spiritual reality, and he directed his students to the recorded utterances of the great spiritual thinkers of the past.

Whatsoever may be said of Jesus' contemporaries, no one can well charge them with indifference to religion. There were numerous schools of theology, and thousands of zealous adherents thereto, but the gentle Master's characterization of their teaching tells the whole story of formal and materialistic religion; he said, "Woe unto you, . . . for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in." Again, he charged them with having "taken away the key of knowledge," and thus hindered many who were about to enter, and his condemnation of this offense against human rights was unmeasured. He did not, however, stop with the condemnation of the error; he "opened" their understanding of the Scriptures and led them into the kingdom of God from which false belief had so long excluded the race. What it meant to those who were thus aroused we gather from the Gospels,—the sick were healed, the sinful transformed, and the dead raised. What his teaching means to the world to-day let each answer for himself.

All those who study our revered Leader's writings with a sincere desire to know the truth are compelled to admit that in a most wonderful way she, too, has "opened to us the scriptures," and given to us "the key of knowledge" to which the great Teacher referred, and by which we may enter the kingdom of heaven here and now. Many have experienced this awakening when like the vanishing of a cloud some distressing ailment has disappeared, and the meaning of life has dawned almost in resurrection splendor. Then the great storehouse of the Scriptures began to yield the gathered treasures of the ages,—the hope, the joy, the certainty that God is, and that He is good.

There are those among the members of The Mother

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Church who remember the occasions when Mrs. Eddy administered the sacrament to her Church,—not with outward symbols, but "in spirit and in truth,"—so that the hearts of those present burned within them, as did the hearts of Jesus' disciples at that earlier day. Since the time when our beloved Leader preached to her followers, she has reached almost limitless audiences the world over through her writings, especially through the healing, purifying message of Science and Health. That this message is the truth which Christ Jesus offered to the world, is clearly seen as we gain the spiritual sense of the Scriptures—a sense which creed and dogma had failed to reveal. The greatness of Mrs. Eddy's work consists in the bringing to mankind of "this spiritual perception of Scripture, which lifts humanity out of disease and death and inspires faith" (Science and Health, p. 547). That the Bible is practically closed to material sense we have abundant evidence, but as this false sense is taken away we all, "reflecting as a mirror the glory of the Lord, are transformed into the same image from glory to glory" (Rev. Ver.).

ANNIE M. KNOTT.

THE TRUE WAY TO PEACE.

THE professed disciple of Christ Jesus who insists that war is a necessary evil, evidences that he has not only forgotten the example and injunction of the Master respecting a Christian's attitude toward his enemies, but that he has failed to apprehend the vital and eternal truth that evil is not overcome by resisting personality, by taking life, but solely by the realization and demonstration of good. Thoughtful students of the Old Testament will be impressed with the many evidences that patriarchs and prophets had not yet reached this sense of truth. Elijah hesitated not to slaughter the priests of Baal, and it was only after experiences so trying as to lead him to wish he were dead, that he learned that God is manifested neither in the destructive convulsions of nature nor in the murderous human passions which they symbolize, but only in that love whose gentleness is as "a still, small voice." Moses, Joshua, and other leaders of the children of Israel authorized with a "thus saith the Lord" very many acts and enterprises which would be condemned by the most ordinary sense of right to-day, and it would be difficult to name a deed in the whole category of cruelties which has not been committed during the Christian centuries by those who have found a self-satisfying authorization for their sensual and sanguinary impulses in the declarations and habits of "Bible heroes."

Over against this unideal sense of divine purpose and human privilege Christian Science places that exalted spiritual concept of the character of God and the duty of men which is expressed in the law of love. Both the conduct and the counsels of Christ Jesus give unquestionable warrant for the teaching of our Leader when she says, "Truth, Life, and Love are the only legitimate and eternal demands on man" (Science and Health, p. 184). By these alone is good to be achieved and the passions that lead to mortal strife to be resisted. He who is impelled to strike at personality has not yet recognized his enemy. At the moment when Peter was ready to slay and be slain for him, Jesus said, "Put up thy sword," and when his friends would have annihilated the offending Samaritans he kindly but firmly rebuked them.

This error of identifying evil with personality has anticipated every horror of history, and to-day it directly conduces to all the backbiting and bitterness, the contention and tragedy of men and of nations. That it has always handicapped Christian effort to better human conditions and bring about peace is made clear in Christian Science, and its correction in thought will not only put an end to war, but it will mark the dawn of humanity's redemption. The true Christian Scientist has come to understand that to refer a contention to the arbitrament of physical force is to ally one's self with all that is opposed to the spiritual life. He has learned that the way to vanquish those who count themselves his enemies is by knowing the truth and loving the misguided; that the dethronement and defeat of evil without, is accomplished only as Truth is permitted to destroy error within; that the enemy with which we most have to reckon is the temptation to entertain a false sense of what constitutes our enemy, and that strength and overcoming are found in knowing good only,—in the persistent refusal to think of evil as personal or real.

The reversal of the teaching of Christ Jesus respecting evil, which has led some of his professed followers so far afield that they are found championing the art of human slaughter as a means of resisting evil, seems very shocking, and yet this is no more incongruous surely, and no more lamentable in its results, than that reversal of his teaching respecting sickness and its cure which characterizes the great bulk of religious teaching in all the world. Christian Scientists rejoice that to-day one has come to call humanity back to the old paths of right sense and spiritual efficiency, both in healing sickness and in overcoming all evil, and they are proving that all who will follow are led in the true way to peace.

JOHN B. WILLIS.

[From the *Concord* (N. H.) *Daily Patriot*.]

MEMORIAL DAY SERVICES.

George E. Wood, commander of E. E. Sturtevant Post, G.A.R., has issued the following circular of information:—

Comrades:—In response to the most cordial of invitations from the Rev. Mary Baker G. Eddy, the Post, with members of kindred organizations and auxiliaries, will join in attendance on divine service at First Church of Christ, Scientist, at 4.30 o'clock P.M., on Sunday, May 26.

Comrades of the Post, Sons of Veterans, and Spanish War Veterans, will assemble at Grand Army Hall at 4 o'clock P.M., wearing dark clothes, white gloves, and badges, and march in a body to the church.

On Memorial Day the following comrades and gentlemen have been designated and will assume the duties and parts assigned them: President of the day, Past Commander Frank Battles; chaplain of the day, Prof. Hermann S. Hering; orator, Mayor Charles R. Corning; chief marshal, James E. Randlett.

LETTERS TO OUR LEADER.

Rutherford College,
Burke County, N. C., April 13, 1907.

Mrs. Mary Baker G. Eddy, Concord, N. H.

Dear Mrs. Eddy:—I beg to acknowledge, with personal thanks and expressions of the gratitude of the entire community, your esteemed favor of recent date, with enclosure of your check for two hundred and fifty dollars for the Carnegie Free Library of Rutherford College. I beg to apologize for the delay in acknowledging this magnificent liberality on your part, as I wished to await a meeting of our town commissioners to acquaint them with the donation. They join me in expressing their great appreciation of this gift, and assure you that your goodness in this matter will never be forgotten by the town officials nor the citizens.

With assurances of personal appreciation and esteem, I am

Very truly yours,

T. L. SIGMON, *Mayor*.

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Boston, Mass., May 9, 1907.

Mrs. Mary Baker G. Eddy.

My Beloved Teacher:—The Bible Lesson Committee think it is about time to prepare a Lesson for Communion Sunday in June, for The Mother Church. We shall be very thankful if you can find it convenient to give us a subject for this Communion Lesson, as you have done on all previous occasions. The subject which you gave us last year was "Adam, where art thou?" The members of the Bible Committee are working harmoniously together and they feel they can rejoice in some degree of progress in this very important branch of Christian Science work, which you have established for the good of the whole world. We are thankful to you, as the servant of God, for leading us in the "straight" and scientific way of righteousness which leads into all truth. It is becoming clearer to me that God is exposing, through His appointed way of Christian Science, the false conceptions which have so long darkened the earth. Many prophets have seen the end of all error and the establishment of God's kingdom on earth. This spiritual light is already covering the earth, and blessed are they who can discern the signs of this time through the revelation of Divine Science.

Lovingly yours in Christ,

IRA O. KNAPP.

Wilmington, N. C., May 6, 1907.

Beloved Leader:—I cannot leave Wilmington without sending you a few lines,—you who here took up the cross and cast your burdens all on God, divine Love. The corner-stone of your precious church in this city was laid this morning at half past seven, as you have heard from the dear ones here. It was an occasion of sacred moment. May the dear God of peace, love, and holy, healing power, bless and prosper this movement to the wedding of your faithful heart to "those things which are above;" and may we build on this truth and follow you. "Other foundation can no man lay than that is laid, which is Jesus Christ." My heart is full, and I cannot help telling you how much I love you, and how deeply grateful I am to you for our priceless text-book, which you have recently made more precious and unmistakable than ever. The spiritual interpretation of the first commandment shines through all your words and deeds, and will redeem—is redeeming—all mankind from every error of the carnal mind. God alone is All in all,—the one God, divine Love, "of whom, and through whom, and to whom are all things."

I think all we North Carolina Scientists feel that this step in your heavenward demonstration is hallowed ground, and we are praying and striving to remove the heavy shoes of materiality from off our feet, that we may more readily and sincerely follow you, and turn forever from earth to heaven.

With grateful, tender love to you ever,

ELIZABETH EARL JONES.

Chicago, Ill., May 6, 1907.

Mrs. Mary Baker G. Eddy, Concord, N. H.

Beloved Leader:—Ever since I was elected First Reader in Seventh Church of Christ, Scientist, of Chicago, the heart has yearned to write you a few lines. The head has seemed to withhold action, but I now give way to the heart, for I am sure that the affectionate impulse is nearer right. As I review the unfoldment which has brought Seventh Church out of Second Church (as I understand it, the first Seventh Church organized in any community of the world), it has seemed like the budding and blossoming of the rose—deliberate, orderly, beautiful, and sweetly fragrant. The development has ever been attended with well-directed zeal, wisdom, and loving unity, with the example and earnest desires of our dearly loved Leader ever in mind and heart. I have taken up my humble share in the work joyously, yet feeling mindful of how modest my own demonstrations have been—how much I yet need to put on "the new man" so necessary to this work in the Father's vineyard. I would add that I have perfect confidence in your wisdom and unquestionable ability to continue the direction of the great Cause which you so firmly founded, and which you have directed to the present period of wonderful success.

I believe that it is the sincere desire of Seventh Church to proceed immediately to the erection of a church edifice, that its members and loving friends in Chicago may thus attest their practical gratitude to God for Christian Science, and their undeviating loyalty to you as His Messenger and our Leader. With most tender love,

Sincerely,

ERNEST C. MOSES.

Hornsea, England, April 27, 1907.

Beloved Leader:—We, the members of First Church of Christ, Scientist, Hornsea, Yorkshire, on the occasion of our first lecture, given to a crowded audience by Mr. Bicknell Young in the Public Rooms here, wish to send our loving thanks to you for your wisdom and watchfulness in providing for the needs of the great Cause of Christian Science in this way. We have been helped in many ways by this lecture, and feel sure that the good seed sown will produce much good fruit. Words cannot express our appreciation of your wise and unselfish leadership, and our great desire is to follow obediently, and so lighten in some small degree the burdens you are carrying for the good of humanity. In loving gratitude,

META HAWORTH-BOOTH, *Clerk.*

Los Angeles, Cal., April 24, 1907.

Dearly Beloved Leader:—Three years ago on Easter Sunday the glorious light of Christian Science dawned upon my receptive thought. Your book "Science and Health with Key to the Scriptures" was read at the same time by a member of my family, who likened it to a jewel casket filled with rare gems. From the depth of a sincere heart I thank you for the happiness that has been shed across my pathway by applying the teaching which your life proves. Without question I accept your loving admonition in all things, and my highest aim is to show my gratitude to you by "signs following."

Very lovingly,

LENA BEERS KIMBERLEY.

Concord, N. H., May 5, 1907.

Dear Mrs. Eddy:—The children unite with me in thanking you for the beautiful presents, also the booklets which you sent to them. It gives them great pleasure to gather wild flowers for you, and each year they plan to give the first nice ones to you. Your message of love has made them very happy.

Thanking you again for your loving kindness, I remain

Most respectfully,

MRS. E. L. GLICK.

New York, N. Y., May 11, 1907.

Mrs. Mary Baker G. Eddy.

Dear Mrs. Eddy:—I feel sure that you will be pleased to know that the beautiful motto you sent to me for the Actors Fund Fair was sold for two hundred dollars through Mr. Henry Jewett for Mrs. C. H. Dale. I thank you, and the members of the Actors Fund are deeply grateful.

Very sincerely yours,

MAUD MADISON.

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THE LESSON SERMONS.

REV. G. A. KRATZER.

IT is usually difficult for beginners in Christian Science properly to appreciate the great courage and wisdom of our Leader in departing from established customs of public worship and giving to the Christian Science Church the Lesson-Sermons by which it has so greatly profited, and some may not value the Sermons themselves at their true worth for daily study and for Sunday service. Perhaps the following thoughts and conclusions of one who for years was in the habit of preaching sermons, but who for two years has been studying and observing the Christian Science order of service, may be helpful to others.

The Lesson-Sermons almost entirely remove the element of personality from the public worship of the Science churches, and this is a great gain in many ways. Instead of the thought being directed to the minister, as is usually the case, whether his work be good or bad, the thought is turned to God and to the truth set forth, very little being bestowed upon those who are reading the Lesson from the desk. This is of benefit religiously, as it removes the element of adulation or mental criticism of the speaker, and brings in the worship of God, Truth. Under personal leadership the success of a church, in its attendance, its finances, and its spiritual attainment, depends very largely on the popularity of the minister; but in the Science churches the Readers, unless they are markedly incompetent, command very little attention, and each church goes on its even way of growth and progress in all lines of its work. Again, among the churches of a given denomination, under the historic method there is sometimes a detrimental spirit of unrest. Smaller churches are tempted to be envious—in a sense—of the larger ones, which are able to hire pastors who are so much more eloquent and capable than their own. People are prone to say, "Oh, if we could only have such and such a man for a minister, how much better we would get along;" and the minister whom they do have, more or less senses these comparisons. In the Science churches all this is avoided. The smallest church in the country is as well satisfied with its Sunday service as the largest church in the city —at least so far as the sermon is concerned; and that this satisfaction is genuine is evidenced by the attendance and by the interest displayed in the smaller churches. No other churches, as a class, are so regularly attended by their adherents, and in none are the congregations so uniformly "wide-awake." One of the chief commendations of the Lesson-Sermon plan is that it is not only theoretically good, but that it works admirably in practice; though nine persons in ten would have said, in advance of a trial, that it would be a practical failure. Here the far-seeing wisdom of Mrs. Eddy is displayed.

There are, however, deeper reasons for our satisfaction with the Lesson-Sermons, reasons to be found in the nature of their subject-matter, which consists wholly of selections from the two greatest religious books of all time, the Bible, and the Christian Science text-book, "Science and Health with Key to the Scriptures." The Bible, on the divine side, is the product of the Holy Spirit. On the human side it is the best product of a race specially gifted in the interpretation and application of the things of the Spirit. As the Egyptians were great in architecture, the Greeks in art and literature, the Romans in law and government, so the Jews were great in spiritual discernment and poetic sense. Out of all the religious writings of this race thus specially endowed, only the choicest works of the greatest prophets and apostles have come down to us in the Bible. That which was able to stand the test of time alone has endured.

Another convincing reason for this Sermon study of the Bible and Science and Health appears upon consideration. To illustrate, let me refer to President Lincoln's Gettysburg speech. This speech, which is considered a specimen of the purest English and one of the greatest pieces of oratory extant, was called forth by a great occasion, and was struck out at white heat. Had Lincoln been called upon to write speeches to be delivered in any one place or any number of places at the rate of one or two per week, he could not have come anywhere near maintaining the same level of excellence. Thus all the great orations of the past, and practically all the great literatures of every kind, have been called forth and shaped at white heat under the stress of great occasions. A people in captivity were to be inspired to throw off the yoke of physical and mental bondage, and to return to their native land that they might worship the true God; or a nation apostate and sunk in sin was to be aroused to righteousness; or those who had been sitting at the feet of Jesus were to recount the story of his life and teachings, lest it be lost to future generations; or a church founded with infinite pains by an apostle was to be counseled and instructed and kept from straying from the straight and narrow path; or a great seer, inspired with the supreme spiritual exaltation and insight of a lifetime filled with great works, must give utterance to what he saw of "a new heaven and a new earth."

Thus also was Science and Health written, under the inspiration and stress of a great experience, by one who all her life had been impelled by deep spiritual aspiration. Healed by prayer when at death's door, Mrs. Eddy called to mind the marvelous cases of spiritual healing recorded in the Bible, and was led to see that by earnest study and prayer she, too, might discern the Principle and the orderly method which she knew must underlie these works of healing, since they were of God, and all God's works must be in harmony with unchanging law. Quickened and inspired by this realization, she gave herself wholly to the solution of this great discovery, and Science and Health is the inspired result of her endeavor. What Mrs. Eddy has since written for publication finds its authority in the original volume. For the most part she has written only when special occasions demanded it, and for the purpose of showing how the truth must be applied to present human conditions, so as to make true progress possible.

People who take up religion from the social side, or who go to church because it is the correct thing, or the most entertaining way of passing Sunday morning, or because they feel that they have a religious duty to perform, —such people, like the Athenians, are always seeking for some new thing, and if they are not supplied, they are not satisfied. Actions speak louder than words. In the average congregation the people have as a whole a stolid, respectful expression while the Scripture is being read; not until the minister gets up to preach do their faces begin to show interest. Those, however, who give themselves to religion seriously, as a matter of daily business, if they are given the right ideal to start with, come to love the Bible and Science and Health more than they did the old-fashioned sermon; and a sermon made up of selections from these two books is proving both more useful and more interesting to them.

The Bible and Science and Health were written by those who were masters in the art of doing, in the art of applying to the relief of human want the divine truth spiritually apprehended. Sermons for the most part are preached by those who believe that Christ Jesus' practical works, such as healing the sick, are no longer to be done through the power of Spirit, and it is not difficult to see that the listener is more likely to imbibe the truth that heals and uplifts, from a sermon made up of selections from that literature of which it is said, "He sent his word, and healed them," than from

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the preaching of even the most earnest and eloquent minister who does not believe in the present availability of the Christ-truth to strengthen and heal.

We all need to realize that the Bible and Science and Health represent the acme of the world's religious literature, that they are veritably the word of Life; then we shall more nearly appreciate the Lesson-Sermons at their true worth. Now that religion has been discovered to be an exact and demonstrable Science, there is no need for human opinions about it, and by eliminating such opinions from the services of the churches, the conditions for the keeping of "the unity of the Spirit in the bond of peace" are distinctly improved, since the chief occasion for schism has been wholly removed. This plan, moreover, conduces to true progress in religion: *i.e.*, to the continuous and ever enlarging unfoldment of truth in human consciousness. Progress on our part is but an entering into the spirit of revealed truth, and its manifestation in our lives.

A YOUNG SCIENTIST'S LESSON PROBLEM.

C. W. JENNINGS.

In the present state of human advancement, when scarcely a week passes without a new "wonderful" discovery being announced, it is the ambition of the average man to know everything. As there is so much to keep in touch with, he is forced to adopt the cramming habit, devouring the main features of his morning paper as he swallows his breakfast and rides to his place of business, and devoting most of his evenings and Sundays to scanning the magazines and cumulative weeklies, that he may be posted on all the happenings of the day. Therefore, when you meet him, he is ready to discuss *in extenso* the latest exploit to reach the North Pole in an airship, or the chemical production of "life" from beef-juice, or the substitution of the spiral theory for the nebular hypothesis. He has not time to look studiously into the topics; but in his untroubled superficiality is contented with his smattering.

The habit of forming decided opinions upon subjects of which he knows little is a natural consequent of this method of acquiring knowledge: for the human being would lose his chief enjoyment if he could not have opinions and express them—he must have opinions, with or without wisdom. Thus, when a new system of thought comes up, the average man gets a crammed view of it, generally from somebody or some source that knows no more than he, and presto! he thinks he knows all about it.

The writer went through some of this experience prior to coming into Christian Science, and it was only after several months of earnest endeavor afterward that he was able to cast it off entirely. In the enthusiasm of his acceptance of this remarkable new rule for understanding reality, and with the remains of the old habit still clinging to him, he hastily crammed himself with practically all the Christian Science literature published. Then, still following the old method, with no other publications to devour except the *Sentinel*, which he read in about twenty minutes each week, and the *Journal*, which required only an hour a month, and seeking something new to occupy him, he set about revising the *Lesson Quarterly*.

It seemed to him the height of folly for one to "waste" so much time in clerical routine by going over the same Lesson every day for a week, and looking up the same references time after time. Why did not the Publishing Society print the text of the Lessons, instead of requiring the thousands of searchers to devote so much time to "needless" work? He thereupon engaged a stenographer to transcribe all the references every Monday morning, so that he could have them in "readable" form. He was on the eve of instituting a great improvement, he thought, and went to much trouble in securing printer's estimates of cost, number of pages, etc., of printing the text of the Lessons in quarterly pamphlets; then drafted a long letter to the Publishing Society, informing them of the advantage that would come from changing their method.

The writer's teacher was watching all this proceeding (he thought at the time with amusement, but learned later that it was with loving consciousness that what had been thought out had to be worked out), helping him when he asked her, but gently suggesting from time to time that probably Mrs. Eddy and the Publishing Society knew what they were doing. It was this last hint that brought a change in his attitude, for he began to wonder if after all the compilers did not have some reason for preparing the Lessons in the form given. So he decided to give them another test: to put himself in an attitude of meekness, and use the references as did others. It was enough; for, having eliminated all spirit of criticism and cynicism, his short hour of honest endeavor was returned to him in an hundred-fold. He went from verse to verse of the Bible, with increasing appreciation of the value of reading each one in its own place, and similarly with the explanatory references in Science and Health. As he did this every day, on Sunday at church he experienced the climactic awakening of the week, and he then understood the wisdom of the compilers.

The letter to the Publishing Society was consigned to the waste-basket, for now he knew from personal experience that Mrs. Eddy and those in charge of the publications had carefully considered every movement before acting upon it, and that if any changes were needed for the good of the Cause they would be the first to see and adopt them. Then came a feeling of gratitude toward our dear Leader for opening to him the way to heaven, and toward the workers in Boston for so painstakingly carrying out her directions in the compilation of the Lessons. In this chastened spirit, and realizing that everything they did was the best that could be done, the writer has since pursued his study. What an unfolding there has been! The old thought of criticism is gone, and in the new realization he sees how puerile and unreasonable was his former attitude. He is thankful now for the experience, for it gave him a new knowledge of the foolishness of the ways of mortal man and an understanding that the ways of the world are not the ways of Divine Science.

[Written for the *Sentinel*.]

"BE STILL, AND KNOW."

HAROLD SUSMAN.

THE day no more seems gay and glad,
Instead, the time is sorry, sad,
And full of woe.
Upon the dark and dismal day
'Tis time for you to watch and pray,—
"Be still, and know."

If striving seem well nigh in vain,
And pleasure e'er gives way to pain,—
Reliance show.
Talk not of fortune nor of fate.
Be brave and strong, in patience wait,—
"Be still, and know."

Although by fearful odds beset,
Hold ever faster, firmer yet;
Fear not the foe.
For Love will meet your ev'ry need,
Within the Holy Book we read—
"Be still, and know."

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SELECTED ARTICLES.

[From the *Chicago Tribune*.]

"There are on an average four thousand doctors graduated every year by the medical colleges of the country, and about three fourths of these are utterly incompetent and should never be permitted to practise medicine. Certain medical colleges are lacking in proper equipment, the instructors are wanting in the necessary ability for their task, and their examination methods are useless." These startling statements were made yesterday at a meeting of the council on medical education of the American Medical Association, a council composed of members of the various State boards of medical examiners and delegates from the State medical societies. "Some men qualified as medical practitioners," said Dr. Means, "are deficient in knowledge. I have written to twenty-five State boards, and I find that fifty-eight per cent of the men who fail at their final examination pass on a second examination a few weeks after. In the few days intervening where did they get their knowledge? They did not get it. They were simply crammed with the answers to those questions which it was expected they would be asked, and they answered as parrots, not knowing what they were saying."

The project of State ownership of the colleges was broached by Dr. W. T. Gott, secretary of the State board of Indiana. Doctor Gott was emphatic in his denunciation of certain medical colleges, which he declared were unworthy of existence. A specific instance of the evil that is wrought by the admittance of unqualified persons to the medical profession was given by Dr. R. H. Grube, delegate from the State Medical Society of Ohio. Doctor Grube was one of the few members who indorsed the suggestion of State ownership. He pointed to the so-called "museums of anatomy" which flourish along Clark Street, placarded with suggestive pictures, and which are run by men who style themselves "Dr." and who actually possess diplomas. Chancellor J. H. Kirkland of Vanderbilt University, Nashville, Tenn., stated that there were many so-called colleges in the South which conferred degrees upon men who were scarcely capable of spelling their own names correctly. "I have rejected students who applied for admission to the university, who were so ignorant that they could not have graduated from the high school. Yet these men have been admitted to a medical college not one hundred miles away from me."

In spite of the slashing attacks which were made upon certain classes of medical schools, there could not be found a single doctor present who would undertake their defense. The opinion seemed to be unanimous that there was something wrong, but no definite remedy was agreed upon.

Speaking editorially of the above, the *Tribune* says.—

When physicians assemble to criticise their own institutions and score their own methods the layman may be pardoned if he pricks up his ears and becomes an interested and anxious listener. When a doctor, high in medical councils, declares that medical colleges graduate every year four thousand doctors who are incompetent and should not be permitted to practise medicine, the faith cure begins to assume imposing proportions. Happily it is not for the layman to arraign the medical profession; the profession is abundantly able and willing to perform that function for itself. . . .

The fact that the fraternity has been so violently assailed by its own associates, with the further fact that in the council of physicians "the opinion seemed to be unanimous that there was something wrong," makes it important for the honor of the profession and the safety of the public that something should be done. This is a matter that lies wholly within the discretion of the fraternity, and to the doctors the public must look for correction of their own evils. If medical colleges are as faulty and criminally careless as is asserted, and if thousands of ignorant practitioners are annually turned loose to prey on an unfortunate community, it is to the interest of competent and honorable physicians to see that these abuses are ended. The public has no alternative; it must judge the profession from the standpoint of its own criticisms and its own confessions. If ignorance is to be checked and malpractice averted the physicians must take the initiative; they must begin their own housecleaning.

[John E. G. Sandford in *The Western Press*, Bristol, England.]

Yesterday [March 26] at St. Nicholas church, in this city, the Rev. J. Gamble delivered an address on "The Church and Christian Science," upon which I beg leave to make some comment. First, I would like to say that it is a matter for rejoicing among Christian Scientists that thoughtful men in the Church are beginning to discover that they have some good reasons for the faith that is in them; and next, I wish to thank Mr. Gamble for the temperate tone of his address. When he stated that Christian Scientists believe that only the pure in heart can see God, he at least gave us credit for the acceptance of a fundamental Christian truth. . . .

In stating that Christian Science regards all disease as the result of sin, he was saying what is strictly correct, but he failed to explain what Christian Science includes under that term. In the first chapter of Genesis we read that "God created man in his own image, . . . male and female created he them;" also that "God saw every thing that he had made, and, behold, it was very good." Now Christian Science regards all disease as the result of humanity's failure to realize God's standard of perfection, and such failure as disobedience to divine law, and therefore sin. . . .

Our critic was also at issue with Christian Science because, as he said, it teaches us "to concentrate on spirit, and ignore matter." Truly, this is the "hard saying," which few can hear (understand); but history is only repeating itself once more, for in the sixth chapter of St. John's Gospel we find our Master saying, "Doth this offend you? . . . It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life," and we are told that from that time many of his disciples went back, and walked no more with him. Christian Scientists believe that they are following his teaching, and that, in seeking to realize a spiritual condition of mind, and ignoring all discordant material conditions, they are walking, to some extent, with him and are proving by their fruits that they understand somewhat at least of the great truth he came to teach mankind. . . .

Lastly, Mr. Gamble asserted that "Christian Science teaches us to discredit the testimony of experience, and tends to weaken human compassion." Let me ask where the world would be to-day if there had not been found thinkers, in every age, ready to "discredit the testimony of experience," and to rise into higher planes of thought? Do we not owe every great discovery to those who shook off the testimony of experience and sought for the new thing in the unknown? Experience is only useful in so far as it teaches us to advance, and should be discarded as soon as it is outgrown. St. Paul said, "When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things."

Christian Science certainly does not weaken human compassion, much rather does it strengthen it; but it does teach us to separate the sin from the sinner and the disease from the patient; to have no pity for the sin, no

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sympathy for the disease; yet to have compassion for the sinner and the sufferer. Christian Scientists believe with St. John that he that loveth not his brother whom he hath seen, cannot love God whom he hath not seen, and that unless their hearts are filled to overflowing with love in the highest spiritual sense, they can neither heal the sick nor bring salvation to the sinner.

[Peter E. Mackay in the *London* (Ont.) *Free Press.*]

Christian Scientists believe in right thinking, in right acting, and in so ordering their lives that they will make the world brighter and better than they found it, and render it more of a paradise for having lived in it. They believe also in keeping bright by constant practice the Golden Rule, "As ye would that men should do to you, do ye also to them likewise;" in daily drinking from the cup of Christian charity, and in habitually lifting without a murmur the cross of loving unselfishly, even their enemies—a task which sometimes resolves itself into a sore struggle, putting to a severe test the Christian's duty to God and man by requiring the exercise of all the grace that he possesses. To briefly summarize his religion: The Christian Scientist believes in living the "beauty of holiness," and in acknowledging in thought and deed the fatherhood of God and the brotherhood of man. On what broader, grander basis can any one stand, than on that which embraces the parent of the universe and His beloved offspring? Standing as he does on the platform which recognizes the creator and His creatures as one whole, harmonious family, inseparably bound together by the kindred spirit of eternal Love, the Christian Scientist can extend his hand to every man, and say from the heart to the heart, "Shake, my brother! We meet on common, yet consecrated ground. There exist no outstanding differences for us to settle. We are mutually agreed as to life and its manifold activities. Our aims and interests are identical; your welfare is my happiness; our hopes and aspirations are forever the same. Come, then, shake! We stand as one in aspiring to divine sonship; that we may know God as our Father, heaven our home."

Perhaps the best way for the inquirer to inform himself on the subject of Christian Science and its healing efficacy is to attend the Wednesday evening testimonial meeting in any Christian Science church. The investigator can behold for himself at this regular weekly meeting an attendance of intelligent, well-dressed men and women, representing every profession and station in life, who listen with rapt attention, or, it may be, endeavor to tell with faces all aglow of marvelous cures wrought by Christian Science. When one sees a strong, intellectual, self-reliant man, a man not easily shaken by emotional feelings, and hears him testify with tear-filled eyes and with a sincerity and earnestness born of truth and gratitude, it persuades one, even though a skeptic, that the testimony of such a speaker is not the ebullition of mere sentiment, nor a profession of faith put on for public occasions. To the contrary, it furnishes convincing proof that Christian Science is based on a curative Principle, which saves the sinner from a hell of wickedness and vice, and snatches the helpless victim of suffering from the brink of an untimely grave.

[A Truth Student in the *Indianapolis* (Ind.) *News.*]

A critic who had listened to the address on Christian Science by Hon. Clarence A. Buskirk in the Caleb Mills Hall, at once entered one of our city pulpits and gave a lecture on what he had heard. He began with the admission, among other things, that the Christian Scientist defined God as Spirit, Love, Truth, which was practically the same understanding that he himself had, with the exception that the Christian Scientist had also said that God is Principle, and to him principle was such a thing or condition that he would just as soon pray to the Constitution of the United States, presumably so far as the good it would do.

It is possible that our critic has not had his spiritual eyes sufficiently opened to know or realize that there is an all-pervading something that can be perceived throughout all things. . . . Does it matter whether one calls it Principle or God, so that he has a clear conception of it? Why quibble about words when the true meaning is what we desire? Why strain at the word Principle until we are sure that it means something quite different from our present idea? Again, should it be difficult to understand that matters which are spiritual must be seen or known by or through the spiritual senses, and that matters which are temporal are to be seen and known through the material or mortal senses, and consequently matters that pertain to one are not of the other; that sin, sickness, etc., are of the temporal and are not lasting? This being so, why should the Christian Scientist be rebuked for saying there is no matter, when he speaks from the spiritual standpoint? There surely is no materiality in Spirit. . . .

There is now being made a great effort to establish a universal language; why not add to the effort the establishing of a universal religion or understanding? Why not make a greater attempt to find the similarities among all beliefs, rather than to hunt out the differences and to elaborate on them? Would not this bring greater peace and harmony among us all? Why not first seek the kingdom of God? The words God and good in their highest sense are synonymous. Then seek this, and you will find yourself in the realm.

[B. Fair in the *Quincy* (Mass.) *Ledger.*]

The struggle between the angel and the beast will continue as long as mortals recognize both good and evil. Any religious system which lessens the wear and tear of the struggle should be welcomed, not antagonized. No religion has yet succeeded in monopolizing God or confining Him within the four walls of a church. No religion has yet succeeded in shutting off non-members from communication with their creator. Religious storms do not interfere with the operation of the wireless, even when the wires of the old routes are grounded or lack the vital fluid. The millennium will have arrived when humility takes the place of pride, when the desire to serve replaces the ambition to rule, when men recognize their universal brotherhood regardless of color, nationality, creed, or station, when love shall cast out fear and evil shall find no abiding-place in the heart. All this is taught by Christian Science, and the teaching is bearing fruit.

Christ commanded that we love our neighbor as ourselves. Abraham Lincoln paraphrased this by counseling charity toward all, malice towards none. Both had the spirit of God, both loved their fellow-men, both were maligned, misrepresented, and murdered. If we cannot obey the Saviour's command, let us at least give Mrs. Eddy the benefit of our charitable thought if she needs it, bottle up our malice, and refuse to burn the flag of liberty with the acid of religious persecution. .

[Editorial in he *Paterson* (N. J.) *Press.*]

The Legislature has taken the liberal and sensible course in rejecting the proposition to forbid the practice of healing by other than regular physicians. The force behind the proposed bill was hostility to the Christian Science cult; but the fundamental principle involved is the right of the person who is sick or in pain to seek relief where he thinks he can get it. This is an affair of personal liberty.

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THE LECTURES.

LIVERPOOL, ENGLAND.

The teachings of Christian Science were last night [April 8] explained to a considerable audience in Hope Hall by Mr. Bicknell Young, member of the Christian Science Board of Lectureship of The First Church of Christ, Scientist, in Boston, U.S.A. Lieut.-Col. Hobart, who presided, remarked that this was the first occasion on which a lecture on Christian Science had been presented in Liverpool. He (the chairman) stood there as one who, through a small measure only of understanding of the truth of man's divine Principle, God, had derived untold mercies and had been the recipient of many individual and family blessings. Christian Science was not aggressive, nor were Christian Scientists. They did not aspire to convert any one, or to force their views on any individual. They show forbearance and Christian love towards everybody,—to all clergymen, to all medical gentlemen of whatever school, to all nurses and hospitals and institutions for the benefit of the human race, and for the destruction and overcoming of sin and sickness,—and that spirit of forbearance they looked for and expected from all others.

Liverpool Courier.

SHEFFIELD, ENGLAND.

The Earl of Dunmore's daughter, Lady Victoria Murray, Mrs. Ward (London), Mrs. Brimner, Miss Coutts Fowlie, Maurice Sanderson, Mr. Lewis Firth, and a number of other well-known persons, including a sprinkling of clergymen, were among the large audience that gathered at the Montgomery Hall last night [April 15] to hear the lecture on Christian Science given by Mr. Bicknell Young, a member of the Christian Science Board of Lectureship of The First Church of Christ, Scientist, Boston, Mass. Dr. Wilding, the Manchester gentleman who gave up his medical practice on account of his conversion to Christian Science, presided over the meeting, and said that many years of his life had been spent in the study and practice of medicine, and when he reached the conviction that Christian Science was the only true method of healing and the same as shown by Jesus, he forsook all material systems for this healing Christ.

His experience during the transitional period proved conclusively to him that it was not possible to combine the two, medicine and Christian Science. So in his study of Christian Science he found that the fundamentals of its teaching were higher than those of the teaching of medicine, just as the heavens were higher than the earth. He was engaged in the active practice of a profession which he really loved, and after trying every means which medicine advocated for the disease his daughter was suffering from —namely, tubercular disease of both hip joints and consumption of the lungs—and failing to alleviate or check the disease by those methods, until she was brought to the verge of the grave, he was persuaded to try Christian Science for her; and although he had no faith in Christian Science, he was ready to try anything to avert her approaching death. From the first Christian Science treatment all active disease ceased, and he could now tell them, with a heart overflowing with gratitude, that his daughter was perfectly healed. From that day, more than six years ago, to this she had never spent an hour in bed through sickness.

Several patients in his then medical practice, suffering from organic diseases which most medical men would have recognized as incurable, were healed without any material aid by Christian Science prayer. Since becoming a Christian Scientist he had seen many other so-called incurable diseases healed by this new-old Christ-power. One woman was recommended by her medical attendant—not himself—to try Christian Science, he telling her honestly and frankly that he knew of nothing in his profession which could any longer help her, and his prognosis was that she would never be any better, but was likely to get rapidly worse—altogether it was a hopeless outlook. It was a case of paralysis of twenty years' history, which had originated in the lower limbs, and at the time that the doctor recommended her to try Christian Science the whole body was more or less affected. When she was well enough to leave her bed at all she had to be carried downstairs in the morning and up again at night, being quite unable to help herself.

The result of Christian Science treatment was the immediate return of movement in the paralyzed limbs; within a few hours she was able to walk unaided about her room, and within a week was walking out of doors, completely liberated from the old bondage. This was over three years ago, since which time she had been in the enjoyment of perfect health. This practical religion, revealed to this age forty years ago, performs works which medicine, with its history of forty centuries of theories, accumulated experiences, and self-sacrificing lives, recognized and recorded as impossible. It must and did strongly attract the helpless and hopeless sufferer, and rightly so, because the fruits of its teaching were manifest in healing all manner of sickness and disease, in healing sin in oneself, in purifying one's character, in bringing one nearer to God, and showing us how it is possible, here and now, to begin to love one's neighbor as one's self.—*Sheffield Independent.*

BRISTOL, ENGLAND.

At the Lesser Colston Hall last evening [April 12], Mr. Bicknell Young delivered a lecture on Christian Science. Dr. F. Alex. Barton, who presided over a large attendance, said that of all the creeds and sects of religious thought in England, probably none was receiving more attention than the "new theology" and Christian Science. The "new theology" was in its infancy, but Christian Science, with which alone they had to deal that evening, had for forty years been before the public, and had stood most severe and critical tests. It was probably due to the phenomenal success which had attended Christian Science, and the rapidity with which it had made advance both in America and the United Kingdom, that it not only had strong adherents, but strong opponents, and some of the articles which had appeared in the press were by their opponents. Christian Scientists were not in the least afraid of those articles, which did not worry them in any way at all. Indeed, it was an extraordinary thing that such articles had often been the cause of people looking into the subject of Christian Science when they would otherwise not have been attracted to it at all. Strangely enough, in England it was from their friends rather than from their foes that danger sometimes arose; for in answering questions, owing to the fact that they had only been acquainted with Christian Science for a short time, and had only an elementary knowledge, they often created an erroneous and misleading impression. Christian Science was not at all difficult to understand. Owing to the purity of their thought, children were sometimes more successful in their practice of it than grown-up folk, but an intimate knowledge of the whole subject was required before Christian Science could be explained clearly and precisely to other people. Therefore, the authorities had decided that only well-qualified people should deliver public lectures upon the subject. He asked those present not to be hasty in judging what they heard, but to look carefully into Christian Science.

Bristol Times and Mirror.

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TESTIMONIES OF HEALING.

It is just one year ago that I found this grand and blessed life-giving truth,—Christian Science. It has given me a year full of blessings and a peace and joy that tongue cannot express; it has turned this old world, that I once thought was only full of disappointments, sorrows, and hardships, into a heaven for me. I did not take up Science for the physical healing for myself, but for my son, eleven years of age, who had been a sufferer since he was a baby; also because it seemed to satisfy a hungering I had for spiritual food. The first Christian Science literature I ever read was given to me by a dear friend who had been healed in Science of a dreaded disease. She loaned me a copy of Science and Health, and before I opened the book I prayed God to give me wisdom and understanding in reading it. I had not read many hours in it when I knew it was sent from God. I devoured it as a starved child would take something to eat; it was what I had been hungering for. The second day I had the book I was reading the chapter "Prayer" to my son. I asked him if he did not think he could be healed through the understanding we got from that chapter. He said, "Yes, mamma, I believe I can," and he took off his truss and went to school. I must say that for six months or more before this he could not stand up without having it on; I was afraid to ask him how he was until about the third day, and when I did, he said he was well. I must say I was surprised! I knew then that Christian Science is from God and I accepted it as sent from God through our dear Leader, Mrs. Eddy. I cannot begin to express half the peace and love and joy that filled my heart to overflowing. We have had many more beautiful demonstrations in our family of five children. We find quick and sure relief through Christian Science from every difficulty. My five children go with me to the Science church and love the truth taught there, and my husband is becoming interested. I am very thankful for the *Sentinel* and *Journal*, also the Lessons from the *Quarterly*, which is my spiritual food. My heart is full of thankfulness to God, and to our Leader whom He has given us, and I pray that I may try to pay the debt of love I owe by being obedient and humble at the feet of Truth.

MRS. RUBA DAVIS, Watertown, S. D.

I came into Christian Science seven years ago. I had heard of it as a healing agency several years previous to this time, but had been unable to gain an understanding of it for lack of literature. My condition at the time of my appeal to the Science for help seemed hopeless. I was suffering from catarrhal affection of the head, stomach, and bowels, and the conditions, as several physicians declared, were fast becoming very serious. I also had a trouble which one doctor pronounced an abnormal growth, and for which he urged an operation. Another physician diagnosed the trouble differently, but he also said that my life depended upon an operation. In addition I was suffering from an injured spine, my family physician saying that it would be necessary to have the piece of broken vertebra removed before I could walk. At this time I found my remedy in the text-book of Christian Science, "Science and Health with Key to the Scriptures" by Mrs. Eddy. Heavy doctor bills were cut short, and divine Truth has been my physician ever since. I can truthfully say that I am now perfectly free from any ailment, and I am filled with gratitude to our dear Leader for showing us "the way."

MRS. LENA SMALL, Wabash, Ind.

I wish to express my gratitude and thanks to Mrs. Eddy for what Christian Science has brought to me. For three years I was a very heavy drinker, so much so that it almost wrecked me and my home; and, as in many other cases, it broke the heart of a loving wife and mother, weakened ties that bind the father to his child, and took from us the necessities of life. I shall never be able to satisfy the cravings of my heart to thank adequately the great power that heals, the power through which I have been entirely freed from the curse of drink. Christian Science is of the greatest help to me in my every-day life; I feel like a new and different person. It seems to me to be the greatest gift of God to the afflicted. It was the power of Christian Science that healed me in a moment's time while being treated. This occurred in January, 1906, and it was a wonderful experience to me, for I had been striving to be cured of this curse by Christian Science for four years previously. I sincerely hope that all who desire relief may heed my experience and profit by my cure through this marvelous power of divine Truth. Words can never express the wonderful miracle Christian Science has wrought. I am only one of the many, and shall ever be glad to answer any and all inquiries that may reach me, as I am a living proof of this great and glorious power.

ABNER BROWN, Grand Forks, N. D.

I desire to make a just acknowledgment of what Christian Science has done for me, and because others have expressed their gratitude that does not excuse me from showing some sign that I have not lost sight of what I have received through the work and self-sacrifice of our Leader, Mrs. Eddy. In the year 1886 I consulted several of the best physicians in Grand Rapids, Mich. I could not and did not want to believe that the diagnosis of my case was correct, but each diagnosed it as very serious lung trouble. They all advised a change of climate at once, and in two weeks' time I was in Colorado. The change of climate seemed to arrest the disease. I stayed in Colorado a year, during which time I gained in flesh but was still in bondage. During my stay in Denver I became interested in the study of so-called "mental science," and I felt that my understanding would enable me to return home and meet the change of climate. I had been home but a few weeks when I discovered I was losing ground, and although I vigorously applied the teaching which I had received, I could not demonstrate anything with it. Feeling obliged to go to the doctors, I was again advised to return to Colorado to live permanently, as soon as I was able to go, which I did in a few months. I was more comfortable in the high altitude but not free from pain or the cough.

Three years later I was taken very ill. The attack lasted several weeks and left me in a serious condition. I was being treated by a prominent physician in Denver, but without any relief and was constantly growing weaker. I was at the point of giving up when a friend advised me to try Christian Science, against which I was strongly prejudiced. That "man's extremity is God's opportunity" was proven in my case, for the first treatment in Christian Science so relieved the terrible cough that I slept soundly all night for the first time in weeks. After two weeks' treatment I was so restored that my friends were amazed at the change in me. Since that time I have been free from the disease and have spent three winters in Michigan with only good results. The first winter was a severe test, as I was subjected to bitter cold weather; but there were no bad effects, even to the extent of a cold. This destroyed the belief of my friends that I could not live in any climate if I so desired. I weigh forty pounds more than I did when I was healed.

I am grateful for the physical healing that Christian Science has given me, but the greatest benefit has been the

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spiritual uplifting that has come from the study of "Science and Health with Key to the Scriptures" and other writings of Mrs. Eddy. That gratitude grows at every demonstration made either for myself or for others. We know that we have a text-book which reveals a Principle and gives us rules by which to work out every problem of our lives. The understanding of this Principle has opened the Scriptures for me and has shown me the way to prove the promises of God to His children.

It was my privilege to be one of the large gathering at the home of Mrs. Eddy in Concord, N. H., in 1903. It was one of the most helpful experiences of my life. Seeing the demonstration of order and obedience; feeling the love and gratitude going out to our beloved Leader who has been instrumental in bringing all these blessings into our lives; hearing those loving words of admonition, "Trust in Truth, and have no other trusts" [*Sentinel*, July 4, 1903],—this made up an experience which was a little glimpse of what it will be when "we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."—MRS. EMILY L. CAMERON, Denver, Col.

[Translated from the German.]

When I came to Christian Science, about a year and a half ago, I was so ill that no physician could help me. After a careful examination, the specialist whom I consulted said that my heart was badly affected, and all those who had previously examined me had declared that they had never met with a case like mine. I was greatly discouraged when I heard that there was no help for me, although the physician tried to comfort me. There was much pain, also difficulty in breathing, and I could not speak aloud. One day when I was feeling especially sad I heard of Christian Science. I clung to this ray of hope with all my strength and asked for treatment. After the first treatment I had a few hours' sleep, something which I had not enjoyed for weeks. I became more calm, the anxiety about breathing diminished, and I improved rapidly. To-day I am a well man; those evil times have vanished like a bad dream. I never think of my heart, but rather realize with joy that I can again take up my profession, which I had to give up on account of illness.

Although my physical healing has been wonderful, it seems small in comparison to my growth within. I am truly grateful for all the good that Christian Science has brought me. I shall always strive to be a real Scientist.

CHRISTIAN HEZEL, Dresden, Germany.

Christian Science came to me about seven years ago, when I was in the depths of despair, having found no help in medicine. Then I turned to the one Mind, God, and was healed. From childhood I had been called very delicate and had taken a great deal of medicine. As five of my family had passed away with lung trouble, this gave me great fear for myself; and the trouble was soon manifested. Finally I called upon our family physician for an examination and his candid opinion. He told me there was a very serious affection of both lungs, and said that with my family history he could give me little hope. I had been a member of an orthodox church for several years, and was honestly searching for God, often lying awake all night to pray for forgiveness and a release from the mental trouble, though without any expectation of physical help.

My first relief came from a friend, who knew just enough of Christian Science to deny silently my appearance and condition without mentioning Science to me; but I began to feel well and happy, and believing that God had healed me, I testified to this effect in a church meeting. About that time I was called upon to take care of a niece, who passed away with lung trouble. Having then no knowledge of how to protect myself, all the old symptoms reappeared, but I asked for help in Christian Science and received it very quickly. I began the study of Science and Health, where I found the "Key to the Scriptures," and the healing truth that gave me a sense of the peace that passeth understanding. Other ailments were overcome, among which was an ovarian trouble for which I had been ordered to have a surgical operation.

Our home, during these seven years since my healing, has been like a new place to us. Christian Science has brought us help, physically, spiritually, and financially; and by helping others as I have been helped, I am trying to express in deeds my gratitude to God, and to dear Mrs. Eddy.

MRS. PHEOBE GLENN, Saginaw, Mich.

For the encouragement of any who may hesitate about undertaking to help those who know no English, I give my experience. I am a school teacher in a community of Finns. None but the children who attend school can speak, read, write, or understand English, and I cannot speak to the people except through the children as interpreters. Two years ago the information was conveyed to me that a woman who is the mother of six children was in a bad condition from a disease in the breast. One Saturday afternoon I went to see her. She had given up all medicine, as the doctor had told her that nothing could help her. I asked her, through her daughter, if she had ever heard of the people who are made well by God's love and power, without medicine. She never had. I said, "Do you believe in God?" "Oh, yes," came the reply through our young interpreter. I explained as simply as possible that I had been taught in Christian Science how to ask help from God for sick people, and added, "Would you like to have me ask for you?" "Oh, yes," she said again. I went to work, trusting divine Love to meet "every human need" (Science and Health, p. 494). I did not go again to see her, and I made no inquiries, for I had asked her to "tell no man." A few weeks passed; then I met the daughter. As soon as she saw me she said, "Mamma is almost well." I said aloud, "Praise God!" Not long afterward I met the mother at the house of a neighbor and got this question to her, "Are you all right?" She smiled and replied, "All right." I pointed upward and said, "You thank God!"

MRS. LOUISE LOWELL, Onota, Mich.

[The simple testimony which follows is translated from the Finnish language and tells of gratitude for the healing mentioned above.—EDITOR.]

I thank God, and this teacher for what she did for me when I was having great pain. She said she would help me if I wanted her to, so I turned toward her, for I believed in God and in what she said, and God made me well without any kind of medicine. When I believed her words God made me well in a few weeks. I never thought any one could help me, because the trouble was so bad. I know that any one can be made well who trusts in God, and believes what He says. I thank God very much for this.—MRS. MARIA BLAKE, Deerton, Mich.

Words fail me when I try to tell of all the blessings that have come to me through Christian Science. It came to me in an hour of great darkness and need, for I was a physical and mental wreck, as from childhood I had been very delicate and suffered from severe attacks of illness. When I came to Christian Science I was suffering from lung, heart, and spinal trouble, and had been treated by twenty doctors, four of whom were specialists, who

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said I would be an invalid for the rest of my life, as I had no constitution; and I then became very depressed. In 1903 I was visiting some friends in the south of England and they spoke to me about Christian Science, but it did not appeal to me, as I thought I was satisfied with my own religion. Still, I thought it might help others, so took the address of a practitioner. I wrote to her shortly after and asked for an appointment, and at my first interview I was healed of the heart trouble, weakness, and severe stomach trouble from which I had suffered for twenty years. I had four weeks' treatment and the other ailments left me by degrees. I soon found that I had to work out my own salvation, so I studied the Bible and Science and Health, and in about six months I saw the light and that the Scriptures contained this truth. I knew what had healed me, and I saw clearly that sickness is not sent by our heavenly Father, but is the result of wrong thoughts. I am now a free woman—free from all my old troubles, and it is two years since I took any medicine. The physical healing was a great blessing, but the spiritual uplifting is the greatest of all.

The wonderful new understanding of Truth has taught me to know more of God and the real man. I am deeply grateful to Mrs. Eddy for her noble and self-sacrificing life. My prayer is that I may be able to shed abroad the light that has come to me and which gave me freedom from bondage.

Miss Martha Milnes, Birkdale, Lancashire, England.

About seven years ago I took my first treatment in Christian Science. I was a physical wreck, having suffered for forty years from a very bad case of bowel trouble. I was perfectly healed of this very painful and distressing disease in my first treatment and I have never had a return of it in these seven years. I had suffered very much from sleeplessness, and in one week I was healed of this; also I had suffered for a long time with stomach and rheumatic trouble. These gradually disappeared through the application of Christian Science. I had been under a noted physician's care for over twenty years, and grew worse all the time until I came to Christian Science. Though I am now in my sixty-sixth year, I feel like a young girl, and have better health than I ever had. I am now endeavoring to help others in this wondrous truth, and my heart is filled with love to God and gratitude to our beloved Leader, Mrs. Eddy, for all that she has done for me and mine.

Mrs. Anna L. Cameron, St. Louis, Mo.

It always helps others to know that some one was really healed through Christian Science. I was healed of a complication of diseases after I had taken medicines for twenty years. As I still suffered, a good Christian Scientist told me about Christian Science. I had never heard of it and it sounded so good to me when she told me of that "true Light, which lighteth every man that cometh into the world." It certainly was a light to me! I am so thankful that I found this truth. I quit taking medicine, took Science treatment and was healed. That was over five years ago, and I have never taken any medicine since, and we have had many demonstrations in our family. I am ever grateful to God, and to dear Mrs. Eddy for the many blessings we have received through this wonderful truth. I have learned that God, "who forgiveth all thine iniquities; who healeth all thy diseases," is ever ready to help His children in their every need; that "the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear." My prayer is to have faith in God and to serve Him to the best of my ability.

Laura J. Whitaker, Petersburg, Ind.

I have been studying Christian Science four years, and I now give my testimony with the hope that it may help some other one who has tried material remedies in vain. I had two of the best doctors in the State, and would improve for a time, only to find myself again going down hill. Among the many ailments from which I suffered were heart and stomach trouble, weak eyes, etc. I had read my Bible from childhood, but did not understand it. I joined one of the orthodox churches when very young, but never found the peace I sought until I began the study of Christian Science. I can never be grateful enough to Mrs. Eddy for Christian Science, which has done so much for me and mine, for I feel that it has not only saved my life but my reason. The text-book is truly the "Key to the Scriptures." It has unlocked many passages in the Bible to me, and by the study of these books I have been able to overcome many ailments for myself and little ones. My three children are healthy, for which I am most grateful to God and to Christian Science.

Mrs. Lucy C. Moore, Winterville, N. C.

The realization that even the physical structure which we call the body depends upon our understanding of the spiritual, came to me in a practical way during the building of Second Church of Christ, Scientist, of Minneapolis, Minn. As a member of the subscription committee I studied our Leader's definition of Church, on page 583 of Science and Health, until I understood in some degree the spiritual meaning of the "structure of Truth and Love," and found that in proportion as we dwell upon and reflect the thought that the abode of Truth is on a firm foundation, a change goes on in our body. My physical troubles gradually disappeared, until I was made anew. Then as the work went on with the new edifice of The Mother Church, this realization grew, and as I turned from self to infinite Truth for my every need my consciousness also was renewed, and thus was demonstrated the last half of that beautiful definition of Church. For this I am most grateful to God, and to our beloved Leader.

Mrs. W. K. Pennell, Minneapolis, Minn.

Three years ago I came to Christian Science—helpless and hopeless. To-day I am restored to a life of usefulness, and have a growing knowledge of God. I was a sufferer from nervous and stomach trouble, having been an invalid for two years or more, and had sought help from every school of medicine, also hygiene, osteopathy, etc. I came to Christian Science as a last resort, and came doubting, fearing, yet hoping; but I am very thankful that my feet were led in the path of Christian healing, for it has brought me new life, peace, moral and spiritual uplifting, and a desire to know and do the will of God. Mine was a case of slow healing, the first year being practically spent in overcoming intense fear and a still lingering faith in and dependence upon material remedies. At the end of a year I went to Houston to a practitioner, and boarded with a Scientist, whose kind, mother-hearted care of me—a stranger—strengthened my courage. I spent almost my entire time talking with Scientists, attending the three regular services each week, and in this atmosphere of love and harmony I soon improved, returning home at the end of two and a half months greatly strengthened in mind and body. I continued to take absent treatment, the effectiveness of which I was now willing to trust. My interest in Christian Science being so awakened, my search for spiritual understanding almost made my desire for physical help take secondary place, and of course my body grew stronger as I assimilated the truth in trying to live a better life.

When I came to Christian Science I had an ignorant

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prejudice against that dear woman, our Leader, of which I almost shrink from speaking, only that the fact that I now revere and love her, and in a measure comprehend the greatness and goodness of her life of consecration, wisdom, strength, and purity, is a proof of my own spiritual growth. I owe her endless gratitude, for through her revelation of Truth to this age has my salvation come. All along my search for health I have been so helped with love, patience, and good cheer, that my heart is very full of love and gratitude. I am thankful to the great giver of all gifts for what He has done for me, and for the gift of His son, Christ Jesus, who brought the healing truth to sick, sinning humanity ages ago. The *Sentinel*, which bears that loving admonition of our Master, "What I say unto you, I say unto all, Watch!" with its words of helpfulness and instruction, has grown to be a friend.

EMMA H. SAYLES, Abilene, Texas.

I have realized for some time that I should express gratitude for the blessings that have come to me through Christian Science. I have been freed from a morbid, unhappy condition; glasses which had been worn for years have been given up, and my eyes are growing stronger every day. My children also have received much help from Science. My thanks are due for the help given me to overcome fear and doubt. It is wonderful the way the articles in the *Sentinel* and *Journal* meet the need of the hour. I have received help from them many times and I am most grateful to Mrs. Eddy for giving this truth to the world.

MRS. C. C. NEWELL, Hinsdale, Ill.

Mrs. Eddy says, "Truth is the real; error is the unreal. You will gather the importance of this saying, when sorrow seems to come, if you will look on the bright side; for sorrow endureth but for the night, and joy cometh with the light" (Christian Healing, p. 10). This brought to my thought an experience of some years ago, when I was in deep sorrow that seemed to be "a living death." I was about to leave my home city to visit relatives in another State, and before my departure, my heart said, "This sorrow shall never darken the lives of my friends." This thought silenced sorrow, and made glad and joyous my visit. Christian Science came to me in an hour of direst need, when even suicide was in my thought. Scholastic theology had failed to give comfort in that hour of sorrow, and *materia medica* had no healing lotion for the suffering body. Then it was that divine Truth came to me as a mother awaking the child upon her bosom from its troubled dream. My hungry heart partook eagerly of the heavenly manna and was refreshed. The way has seemed steep, but the higher we rise the clearer and more glorious view we have of the new heaven and the new earth. My chief aim and purpose since the light of Christian Science dawned upon me has been to prove those words of our dear Leader, "Truth is the real; error is the unreal."

HANNAH M. EVANS, Wolfboro, N. H.

I was appointed sanitary officer in June, 1901, and the next fall, when our city had quite an epidemic of a so-called contagious disease, I was asked if I would enter a house supposed to be infected, my superiors knowing that I was a Christian Scientist. I readily said that I would, and at once set to work, disinfecting the house and taking the patients to the pest-house, being exposed perhaps more than any other person in the city. By constant demonstration of the truth I overcame the belief of contagion; but a change occurred in the city administration, and the new board did not altogether approve of my method, recommending that I resort to material means to prevent the spread of the disease. To satisfy them I sterilized my clothing, etc., and on the ninth day following the disinfection of the next house I was taken down with a very malignant type of the disease. (This was in March, 1902.) I called in a Christian Science practitioner, through whose understanding of Truth I was enabled to resume my duties on the following Monday, being absent from my work only four days.

HALLOCK HILL, Topeka, Kan.

I was healed through Christian Science of a bowel trouble which had baffled all efforts of doctors for over twenty-five years. When it first appeared it was not serious, but grew steadily worse from year to year, until it greatly affected my general health and finally arrived at that stage where something must be done. The doctors told me there was no way out of the trouble except through an operation, which would be of a delicate and dangerous nature. I applied to a hospital for admission, but was informed that I must wait some ten days before they could give me a private room, as they were full at that time. I was suffering severely and was very impatient of the delay. While I was waiting for them to send me word when they would be ready for me, Christian Science was suggested by my wife, and by others who had been healed. After a time I yielded to their wishes, and allowed a practitioner to take up my case. My belief at that time was such that I did not think it possible for a case of that nature and of such long standing to be healed by this method; however, I was finally willing to make the effort, which was a success from the start, and in a few months I was perfectly healed. My general health has since been good and I have had no return of the old trouble. It is needless to say that my gratitude to Mrs. Eddy, the Discoverer of Christian Science, is unbounded, not only because of my physical healing but also for the great spiritual benefit I have received.

D. J. SWEET, Towanda, Pa.

I cannot find words fitly to express the gratitude I feel for the many benefits I have received through Christian Science, in fact I am just beginning to learn the meaning of the word gratitude; neither can I enumerate the daily blessings which this wonderful truth is unfolding to me. For the realization of the ever-presence and protection of God I am most grateful. Many times both myself and baby have had seemingly narrow escapes from accident, so near that I can only liken them to a flying missile which passes so closely and so swiftly that you feel the stir in the atmosphere; but, as the psalmist has said, "Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day;" for "there shall no evil befall thee." I have paused and thought, as Jacob of old, "Surely the Lord is in this place; and I knew it not." With the aid of a practitioner, neuralgia, fear of childbirth, and discordant conditions of many kinds have been overcome, and I experienced harmonious delivery and perfect healing.

I am grateful to God, and to our beloved Leader, Mrs. Eddy. I am also grateful to those whose remarks cheer us in the Wednesday evening meetings, and to those who contribute to the Christian Science periodicals, for many times, when I have been in the valley of depression, they have in this way extended me a helping hand and elevated my thought above the despondency and discouragement which seemed to beset me, thus proving the words of our Leader. "Divine Love always has met and always will meet every human need (Science and Health, p. 494).

MRS. LUELLA NIXON MOWRY, Roxbury, Mass.

Very few of us will have the chance of heroic self-devotion; but every day brings the petty, wearing sacrifice which weighs full weight in God's scales.

SAMUEL OSGOOD.

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FROM OUR EXCHANGES.

[Robert W. Vankirk in *The Standard*.]

The Old Testament is the record of the religious experience of the best men among the Hebrew people. Their communion with God, their aspirations after holiness, their dreams and visions, their ecstasies and raptures, were all manifestations of the divine life in their souls finding outward expression. . . . The New Testament marks an advance upon the revelation of the Old, because it furnishes the record of this higher revelation. In the Gospels we have the story of Jesus' earthly life, his doings and teachings, through which he revealed the mind and heart of God. . . .

In the Acts and Epistles we have the record of the religious experience of the earliest disciples of Jesus—those to whom Jesus had become "the way, the truth, and the life" in their search for God. If we seek to formulate from these writings an external revelation or law, which is to be forever regulative and binding upon Christian life, we shall misconceive their aim and misdirect their message; but, on the other hand, if we shall see in them the records of an exalted religious experience which we are to seek to reproduce and even surpass in our own souls, and if we shall find in them an inspiration which gives a clearer view of God and a closer fellowship with Him, then indeed will they prove themselves to be a veritable revelation from God.

[Rev. S. G. Barnes in the *Hartford* (Conn.) *Seminary Record*.]

One man there was who understood this, who reported himself as in heaven even while he was on earth. He saw the truth and beauty and goodness of things, the benignity of law and the beneficence of Providence, because he ever looked on the face of the Father. He embodied for us the fulness of man, being himself the universal man, combining in himself every human power and virtue, furnishing in himself the perfect and absolutely satisfying model for man, woman, and child, in all ages and countries. He embodied for us the fulness of God, making clear God's estimate of values, revealing the limitless and inexhaustible love of God, and bringing into human history all the power of God for our salvation.

[*The Christian Standard*.]

That the publicist, rather than the theologian, leads today in preaching that righteousness exalteth a nation, but that sin is a reproach to any people, is a most reassuring sign of public health, however hard the situation may bear upon our ecclesiastical leaders. Men who are supposed to give themselves entirely to the ministry of love and truth should have a clearer spiritual vision and a more unerring ethical sense than their fellows in secular pursuits. But at the present time this does not seem to be the case.

[*The Christian Register*.]

The effects of religious revivalism are beginning to be well understood in the churches of all denominations, and there is a growing tendency to set aside hypnotic influences and substitute for them the slower, but more permanent, results of steadfast efforts, training, and the building of character.

[Rev. Frederick E. Dewhurst in *The Congregationalist*.]

The more you get beyond your narrow and selfish individuality, the more of an individual you become. Life everywhere grows in dignity and worth as it ceases to be ephemeral. In proportion as life is projected upon a large scale does it acquire interest and value.

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THE CHRISTIAN SCIENCE JOURNAL

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"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

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BOSTON, JUNE 1, 1907

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ITEMS OF INTEREST.

National.

Herbert Knox, Commissioner of Corporations, has reported to the President regarding the Standard Oil investigation, and appears to make out a serious case. He alleges, in substance, that the history and present operation of the Standard interests show throughout the past thirty-five years a substantial monopolization of the petroleum industry of the country, a deliberate destruction of competition, and a consequent control of that industry by less than a dozen men, who have reaped enormous profits therefrom. The commercial efficiency of the Standard, while very great, has been consistently directed, not at reducing prices to the public, and thus maintaining its predominant position through superior service, but rather at crippling existing rivals and preventing the rise of new ones by vexatious and oppressive attacks upon them, and by securing for itself most unfair and wide-reaching discriminations in transportation facilities and rates, both by railroad and by pipe line, while refusing such facilities so far as possible to all competitors. Indictments exceeding eight thousand have been found against the Standard. At Chicago a conviction has been secured on 1,462 counts. None of the other cases has yet come to argument.

The Secretary of the Interior has approved the recommendation of the Commissioner of the General Land Office for the improvement of the efficiency of his office by the dismissal of old and inefficient clerks and the employment in their places of clerks who are able to meet the demands of the office. The first dismissals will be made in the division of the office in which land patents are proposed. The law provides for the typewriting there of the patents and the recorded copies of them. Many of the employes are elderly persons who have been on the rolls for a long time and who cannot use the typewriter. The lowest salary paid in the division is $900 per annum. Where possible, places paying less will be provided.

A definite effort is being made before the Interstate Commerce Commission to secure to the public a reduction in the rate of fare charged by the Pullman Company for its sleeping car accommodations. Three complaints have been filed against the company and various northwestern railroad lines, and it is prayed not only that the rates be materially reduced, but that the company be allowed to charge only half as much for an upper berth as for a lower berth. The complaints will open up the whole question of sleeping car rates, not only on the lines of roads mentioned specifically in the complaints, but throughout the country.

Judge Landis in Chicago has fined the general manager of the American Seating Company and the A. H. Andrews Company $5,000 each, and nine other furniture companies amounts ranging from $500 to $2,000 for violation of the anti-trust laws in forming a conspiracy in restraint of trade. The defendants pleaded guilty. Judge Landis preceded the delivery of sentence by a scathing denunciation of the methods adopted by the church and school furniture trust.

For the twelve months ended with April the imports of gold were $146,896,815, and the exports $31,981,947. The largest importations of gold ever occurring in any fiscal year were $120,391,674 in 1898 and $100,031,259 in 1881, while in no other fiscal year has the total of gold imports ever crossed the $100,000,000 line.

The mayor of San Francisco, who is on trial for extortion, has delegated his office to a committee of seven representing the five great commercial organizations of the city. His action is tantamount to a power of attorney.

A police census just completed gives the population of the District of Columbia as 329,591, of whom 96,188 are negroes.

Foreign.

An important step toward the establishment of just relations between capital and labor has been taken in the engineering industry of England. Hereafter union and non-union men will work together, while employers are prepared to recognize the unions under the new conditions. The mutual interests between capital and labor are also admitted, and elaborate arrangements are planned for the avoidance of disputes. Ten years ago the engineering trade unions were preparing a series of demands which brought on a general lockout and paralyzed the engineering and shipping industries of the country. When the great strike of 1897-98 came to an end it was upon a carefully elaborated and signed treaty which included provisions for the future working of the industry known as the "Terms of Settlement," and the effect of them has been to prevent strikes and serious disputes in the industry ever since. These conditions have just now been revised.

The subject of popular education in Russia was brought up in the Lower House of Parliament recently and a motion to create a commission to examine the various educational projects now before the House was made. This action presented the nearest approach to friendly working relations between the Douma and the Ministry that yet has been witnessed. Minister of Education Kaufman explained a measure which he said the Emperor had specifically authorized him to lay before the House. He declared that in no other country in the world did the number of illiterates reach such a large proportion as in Russia. He said the budget for the Ministry of Education, which now amounts to $8,000,000, would be increased sevenfold.

The building industry of Berlin and vicinity is seriously affected by the lockout of one hundred and twenty thousand bricklayers and masons which has just gone into effect. The cause of the lockout is the men's demand for an eight-hour day. It is expected that the lockout will affect another one hundred thousand belonging to affiliated trades.

Sydney Olivier, the new Governor of Jamaica, who succeeds Sir Alexander Swettenham, resigned, has arrived at Kingston and taken the oath of office, administered by the commanding officer of the troops.

Canadian immigration officials look for at least three hundred thousand new settlers in the Dominion during the current year. Last year the total immigration was two hundred and fifteen thousand.

Industrial and Commercial.

The Government's reports show that for the nine months following the publication of the Reynolds-Neill report exports of canned meats amounted only to twenty-eight per cent of the exports for the preceding nine months.

Germany is now building houses of soundproof blocks. These are made of a composition of gypsum, sawdust, and ashes. Much chemical skill is said to be required to make the compound.

The phenomenal prosperity of the fine goods cotton mills of New Bedford, Mass., is indicated by the fact that already this year extra dividends amounting to $610,000 have been declared.

An order for two hundred steel passenger cars to be used in the New York tunnel has been placed by the Pennsylvania Railroad.

The timber cut in Windham County, Vt., the past winter amounted to over thirty million feet.

General.

A well-known Saxon inventor and manufacturer, Herr Emil Claviez, has produced a paper yarn termed "xylolin," that has been successfully used in a wide range of textile fabrics. The thread is not brittle, it does not have a hard surface, and it neither shrinks nor stretches to any appreciable extent. Having certain resilient qualities, it cannot be readily crushed or dented like paper, and on it moisture has practically no effect. It is a serviceable substitute for cotton, jute, linen, and even silk. It can be readily dyed in delicate shades, which are not affected by strong light. Among the various fabrics in which the greatest amount of work has thus far been accomplished is the making of rugs and carpets. The spun paper fibre has been used in making outing hats, and "canvas" shoes and slippers. Last year alone seven million pieces were made and sold for toweling at about twenty-four cents a dozen. When used in garments for clothing of medium weight it possesses the advantage of lightness and warmth in comparison with an equal bulk of linen or cotton. The cost of the material for a full three-piece suit of clothes of average weight is not over one dollar.

Since the introduction of electric railways into Switzerland a new industry has been established in the Alpine districts in the quarrying of glacier ice for distribution in the large cities. Some of the Swiss communes having granted concessions for that purpose, considerable sums have been expended in constructing ice slides or troughs, in which the blocks of ice when blasted out of the glacier are transported to the vicinity of the stations, for conveyance in refrigerator cars to Lyons and other large cities somewhat remote from the Alps. Glacier ice, which is perfectly pure and transparent, commands a higher price than that obtained from ponds.

A plant grows in the Sahara Desert called the "coughing bean." It is said that when the dust settles thickly upon the leaves and clogs up the pores, a gas develops in the plant which finally produces sufficient pressure to cause a slight cough or explosion and throws off the enveloping mantle of dust.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

SECRET SPRINGS OF TROUBLE.

SAMUEL GREENWOOD.

MANY persons shrink from a close or a frequent examination of themselves because of an instinctive reluctance to look upon their hidden mental deformities and moral inconsistencies, but the necessity of knowing what is enfolded in our sense of personality makes this an important factor in the working out of our salvation. We all need to "learn what we honestly are" (Science and Health, p. 8) in order to bring about what we should be. Keeping evil in the dark does not relieve us of its consequences. It is not necessary to reveal or describe our secret errors to others, but we do ourselves need to be aware of their asserted presence in order to neutralize their influence and expel them from our consciousness. To deceive ourselves into thinking that evil is not present because not aggressively evident, is to give it the larger opportunity to work unsuspected and unperceived.

The Scripture, "Be sure your sin will find you out," is especially illustrated in Christian Science practice, in which is exemplified the intimate relation of human mind and body, of sinful, erroneous thought and physical suffering. Any wrong thought cherished, instead of rejected, eventually makes its disturbing presence felt, although the sufferer may not trace the course between the erroneous cause and effect. When it becomes better understood that the mortal body can be improved only through improved states of thought, our systems of hygiene will be spiritual rather than material, and will consider moral rather than physical conditions.

It is well under every circumstance to deny disease, and to resist every temptation of physical suffering, because these conditions are not of God and therefore are not true; but the next and better step is to turn the searchlight of truth into the secret recesses of one's consciousness, to see if there is "any wicked way" in us. The mere passive denial of sin is not sufficient of itself, and may leave us in unconscious danger of becoming its victims; while to come face to face with our errors should result in their dismissal, if we are honest. Sin will become unreal to us only as we work out its nothingness through self-knowledge, repentance, and reformation, as our Leader has pointed out.

Unless we are wilful wrong-doers we should not shrink from this subject of secret sin, for our peace must come through purification. Because an error exists unseen it is not necessarily inactive, on the contrary it is the activity of concealed error that often brings us into undesirable experiences; whereas, if truth is kept active in us, the opposing error is forestalled. It is evident that evil can be active only as our sense of goodness is allowed to be idle, hence the possibility of working out our own salvation. It is possible for us to keep love so busy that hate has no opportunity to bring any effort to fruition, so far as we personally are concerned; and likewise with all the graces of Spirit. Because error is ever active in human belief we need to take especial care that truth shall always be uppermost and operative in our thoughts, and our freedom will be according to our diligence, our fidelity, and our love of good.

God, divine Principle, does not for a moment withhold the reward of goodness. The prophet Jeremiah declares that it is our sins which withhold good things from us; so that if there seems to be an obstacle between us and the realization of our right desires, we may be sure that self needs somewhere to be set right. It is safe at all times to look within and not without for any obstruction to our progress Godward. The belief that man can be wicked requires more attention from us than the belief that he can be sick, and in some instances it may be necessary to remove the results of the former before entire freedom from the latter is gained.

If we would know ourselves we must dig down through the crust of self-complacency, and with the torch of truth explore the hidden places of our thought. No good housekeeper will endure the presence of dirt or disorder, but may we not on the mental side be permitting the presence of many unclean, unrighteous things? Self-ignorance can be our only excuse for allowing any evil to operate through us, but the law of righteousness will not excuse us from the penalty attaching thereto. Instead of petulantly asking why we are not more quickly delivered from some discordant condition, would it not often be better to ask why we are so slow in loving our neighbor as ourselves, why we do not more quickly give up our resentment and forgive our wrongs, why we do not more readily forsake our jealousy, and pride, and self-will? In the parable of the prodigal, the father did not run to meet his son until the young man had recognized and abandoned his false way, and in humility and self-abasement had set out in earnest to seek his father.

It is well to declare that God is good, is All, and that there is none beside Him, for this is Scriptural teaching and is true; but it is not well if we use such statements to cover up errors that may be lurking undenied in our mentality. The logical sequence of Christian Science treatment is to bring our thoughts and experience into accord with the truths we declare. If there is a guest in our mental household that has not on a wedding garment, that is not clad in truth, we must turn him out. Or, if there are indications that an enemy is encamping in our dominions, our safety demands that we promptly remove him therefrom.

We need to be specific in our work. A cyclist who has punctured a tire does not cover the whole surface with a patch in order to repair it, nor does he stick on a patch here and there indiscriminately, but he locates the damage and the work is quickly done. The sense of bodily discord comes often as a danger signal, warning us that all is not right within, and if we would be wise we will turn on the light and locate the disturber

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of our peace, not in matter but in thought. The fact is we are all too much in the dark as to our dominating mental conditions. We are all inclined to be too lenient and too sympathetic with self, judging ourselves too lightly, and expecting Truth to do likewise, and to deliver us from trouble, whether our prayers are few or many, whether our work has been well or poorly done. Truth does not make clean merely the outside. While "the things that defile" come from within, the work of purifying must begin within also, and extend outward, if the work is to be permanently done.

The cleaning up of our thought-dwellings is surely more important and necessary, even from a hygienic point of view, than the periodical cleansing of our houses. Whether one is a Christian Science patient or practitioner, the secret places of our thought need to be illumined, and the errors that may have hidden there be rebuked and destroyed, if we would gain more freedom and success in our work. Those who are sometimes impatient with their apparently slow progress, are often very patient and even indulgent with their faults and shortcomings. The mistake is in measuring one's progress by physical rather than by moral and spiritual conditions. One is apt to be more worried, for instance, over what he believes to be a troublesome case of corns, than over his indulgence of self-will, envy, or pride. Or he may cherish a resentful thought toward another, and not feel half so alarmed as over some sore spot in the flesh.

Would it not be wiser to reverse the case, so that we become more anxious because of the disturbing presence of selfishness, unkindness, resentment, or irritability, than over the seeming presence of physical pain? Will not God respond more quickly to our need when we are most concerned because of our failure to be Christlike and pure, than because of the failure of some physical organ to perform its functions? While our desire centers more strongly in the overcoming of bodily discord than in the overcoming of the errors that are making us unlike God, we have not risen to the true sense of our need, therefore our prayers are not always quickly answered.

While we would not minimize the importance and duty of healing disease, for Christian Science teaches that disease is an error, and so heals it with truth, yet Christian Science is more than a "doctor's shop," concerned wholly with making mortals better physically. While the healing of the sick and the alleviation of human suffering is a grand work in itself, and is indispensable in Christian work, Christian Scientists find their greatest glory and reward in the moral and spiritual reformation which results from their demonstration of Christian Science.

SINGLENESS OF VISION.

ELIZABETH EARL JONES.

THE story of Noah and the ark of refuge always stands out in memory as a symbol of the tender, protecting love of God in that mental habitation which ever floats above the waters of mortal sense. The description given in Genesis of the building of the ark, emphasizes one point that upon close study gives us the key to successful resistance and victory over the pressing claims of evil. Jesus, in preparing his students for their work against the seeming powers of darkness, said: "If therefore thine eye be single, thy whole body shall be full of light."

Following the same divine guidance of the Christ, Noah builded but one window in his ark, and it was "above," opening not upon the earth, but upon the heavens. Noah was wide-awake to the claims of evil, and was prepared to meet them and keep above them until the allness of good should be manifest. He knew the awful manner of its self-destruction, but he also knew that his own safety, and the safety of those with him, lay in contemplating only reality,—the works of God, good.

The storm was fearful beyond words, but Noah saw it not; the destruction on every side was appalling, yet Noah saw only Life. The suffering and dangers which might have overwhelmed and destroyed him, had he dwelt upon them or seen them as real, were not within the range of his upturned vision. He did not see the deluge, he saw only the fathomless heavens of peace and harmony, because his window was open only to "those things which are above;" therefore Noah and all who were with him in the ark were saved.

We have all struggled enough with old habits of wrong thinking and with false beliefs in the reality of both good and evil, to know in some degree the value of singleness of heart and vision. We know that whenever two views of any one question present themselves before us, we must choose and hold to one of these two. Sometimes the false and discordant view has seemed so real and irresistible that we have had to ask ourselves searchingly, In which do I have more faith, in evil or good? Which do I see as real, evil or good? Which should I see at all, evil or good? And we are bound to choose the good, and are saved and lifted above the deluge, rising as the waters rise, until we rest upon the heights of God. So long as Peter kept his gaze steadfast on the Christ before him, he walked the waves, but when he looked down and saw the angry waters surging all about him, when he began to measure the distance between himself and Christ, his faith failed him and he began to sink. In his extremity he cried out, "Lord, save me." Jesus rebuked him, saying, "O thou of little faith, wherefore didst thou doubt?"

When Jesus was journeying for the last time to Jerusalem, he saw that evil was about to nail him to the cross, but he also saw the resurrection. He might have reasoned that this shameful death and seeming defeat would disprove the divine origin and truth of his teachings and mighty works; that as he had said, "If a man keep my saying, he shall never see death," none of his words would be believed, and that all men would forsake him, repulsed by his seeming failure. But did he so reason? No; he never saw defeat,—he never saw the shame and failure, but with sublime faith in good and singleness of spiritual vision he exclaimed with joy, "And I, if I be lifted up from the earth, will draw all men unto me;" and death was swallowed up in victory.

To-day the world stands in wonder at the steady progress and almost superhuman ability of one lone, brave woman to resist every weapon that has been formed against her. The Discoverer and Founder of Christian Science has successfully withstood for forty years the onslaught of every invention of evil to silence good; and she has risen with these rising waves of human hate, risen to the exaltation of divine Love blessing its enemies, far beyond the reach of the destroyer, safe in God,—because her eye has been single to good. Mrs. Eddy has taught and demonstrated that there is but one reality, and that is God, good, and His ideas; she has been consistent with her premise, and also maintains and daily seeks to prove the unreality of all evil, sin, disease, and death. In all her writings, and in her example, one is strongly impressed with the fact of her absolute loyalty to God and His Word,—to good, to Life, Truth, and Love.

Christian Science affords an ark of refuge because its one window opens toward God, heaven, harmony,—toward

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Love. Those who abide in this ark can never be overwhelmed, no matter how terrible the deluge, because they never see it. They are awake to the false claims of evil, and watchful unto the end,—but they refuse to turn away even for one moment from their steadfast contemplation of God and His glorious truth. They also know that the loud thunders of evil are a subtle subterfuge of the devil to tempt our gaze away from God. The light of ever-present Love, the sunshine of the risen, living Christ, pours through our open window, floods all within, without, with peace and joy and calm unspeakable; the waters begin to abate, and the ark rests on Ararat. The supremacy of good does prevail, and evil, hate, envy, revenge, and destruction fade away before this steadfast vision of a new heaven and a new earth—a world regenerated.

SELECTED ARTICLES.

[From the *Concord* (N. H.) *Daily Patriot.*]

MEMORIAL SERVICES.

By special invitation of the Rev. Mary Baker G. Eddy, the Memorial service of the E. E. Sturtevant Post, No. 2, G.A.R., together with the allied organizations, Woman's Relief Corps, Daughters of Veterans, Sons of Veterans, and the Spanish War Veterans, was held yesterday (Sunday) afternoon at 4.30, in First Church of Christ, Scientist. It is said to be the first time in the history of the Church in this country that such an event has occurred.

The Post, the Sons of Veterans, and the Spanish War Veterans assembled at Grand Army Hall and marched in a body to the church. The Woman's Relief Corps and the Daughters of Veterans assembled in the Reading Room of the church, and at 4.30 took their places in the auditorium. National tunes were played on the beautiful chimes of the church for half an hour preceding the service. As the Post was marching from headquarters, "Onward, Christian Soldiers" was played, and was continued on the organ as they went to their seats.

Commander George E. Wood was at the head of the Post. President Mrs. Imogene Woodbury commanded the Woman's Relief Corps. Senior Vice President Elmira Critchett filled the same place with the Daughters of Veterans, Commander Leon Evans was with the Sons of Veterans, and Major Daniel K. Murphy was with the Spanish War Veterans. Among the distinguished and widely known officers present were Past Department Commander D. B. Newhall, Past Department Commander James E. Minot, General Frank Battles, Past Adjutant General of the National Department, and Past National President of the Relief Corps, Mrs. Fannie E. Minot.

The pulpit and chancel were handsomely decorated with palms, ferns, and a profusion of white flowers, which together with an artistic arrangement of the national colors added to the beauty of the noble church interior. Two of the flags in Mrs. Eddy's room were from the Peace Conference, and were provided for this occasion by one of the delegates.

Mrs. Cora Fuller Straw presided at the organ. The appropriate service consisted of: Organ voluntary; hymn, "Onward, Christian Soldiers;" Scripture reading, Philippians, 2 : 1–16; silent prayer, followed by the audible repetition of the Lord's Prayer, with its spiritual interpretation as given in the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy; hymn, "Saw ye my Saviour?" words by Rev. Mary Baker G. Eddy; responsive reading, Psalm, 85 : 1–4, 6–13; remarks by the First Reader, Prof. Hermann S. Hering; reading of the Lesson-Sermon, consisting of selections from the Bible, with their correlative passages from the Christian Science text-book; also the correlative Scripture, according to 1 John, 3 : 1–3; benediction (Numbers, 6 : 24–26); organ voluntary.

The subject of the Lesson-Sermon was in harmony with the occasion, being, "Christian Warfare." The services were conducted by the First Reader, Prof. Hermann S. Hering, and the Second Reader, Miss Mabel C. Gage. Preceding the sermon, the First Reader gave the following able address:—

It is a pleasure to Mrs. Eddy to invite the esteemed members of the E. E. Sturtevant Post, No. 2, G.A.R., with the affiliated organizations, to hold its Memorial service this year in her church, and we consider it an honor and a privilege to welcome you here to-day and to be permitted to take part in assisting you to perpetuate the memory of your noble cause. We welcome also the auxiliary organizations, whose members have been so helpful to the veterans in the past and will be in the future. The work of the Woman's Relief Corps has been most noble and praiseworthy. Many were the wives, daughters, sweethearts, and relatives who made great sacrifices during the war to aid in relieving the suffering; and they have since been engaged in continuing this work by providing for the sick and needy and performing loving offices for the veterans and their families. In this noble work they are aided by the Daughters of Veterans, who together with the Sons of Veterans will follow in the footsteps of their ancestors for time to come and carry out these worthy precedents and customs. We also welcome the Spanish War Veterans, who so efficiently aided our Government to free a neighbor from the bondage of oppression.

The cause for which the Civil War veterans fought, and for which so many valiant lives were sacrificed, was indeed a noble cause, a most glorious one and a most vital one, not only in the history of our dear country, but of the entire world,—the cause of individual rights and personal liberty, the foundation or fundamental principle of progress. Personal animus and sectional feeling have so disappeared from the minds of the people that the great principle involved in the Civil War can be referred to without personal feeling, and indeed it is now understood and agreed to by very many who formerly thought differently. So also is the purpose of Memorial Day—a yearly reminder of this great moral struggle and of the faithful ones who sacrificed themselves on its behalf—a noble one, for it tends to emphasize the issue that was involved, educates the world to perceive its import, and gives opportunity for an expression of our deepest feelings, brotherly love, gratitude, and respect.

Mrs. Eddy, well known to us all as a most patriotic citizen, not only of this Commonwealth and city, but of our Nation, in many ways and for many years has shown her interest in this day and her sympathy with its purpose. In honor of this day her loyal heart unfurls the Stars and Stripes over her home, and her loving hands send to the Daughters of Veterans all the flowers in bloom on her estate.

It is most fitting, also, that a Memorial service is held at which the veterans and their friends may congregate for divine worship and lift up their thoughts to the infinite Father, the giver of all good, thanking Him for all His benefits and praying for more of that divine Life which makes them and all of us better soldiers of Christ. Gratitude to God for even a little good perceived is an acknowledgment, though feeble, of Him as the source of all being, and opens the heart to a great influx of that good.

The great struggle of which you beloved veterans are victorious survivors, and of which we all are the beneficiaries, was a struggle for principle and not for personality. The issue was the question of human freedom or human

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slavery. This country has been the arena of many struggles for liberty, both political and religious, and seemed early destined to become the land of the free. It offered a home to the politically oppressed, and also to the Puritans, Quakers, and Pilgrims from other lands, who desired to worship God according to the dictates of their own conscience. On its sacred soil were fought the two great issues,—the Revolution, which resulted in national independence, and the Civil War, which preserved our integrity as a Nation and committed us to the cause of universal freedom. The tendency of the Government of our land has steadily been towards greater freedom, and under God's guidance and protection it will so progress.

Allow me now to turn your attention to the Lesson-Sermon, which tells us of still another conflict, the Christian warfare, in which we all have enlisted under the captain of our salvation, our great peacemaker, Christ Jesus. Mrs. Eddy has translated his orders to us in unmistakable language, showing us how to fight the good fight of faith, how to overcome our adversary, the evil one, how to gain the victory, how to establish peace.

At the conclusion of the impressive service, while the large congregation remained standing, the Post and affiliated organizations marched out, after visiting Mrs. Eddy's room in the church.

[A Reader in the *Indianapolis* (Ind.) *Star*.]

The writer hereof is not a Christian Scientist, neither is he a communicant of any orthodox institution, but having heard Clarence A. Buskirk's masterful and wholly dispassionate lecture on the teachings of Christian Science, and having also read a critic's attack upon the Christian Science tenets, he feels that a contrast of the work of the two men may not be amiss to *Star* readers who heard neither of these addresses.

In the first instance, one cannot help noting that Mr. Buskirk quoted continually from the New Testament, giving fully and explicitly the sayings and teachings of Jesus, showing conclusively that faith in God and belief in divine Love are entirely efficacious in healing the sick, in elevating and purifying the lives of all who accept the great Nazarene's philosophy. On the other hand, while the critic begins by making some unavoidable concessions to Christian Science, he invokes, not the Bible, in his efforts at confutation, but *McClure's Magazine*, which has not made an entirely unbiased report of the life and teachings of the Founder of Christian Science. The unprejudiced reader will be interested in comparing his "How it Works" with Mr. Buskirk's "Power of Prayer."

In line with this last I would ask who does not recall the significant language of Jesus, when, after unstopping deaf ears, opening blind eyes, cleansing lepers, healing paralytics, and raising the dead, he said of those who should believe on him: "Greater things than these shall he do." If, therefore, our Christian Science friends have wholly believed this and consistently made their churches temples of healing, it simply proves that they have solved the problem of the Christ-method, and should have credit for doing that in which the greater number of so-called Christian organizations have failed.

The race is looking for salvation that palpably saves here and now; it is demanding a knowledge of the truth which frees from error, sin, sickness, poverty, and death; it refuses, and rightly, to pin its faith to the sophistries of creed and dogma which have no higher reward to offer than a post-mortem salvation of which no tangible evidence exists. It is significant to note that the Christian Science following embodies the cultured and refined, and they are therefore capable of judging, in as great if not greater ratio than other Christian organizations of larger proportions.

[From *Svea*, the Swedish-American weekly, Worcester, Mass.]

The powerful esthetic religious movement which under the name of Christian Science has developed in North America and subsequently has spread to almost all the European countries, and England in particular, has now reached Sweden. Although as yet of comparatively small extent, it has obtained many followers, both in Stockholm and Gotheburg, but mostly in the aristocratic communities of Skania, the southern province of Sweden. The adherents of Christian Science, at least in Sweden, seem to come from the upper ten thousand, and this explains to some degree why the movement has developed without attracting popular attention. *Dagens Nyheter* (a Stockholm newspaper) has been in communication with some of the adherents of this faith in the capital city, for the purpose of obtaining reliable information concerning this system of ideas, its purpose and its development. . . .

Although the healing of the sick is by no means the main idea in Christian Science, it nevertheless is through this means that the cult hitherto has been spread and become known. It is also for the most part persons who have been healed in foreign countries that have become adherents of the faith in Sweden. These persons have not yet organized themselves into a church, nor are they holding meetings; they consider that Christian Science ought not to be spread through concrete agencies, which would be of no avail so long as the time is not ripe for the acceptance of the teachings. This calm and expectant attitude constitutes a feature that is as unusual as it is appealing in this sectarian movement that up to the present time is so little known in Sweden, but that soon may become powerful.

[Willard S. Mattox in *The San Francisco Examiner*.]

What is science? Is it not the orderly arrangement of ascertained facts? is it not knowing something; is not that the root meaning of the word? Yes. Then are we to conclude that the only thing we can know about is matter? Are there no ascertained facts about God which constitute Science, the Science of all existence, the Science of all sciences? Can any Christian minister afford to take the position that spiritual truths and spiritual laws do not constitute Science and that the use of that word in relation to spiritual phenomena is "calculated to mislead?"

Jesus knew something definite about God and His everlasting laws, about His perfect creation. What he knew was certainly Science, by every test that can be applied to that word. What he knew was precise, unfailing in its practice, and was always followed by results. What he knew and put into practice was Christian, surely. Then it was Christian knowing, or Christian practice, or Christian Science. St. Paul entreated his converts to have the same Mind which was in Christ Jesus. Christian Scientists believe that what Jesus knew, the Science he practised, may be known and practised by all, that the same Mind which informed and enlightened him is able and willing to do a like service for all who seek in the way Jesus has pointed out.

It is objected that Mrs. Eddy's biblical method of interpretation is allegorical and it is said that no one has "any moral right to give to the Bible any other meaning than that which belongs to it. And what is that? The meaning it had to those for whom it was written in the first place."

Mrs. Eddy does not claim that the fundamentals of Christian Science are original with her. She says that Christian Science is the word of God, and that it has existed forever, to be discerned and practised. She has simply reiterated what was voiced by the long line of prophets, culminating

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in the career of Jesus, but the idealism of Christian Science is not akin to the occultism of India.

It is maintained that although Mrs. Eddy disclaims pantheistic tendencies, yet her theology is actually pantheism because she teaches that "God alone has reality." And then our critic asks, "Is this the teaching of the Bible? Far from it." In answer it may be said that Christian Science does most unequivocally teach that God alone has reality, and it glories in this teaching. If such doctrines be pantheism, then by all means let us all be pantheists, if under whatever name we can practically worship God as supreme and All in all. If the Christian Church does not teach that "God alone has reality," what, pray, does it teach, and upon what authority does it teach the existence of any other power or existence?

The premises and conclusion in the theology of Christian Science are at least as logical as the reasoning which has produced other creeds. The premise that God is One and infinite, inevitably leads to the conclusion that "God alone has reality," and it should be remembered that these premises are not original with Christian Science. They are, theoretically at least, the Scriptural premises from which all theological deductions are drawn. Mrs. Eddy has not shirked the conclusion, and this is surely as consistent, to say the least, as that theology which, starting with exactly the same premises, concludes that there can be an infinite One who is good and at the same time that there can be evil. The explanation that something was made from nothing, that God created a devil, or an angel who had within himself the power to change his nature completely, is not more readily digested than the Christian Science teaching that because God *is* and because there is "none beside him," there is in reality no opposite to God, and the belief that there is will disappear as we become more and more fully conscious of God's allness.

[Edward C. Butler in *The Mexican Herald*.]

One of the leading characteristics of the theology of Christian Science is adhesion to and love of the Holy Scriptures. "As adherents of Truth, we take the inspired Word of the Bible as our sufficient guide to eternal Life" (Science and Health, p. 497). The critics of Christian Science would acknowledge this fact were they to read its text-book and its literature without prejudice. Without the Bible, Christian Science would fall to the ground. It could no more exist apart from the Word of God, than the science of mathematics apart from the multiplication table.

Under the egis of the American Constitution people in the United States enjoy religious freedom, each person working out his own salvation according to the dictates of his conscience. Under the sweeping protection of the splendid Federal Constitution of Mexico, the same priceless privilege is accorded. What the supreme law of the land allows, surely no one, especially a clergyman, ought to begrudge to any one else.

Jesus declared he did not come to the world to judge the world, but to save it; so no human being has divine warrant for judging another's religious belief. Christian Science can stand upon its own merits, and no good can result from attacking it or any other religion.

[Editorial in *The Tribune*, Kokomo, Ind.]

In view of the fact that the series of revival services just closed at the Alhambra fell short of results, not only of the reasonable expectations of the local Ministerial Association, but of church people generally, an analysis of the cause is interesting and perhaps not unprofitable. Nothing was lacking in the way of preparation for the success of the meetings. Largely advertised; a building of ample dimensions provided in the center of the town; propitious weather after the first few nights; a stageful of the best singers the city affords, comprising the choirs and the Oratorio Society and led by a noted singing evangelist of wonderful powers; an audience of fifteen hundred people to start with, and waiting only for the magic words that would stir the hearts of the careless and unlock for them heavenly treasures. A golden opportunity, it would seem, and yet the days glided into weeks, showing no appreciable awakening. . . .

Summing it up, it would appear that the disappointment regarding the late meetings was due mainly to the many violations of good taste shown in the disparaging comments made upon the character of our citizens, including the sneers cast at the Christian Scientists. The pastors of the Ministerial Assbciation were much chagrined at these *faux pas*, and felt that no audience would or could be otherwise than unresponsive under such unwise treatment; showing up the weaknesses and shortcomings of professed Christians, while in the same breath exhorting sinners to join the ranks of those in the church, being justly regarded by the ministers as a grave inconsistency. In short, such aggressive evangelistic methods were not suited to the temper of the audience. And this is not saying that the evangelist is not capable of doing good work elsewhere. Doubtless he is a man of large sympathies, but failed here to size up his hearers correctly and get in proper touch with them.

[A "College Graduate," as reported in the *Boston Transcript*.]

I am not interested in modern religion, on account of the intolerance shown toward others. It was this same spirit on the part of the Jewish clergy which rejected and persecuted Jesus. They had nothing against him personally; his works were good, but he presented something new, and this in religion is always a crime and heresy. Christ Jesus was condemned to death and crucified because he presented a new truth. Later on, after the establishment of the Catholic and Protestant churches, came the awful wars and persecutions each of the other. Blood was shed like water, and all in the name of Christ, who stood for peace and gentleness. To this country came the Puritans for freedom to worship God, and when once established they immediately began a systematic persecution of the Quakers because they differed from them, and the awful and inhuman experiences of that period will not soon be forgotten. Later came the establishment of the Universalist and Unitarian churches. This was another occasion for slander, vilification, and misrepresentation. The Unitarians were treated as if they were heathen.

Even at the present time this spirit of antagonism occasionally breaks forth and goes sweeping across the country, seeking to reopen a sore that is well-nigh healed. At the present time the Christian Scientists occupy the stage. They are seeking to worship God in accordance with their rights as American citizens, but the hose is now turned on them. We business men have learned to respect the rights of others; to live and let live, and to build our business up and keep it up; to study its improvement rather than try to tear down and destroy the other fellow. Religion will appeal to business men only when it gives a square deal.

[Editorial in the *Chicago Chronicle*.]

Discouragement is the dominant note in a good many religious bodies nowadays. It is declared that the people are falling away from the churches, and the defection is deemed inexplicable. Is it not easily enough explained, however? Of half a dozen sermons reported in last Monday's newspapers not one dealt with the doctrine of the Christian religion. They treated of any topic but that. Is it not possible that if Christian preachers were to return to teaching Christianity the churches would be better attended?

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THE LECTURES.

MANCHESTER, ENGLAND.

Mr. Bicknell Young lectured on Christian Science in the Midland Hall, Manchester, England, April 9. He was introduced by Rev. Bertram Hawker, a clergyman of the Church of England, who said in part,—

Ladies and gentlemen, I have this evening the honor of presenting to you one who has come to speak upon a subject which is daily attracting more attention and commanding a wider field of interest. I have the more pleasure in doing so as Mr. Bicknell Young is an accredited exponent sent to England by the Christian Science Board of Lectureship of The Mother Church, Boston, Mass., to give to the increasing number of inquirers an authorized account of the tenets and character of Christian Science. It seems inevitable that when an unfamiliar idea is uncovered to the world two things invariably happen—it provokes opposition, and it is misrepresented. It is opposed by those who habitually regard the glimmerings of truth received through other channels as "the truth," and it suffers misrepresentation at the hands of those who have not understood it, and unwillingly sometimes by those who would be its advocates.

Whatever we may have heard of this religious movement, to-night we shall have an opportunity of forming an opinion directly upon first-hand information, and not from mere hearsay. But it is not always easy to form a fair opinion upon new themes even under favorable circumstances, and especially if they be religious. We have only to look to history to see how the exponents of new themes have been received, themes which to-day are the very substance of our lives. Socrates was rewarded with hemlock; the greeting of the Christ was, "Crucify him;" both were sentenced as criminals by the State. It is in the memory of living man that opinions for which Bishop Colenso was arraigned are to-day accepted as a matter of course by every one, and it is within a very few years that one of the authors of "Essays and Reviews," whose consecration as Bishop of Exeter was so vehemently opposed, died as Archbishop of Canterbury. So it is that what is regarded as heterodoxy in our generation may be the orthodoxy of the next. It does not of course follow that every new idea or interpretation becomes orthodox, even in time; but this is certain, that if orthodoxy is not invigorated by fresh ideas it becomes arid and lifeless, and, like all other things of terrestrial growth, when it ceases to expand it begins to decay. The records of the Jewish race as well as of the Christian Church abound in illustrations of the fact. The question is, Have we need of fresh ideals? In this age of triumphant materialism, when the conquest over the elements has been so astounding, when the ingenuity of man in harnessing the forces of nature for his service seems to know no bounds, when the means of production, transit, and communication have been so increased and the earth is unbosoming its treasures as it never has done before, are we satisfied? Has our progress raised us? If so, how is it that in this country, which claims the life of Christ as its example, our social problems are so stupendous; that the sweating system, like a noisome disease, is allowed to eat its way into the constitution of our race; that under the name of competition the weaker go to the wall and the slums receive them; that Herod in his fury no longer massacres the innocents by tens, but Christian England slays them by the thousand, coolly, systematically, yearly; that brotherhood and fellowship are sacrificed to baser things. Is it not time that we should look into our beliefs and see what are the ideals which animate our actions? "As is the God whom we worship so is the ideal we pursue."

If Christian Science can bring to man a higher conception of Truth and a keener sense of brotherhood among men, as I believe it will, there is room for it in the world, and we can say of it without irreverence that "if this counsel or this work be of men, it will come to nought: but if it be of God, ye cannot overthrow it: lest haply ye be found even to fight against God."—*Correspondence.*

ROCHDALE, ENGLAND.

A lecture on Christian Science was delivered in the Rochdale Town Hall on Thursday night [April 4] by Mr. Bicknell Young, of Boston, U.S.A. Alderman J. J. Meakin, J.P., of Salford, presided. There was a large audience.

The chairman, in opening the meeting, stated how he became a Christian Scientist. About four years ago, he said, he was suffering from a severe illness. The doctors said he had heart disease and bronchial asthma, and that his nerves were in a very shattered condition. He had the advantage of the assistance of the best specialist in the country and recovered to some little extent. It was months, however, before he could do any kind of business. He was never able to lie down in bed, but had to be propped up with pillows. After several interviews with friends who were Christian Scientists he decided to try their treatment. Throughout the first night after he had submitted to Christian Science treatment he slept soundly for the first time during his illness. Since then he had slept well every night. He connected himself with the Manchester Christian Science Church, which had just then been founded, and from which have sprung many similar churches in the north of England. What was it that brought about his changed condition? He began to study the Bible with the assistance of the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. In the 8th chapter of St. John's Gospel we read that Jesus said, "Ye shall know the truth, and the truth shall make you free." Christian Science had taught him what this truth was, and was now teaching him how to apply this truth in order to obtain freedom from sin, sickness, and all discordant conditions. Christian Science and its Founder had been criticised, but the criticism was largely founded on misconception.—*Rochdale Observer.*

NEWCASTLE-ON-TYNE, ENGLAND.

A large audience assembled at the Geographical Institute, Newcastle, last night [April 19], to hear a lecture by Mr. Bicknell Young, who is a member of the Christian Science Board of Lectureship, on Christian Science.

Sir Wilfrid Lawson, who presided, said he had for many years taken a great interest in the subject of Christian Science, and he had proved its efficacy and seen others prove it. It could soothe, calm, and heal in various phases of human experience. Generally, it had given to him, as to others, the oil of joy for sadness and the garment of praise for the spirit of heaviness; and under its blessed influence his outlook had been broadened and deepened. He felt that he had got nearer and closer to the truth about God and man and the universe than he had ever before dreamed it possible to do. Nowadays there is a good deal of discussion about Christian Science. Surely all of them who were wishing and trying to get the true knowledge of the "cross of Christ" should go for that purpose to the fountain-head. Sir Wilfrid added that he was glad to think that they had with them an accredited representative of Christian Science, and he introduced Mr. Young in the belief that those present would act in the spirit of that good and safe rule which told them to prove all things, and to hold fast to that which is good.

Newcastle Chronicle.

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ALDERSHOT, ENGLAND.

Few would have believed that an address upon Christian Science, delivered even by a lecturer from The First Church of Christ, Scientist, in Boston, could have attracted to Aldershot an audience that would fill the local theater, which seats eleven hundred people. And yet such was the case Wednesday afternoon last [April 24], and this despite the fact that the same lecturer and practically the same lecture drew a huge audience only one day earlier to the Albert Hall, in London. Motors and carriages brought throngs of well-dressed visitors to the theater, while shortly before the time fixed for the lecture a special train from London conveyed nearly three hundred Christian Scientists, who had traveled via London from Liverpool, Ireland, the north of Scotland, and even from the Continent.

Although the Theater Royal has at times housed a larger audience, we question whether at any time its gallery has been filled by exactly the same class of patrons. For the organizers of the meeting made no invidious distinctions, and the cushioned seats of the stalls were allotted to early arrivals, while later comers made their way uncomplainingly to the bare benches of the gallery. There was, however, just one exception to the general rule, and this, more than any words from the platform, served to show the spirit which underlies the Christian Science teaching. Visitors suffering from deafness were brought at once to the front row of the stalls, and although the seats were already filled, their occupants immediately abdicated in favor of their less fortunate fellows and made their way smilingly to seats in the rear.

The stage itself was converted into a veritable flower garden. The introduction of flags was something of a novelty at a Christian Science meeting, but there was more in their introduction than the mere desire to hide an empty space, for the banners appeared to convey some acknowledgment of the fact that the gathering was held in the largest military garrison of the United Kingdom.

Punctually to time General Sir Robert Low (the chairman) and the lecturer, Mr. Bicknell Young, a member of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, made their appearance on the stage, upon which were already seated several ladies and the following gentlemen: Col. Anstey, Col. Hubbard, Col. Sullivan, Major Standen, Capt. O'Malley, Capt. Cooke, and Capt. Cumberlege, while the wings contained many who failed to find places in the auditorium. In the boxes were Lady and Miss French and party, the Viscountess Fincastle, Lady Alec Kennedy, Lady Mildred Follett, Sir Gilbert and Lady King, the Honorable Mrs. Cecil Howard, and others, while other parts of the theater were filled by an audience that included clergymen of the Church of England, officers of both services, and in fact representatives of every profession and of every class.

Without preliminary of any kind, General Sir Robert Low, the chairman, advanced to the footlights, and said that when asked to introduce the lecturer he at once consented, although he was not a Christian Scientist. But he had every reason to be grateful to Christian Science in that a member of his own family was restored to health by its means (hear, hear). He had a very kindly feeling towards Christian Scientists because he believed that they were occupied in doing good works. And they had one specialty which always filled him with admiration, and which he thought many of his hearers must have observed for themselves—and that was that the Christian Scientists never scoffed at other denominations, and never had an ill-natured word to say against those who happened to differ in opinion from themselves (applause). The chairman then introduced the lecturer to his audience.

Sheldrake's Aldershot Military Gazette.

MANCHESTER, N. H.

Under the auspices of First Church of Christ, Scientist, Hon. Clarence A. Buskirk of St. Louis, Mo., appeared at the Universalist church [Sunday afternoon, May 5] and addressed a large audience on the subject of Christian Science. He spoke with eloquence and alluded to the bill in equity now pending against the estate of Mrs. Eddy in the following words:—

I recall that when I began to investigate Christian Science fourteen years ago, after my oldest daughter had been restored to health through its blessed ministry, the opponents of Christian Science denied that it really was instrumental in "healing the sick." Evidence soon accumulated, until they were driven from that denial. Then they claimed that its healing agency was confined to a limited class of ailments, but the evidence has become incontestable for many years past that it is truly healing all manner of sickness and all manner of disease. Now its opponents have practically abandoned their former denials, and are turning their attention to procuring yellow journalism to attack its Founder and Leader, the Rev. Mary Baker G. Eddy. They have left the field of fair argument and are appealing to prejudice with, *ad captandum*, personal attacks. This is an old stratagem in sophistry.

When the Pharisees and Sadducees could not longer deny the fact that Jesus did truly heal the sick by his spiritual process, they employed *ad captandum* sophistical appeal, prejudice, and attacked Jesus personally, saying that he associated with publicans and sinners, that he healed on the Sabbath day, and so on and so on. The apostle Stephen was stoned to death, Paul was beheaded, Jesus was crucified. Every great moral and religious leader whom the world has ever known has been made the target of envenomed assaults on the part of established business and sects which have deemed their interests to be threatened, and the Leader of the Christian Science movement, which has now become world-wide, has not been exempt from conspicuously active and aggressive assaults. They now theorize that because, as they say, she is over eighty-five years old, she must, therefore, be incapable of managing her own business affairs, and are petitioning the courts to be allowed to manage her property for her. They are daily filling the papers with artful, insinuative gossip and mendacious inventions. They are trying their case through the newspapers by means of anonymous evidence and fabricated facts; and are not able to point out a single fact showing wherein Mrs. Eddy has mismanaged her business, or sustaining their false averment that any one has done any wrongful act which they can specify in respect to her property.

In my humble opinion, Mrs. Eddy stands to-day the foremost woman and public benefactor of our age, because she has furnished to the world what all its gold and silver could never buy. During long years, misunderstood, misrepresented, too often falsely maligned and reviled, she has been sustained by the high consciousness that she is working for God and for humanity.

The Hon. Oliver E. Branch presided over the meeting, and in introducing the speaker said in part,—

That thousands of intelligent, fair-minded people have found in Christian Science a better solution of the tremendous mysteries of life, death, and the manifold manifestations of evil than has been disclosed in the old systems of theology and statements of faith, cannot be questioned; and if its claims are measurably true, in spite of misrepresentation, angry intolerance, and widely concerted hostile attacks, it will be a message of joy, consolation, and redemption to many other thousands throughout the world.

Mirror and American.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book does not consult nor read letters on disease. Writing to Mrs. Eddy *is not* prohibited. Take no notice of startling reports about Mrs. Eddy. Our Committee on Publication will be reliable on this subject. *Beware of counterfeit letters.*

[From the *Concord* (N. H.) *Daily Patriot.*]

A CORRECTION.

Mr. Meehan.

Dear Editor:—In the issue of your good paper, *The Patriot*, May 21, when referring to the Memorial service of the E. E. Sturtevant Post held in my church building, it read, "It is said to be the first time in the history of the Church in this country that such an event has occurred." In your next issue please correct this mistake. Since my residence in Concord, 1889, the aforesaid Memorial service has been held annually in some church in Concord, N. H.

When the Veterans indicated their desire to assemble in my church building, I consented thereto only as other churches had done. But here let me say that I am absolutely and religiously opposed to war, whereas I do believe implicitly in the full efficacy of divine Love to conciliate by arbitration all quarrels between nations and peoples. MARY BAKER G. EDDY.

Concord, N. H., May 28, 1907.

"EXTRA GOOD RISKS."

THE question of whether or not Christian Science heals, is being steadily answered in the affirmative, even in the minds of those who have not yet accepted its teachings, and as an instance of this we quote the following editorial note from a recent issue of the well-known *Burlington* (Ia.) *Hawkeye*:—

A great life insurance company has instructed its agents by circular: "Christian Scientists are as a class extra good risks, and should be solicited." Now that must mean something. It is founded upon some vital principle. A peaceful mind, faith, hope, and contentment—these are regarded as conducive to health and longevity. When a great corporation, whose purpose is to make money, accepts that statement as a truth and adjusts its financial interests accordingly, the hard-headed, practical man cannot very well ignore the fact. The conclusion is, not that every one should become a Christian Scientist in his religious faith, but that the qualities and habits which produce such beneficent results ought to be fostered. Industry, sobriety, generous impulses, faith in God and man, service for others—these are all attributes of happiness and long life.

When it is taken into account that the great majority of those who now are Christian Scientists embraced their present faith when they were in a condition of health which would have debarred them from obtaining insurance in any company, it is somewhat of a tribute to the efficacy of Christian Science that its followers are now raised from the class of "rejected risks" to that of "extra good." This, however, is not all that Christian Science is doing for humanity. It is bringing men and women into a closer communion with God. It is uplifting their ideals, and making them better in every way. But even if the healing of disease were all that Christian Science is accomplishing, mankind would still be debtor to Mrs. Eddy. We doubt the ability of any one to convince the man mentioned in a despatch to the *Los Angeles Times* that Christian Science is not a beneficent force. We quote as follows:—

Fresno, May 13.—Thomas E. E. Hughes, more familiarly known as the "Father of Fresno," returned here from Mexico a few weeks ago in a serious condition, and his family believed his illness was mortal. Now, after a fortnight of "absent treatment" from a Christian Science healer in Mexico, he is hale and hearty and in his usual jovial spirits. The case is considered a most remarkable one because of the serious condition of Hughes when he left Mexico. He endured an eight-day trip, part of it by wagon from the mining district not far from the City of Mexico, while suffering from a severe case of grip, aggravated by dropsical complications. When he arrived in Fresno he was very weak, and the family was anxious to call a physician, but the patient stuck to his faith and trusted entirely to the healer. Hughes is over seventy years old, and his recovery in so short a time is regarded as most miraculous. Because of his request to be brought to the Hughes Hotel, the hostelry built by him in Fresno's early days, he has been there through his illness.

ARCHIBALD MCLELLAN.

"I WILL LIFT UP MINE EYES."

No aspect of mortal sense is more familiar, more intrusive, or more pitiful than that pettiness which finds expression in so much of human judgment and conduct. The selfishness that clings to its end seat, regardless, the habit of persistent fault-finding, the exhibition of ill-temper over trifling inconveniences, the disposition to speak disparagingly of competitors, the indulgence of little pretense, subterfuge, and acted dishonesties, the failure to distinguish between essentials and incidentals, the unwillingness to look at matters in a broad, all-round way,—how all these and kindred things speak for the narrowness that so needs to be saved from its miserable self.

To those who are dominated in any degree by ungracious, unblessed, and unhappy mortal sense, Christian Science appeals in the words of the prophets of old: Lift thine eyes, O lift thine eyes! It points to that vision of God and of man in His image which expands and inspires thought, and which begets both aptitude and enthusiasm for good, the impulse of all true greatness. Christ Jesus was ever calling the people away from their stunted, self-centered, and material sense of things, ever emphasizing for them the greatness and splendor of God, and the exaltation of man, His child. He tried to show them that apart from spiritual perception judgment is inevitably superficial and distorted, and he sought day by day to establish for them that spiritual perspective which is absolutely essential to the true understanding and estimate of things. Thus he said, "Call no man your father upon the earth: for one is your Father, which is in heaven." The recognition of the inspiring facts of being was to be brought into practical relation with every thought of self and of others, and prove a constant safeguard against superficiality and misjudgment, an antidote for all the narrowness which grows out of the identification of self with materiality.

St. Paul recognized and honored this teaching of the Master when he said to the early Church, "If ye then be risen with Christ, seek those things which are above. . . . Set your affection on things above, not on things on the earth;" and the inference is clear that freedom from the narrowness of human sense, the lean littleness by which choice and conduct are so often distinguished, is to be found in yielding our thought to the enlarging and ennobling influence of the divine idea, the realization of the dignity and privilege of man as the manifestation of "the glory of God." When Christian Scientists remember the emphasis which their Leader has laid upon this thought, the effulgence of the light which has illumined their path, they may well be overwhelmed with a sense of unworthiness and shame when they discover that some of their words and acts are presenting a sad contrast to the concept of the ideal which has been brought to them.

In Christian Science, not only the without but the within of daily experience is to be transformed through our hospitality to an enlarged and enlarging spiritual sense. Only he who has the vision of the ideal can perceive the elements of goodness, of truth, and of beauty which are found in association with circumstances and environments

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that would otherwise be not only uninteresting but unendurable. The ploughboy's thought dwells upon the sights of the city, and the "homely country" has few charms for him; but to those who have acquired a keener vision his commonplace is an unfailing delight. The gamin of the slum is an offense, a bit of mortal débris to the many, but to a true mother who has left a nest of sweet and wholesome children at home, he makes a tremendous appeal; and for the reason that from her mount of vision she sights his possibilities, and this nobler sense, backed by love, would at once open for him the door to a larger life. When the impulses of love are prompted and guided by spiritual insight they neither falter nor fail. Inspiration gives a glorified sense of man "lifted up," while love links us to the yet unexalted and finds practical ways in which we may lift. The true minister must have the vision of a poet, the heart of a mother, and if our enthusiasm over the ideal does not deepen our interest in humanity and humanity's problems, its genuineness is open to question. It takes a large man to see the little things which are the minutiæ of Truth's manifestation.

The unmeasured gain of Christian Science is found in its constant prompting to the estimate and interpretation of things in their higher and deeper meanings, in the helpful suggestiveness of even the contraries and counterfeits which its light discloses. It persistently challenges and rebukes the well-nigh universal habit of looking at things and of interpreting experience in the terms of a very ordinary self instead of in the terms of God and man in His image, and this is its ground of rescue and of rejoicing for all who to-day will lift their eyes to its dawning light.

JOHN B. WILLIS.

REVISION OF CREEDS.

FOR a number of years the most strictly orthodox people, both in this country and in Great Britain, have been wrestling with the question of a restatement of doctrines, such as would make possible greater unity between the different religious bodies and be more in harmony with the spirit of the times than are the dogmas of the past. It is noteworthy that in a representative newspaper in Scotland, Calvinism is referred to as "archaic," and that, too, without a word of praise for what its teachings as a whole have done in promoting a love of the Scriptures and in showing the vital importance of their study. It seems that in the public schools of Scotland the Shorter Catechism has been replaced by another which claims to be simpler and more practical, although a well-known writer has humorously said, "Intellect with us had been brought to so fine an edge by the Shorter Catechism that it could detect endless distinctions, and was ever on the watch against inaccuracy."

It is claimed by those who have insisted upon this revision that the abstruse statements which the Catechism contained were merely memorized, not thought out, and that children especially should have simple and direct statements of the fundamental truths of the Bible—a proposition which no one would controvert; nevertheless this conveys the inference that it is not necessary to think profoundly upon the subject of religion—an opinion which should not be accepted for a moment. Does not the supreme intelligence forever give the invitation, "Come now, and let us reason together"? Such reasoning surely calls for an awakening to all man's God-bestowed capacities and powers.

In Christian Science we learn the necessity for holding a scientific concept of God and man, and of their relation to each other. It insists that our premises must be correct in order to insure progress, even as it is required that the youngest child shall be taught the fundamentals of mathematics as accurately as the older pupil studies and applies the more advanced rules. No one questions this in the case of mathematics, but many have denied the need of scientific accuracy with respect to that which we are commanded to seek "first;" although Professor Drummond asks, "Shall a mechanical experiment succeed infallibly, and the one vital experiment of humanity remain a chance? . . . If we cannot calculate to a certainty that the forces of religion will do their work, then is religion vain, and if we cannot express the law of these forces in simple words then is Christianity not the world's religion but the world's conundrum."

It is for this very thing,—a simple, scientific, and demonstrable statement of Christianity—that Mrs. Eddy has contended from the very start. She had to begin, as all must, where the truth found her; and in each case, as the truth of being was realized, old beliefs, which had not brought freedom from sin and suffering, were replaced by clearer views of Truth. In Christian Science we begin always with the idea of God as good and good only, and from the one perfect cause we reason to a perfect effect, since even physical science holds that effect can never be unlike its cause.

In spite of prejudice which is wholly due to a mistaken sense of Christian Science, its vital truths are now permeating all religious thought and statement, and thus preparing the way for that true unity which loves and obeys one God and His Christ. The recognition of God as divine Principle—the one Mind—is a mighty influence in quickening and purifying the intellectual activities as well as the moral nature; moreover it demonstrates the divine government of the body and establishes health. Best of all, the children grasp this truth! Did not the great Teacher say, "I thank thee, O Father, . . . because thou hast hid these things from the wise and prudent, and hast revealed them unto babes"?

ANNIE M. KNOTT.

LETTERS TO OUR LEADER.

New York, N. Y., May 17, 1907.

My Teacher and Leader, Dearest and Best Beloved:—I hope now I can write you a sane and sensible letter about the meeting of last Monday evening, of which I wired you. John and I have both written you of the determined effort our Second Church was making to pay its indebtedness. Last September we owed one hundred and sixty-four thousand dollars; it was not that this was such a large sum, for we had raised three hundred and forty-nine thousand dollars when we were quite a small church, but the church seemed asleep—they had become accustomed to being in debt. I had even heard it said that it was a good thing for a church to be in debt. Then, too, my relation to the church had changed. I was no longer their Reader, and while I was doing all I could to help them yet there were many things I had done before that I could not do now. Finally it was decided to have a church meeting the second Monday of each month until the debt was paid. Last Monday evening was the first of these meetings. We still had one hundred and ten thousand dollars to raise. John opened the meeting by a most eloquent tribute to his mother, who had been commissioned by you, our loved Leader, to start Second Church. At first everything seemed dark; then one dear woman gave fifty thousand dollars, and one after the other said what they would give, until the full amount was raised and Second Church drew its first free breath, for its burden had rolled off. These subscriptions are all perfectly good. It was after one o'clock that night when we sang the Doxology; then we sang your dear hymn, "Shepherd, show me how to go."

Next will come the dedication, and what a joyful day that will be! In August of 1891 you talked with me

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about starting Second Church. Before I left the room, you prophesied for us a "glorious victory." This prophecy has sustained us through many dark discouraged hours. You have been our inspiration. To you we owe all that we are as a church, and we feel, now the load is lifted, that we shall be able to prove to you that we are at last wide-awake, watching and praying for the redemption of Israel. The church sends to you its grateful thanks and a "God bless you," knowing that "the eternal God is thy refuge, and underneath are the everlasting arms."

In behalf of the church,

Your loving, grateful student,

LAURA LATHROP.

Texarkana, Ark., May 17, 1907.

Mrs. Mary Baker G. Eddy, Concord, N. H.

My Dear Mrs. Eddy:—I thank you from my heart for your loving thought in sending me the picture which came safely some days ago, but I have been away, and just returned. I prize it very highly, and hope that it will always be to me an inspiration for good. I am earnestly striving to live my gratitude to you—having much to be thankful for—but especially in regard to my children, who have been so much benefited, and are developing into sweet characters, through the ministrations of Christian Science. It has indeed been a great blessing, and my heart goes out to you in dearest love. I just wanted to tell you this much.

Sincerely yours,

T. L. L. TEMPLE.

Boston, Mass., May 12, 1907.

Beloved Leader:—Thank you for the latest proof of the greatness of your love and the broadness of your charity in extending your hand to the theatrical profession through your gift to the Actors Fund Fair of the autographed copy of Science and Health and the card with a quotation therefrom. While in New York City last week, attending the Fair, my thought was carried back to my first reading of Science and Health, and how it was aroused by the all-embracing truth of your scientific statement of being. As I stood before the "Motto Booth," and saw displayed there this other great statement, written in your own handwriting,—"Having one infinite God unifies men and nations; constitutes the brotherhood of man; ends wars; fulfils the Scripture,"—I realized in some measure the vastness of its import to the world, and that only as the spirit of this statement is understood and demonstrated will universal harmony be established.

Sincerely your student,

HENRY JEWETT.

Sidney Sussex College,
Cambridge, England, April 3, 1907.

Dear Mrs. Eddy:—At the beginning of my term of office as First Reader here, I have such a sense of joyful self-consecration that I feel impelled to write and thank you again for opening up to us, through your selfless love and spiritual perception, this kingdom of heaven, this revelation of God's allness in Christian Science. To be called to be First Reader is such a help in getting away from the sense of personality; for who, as a person, could be equal to such a task? But to know that divine Principle has decided the matter is to know that divine Principle, infinite Mind, always does the work. And so one's work is to grow daily in the consciousness that the government is on His shoulders,—

'Tis He that works to will,
'Tis He that works to do;
His is the power by which we act,
His be the glory, too!

and that He strengthens and blesses and purifies every channel for His work.

It is such joy to know that the Cause must flourish here and everywhere, because "this leaven of Truth is ever at work. It must destroy the entire mass of error, and so be eternally glorified in man's spiritual freedom" (Science and Health, p. 118).

How can we ever be thankful enough, that through Science and Health and your Christly example (so especially emphasized by the way in which you have met and are meeting all these recent attacks on your work and life), we have such light on the Bible and on the life, work, and teaching of Christ Jesus! I can only pray that I may be able to show my gratitude by works rather than words.

With deep love and reverence, dear Leader,

Yours most gratefully,

ANNIE CHARLES SMITH.

Houston, Tex., April 26, 1907.

Mrs. Mary Baker G. Eddy,
Pleasant View, Concord, N. H.

Beloved Leader:—In the year 1888 I first heard of Christian Science, and the same year, in June, heard you lecture in Chicago. It was after the lecture that I had the privilege of conversing with you, when you told me that God would lead me; and truly I have been led. I have passed through deep waters since then, but for fourteen years have been with the fold that is earnestly striving to follow you. I am serving First Church of Christ, Scientist, in the second year as librarian, and have watched the steady growth of Christian Science. It is wonderful, sublime! Each and every one is bountifully fed and satisfied by the truth that is given us through the study of Science and Health; disease and sin disappear, while health, happiness, and prosperity shine resplendent. The recent attacks on you, and the way they have fallen at your feet and have not harmed you, prove fully the protecting thought in the 91st Psalm, and show how wonderfully you have been protected. Your gentle manner in rebuking error, and your steadfastness to Truth has made you shine like the beautiful morning star watching through the night of error to lighten the weary mornless way. Lovingly and gratefully,

Your student's student,

MRS. ALMA FLATO YEAGER.

Englewood, N. J., May 15, 1907.

My Dear Mrs. Eddy:—We, the members of First Church of Christ, Scientist, of Englewood, N. J., wish to assure you of our love and loyalty, and to express more and more gratitude to you, our Leader, for the great truth which you have revealed to us. We earnestly pray that by our steadfastness we may "prove all things; hold fast that which is good."

Obediently yours,

FLORA S. VERMILYE.
ETHEL BLISS PLATT,
WM. A. CHILDS,
Committee.

Philadelphia, Pa., May 6, 1907.

Beloved Leader:—Yesterday I visited a lady who told me many interesting things of your life in Groton, and of the agony you must have endured in those days. The family belonged to the Congregational church of which you, too, were a member. She speaks most tenderly and lovingly of the helpful prayers which you so often made in the church meetings, and of the pleasurable memory of her acquaintance with you. She was about twenty at that time. We spent a pleasant hour talking over the past.

Faithfully yours,

ALBERT E. MILLER.

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AMONG THE CHURCHES.

WILMINGTON, N. C.

Work has begun on the new First Church of Christ, Scientist, of this city. The location is Carolina Place. Plans have been made and a model constructed calling for a very handsome edifice, but as it was found that nearly two years would be necessary to complete this structure, a small building is to be erected for immediate occupancy. The larger church will be built later.

Raleigh (N. C.) *Times.*

NEW BERN, N. C.

First Church of Christ, Scientist, of this city has given out the contract for their church edifice, which is to be built at once on the very desirable lot at the junction of Middle and Broad Streets. The building will be simple, and although only erected for their present needs and therefore not a large one, it will be a great addition to that locality in point of architectural beauty. The design is purely colonial and in perfect accord with the best homes near it.

Raleigh (N. C.) *News and Courier.*

HOUSTON, TEX.

The growth of the Christian Science movement in this city is again indicated through the purchase during the past week of a building site by First Church of Christ, Scientist. The property purchased is known as the Giraud home and is situated on the corner of Main Street and Jefferson Avenue, the consideration being twelve thousand five hundred dollars. The location of this property is considered one of the choicest on Main Street, surrounded as it is by costly and beautiful homes, and the handsome edifice which this church will erect in the near future will add to the beauty of the surroundings. Several months ago it became apparent to the members of the church that their congregation had lately increased to such an extent as to necessitate either enlarging the church building they are at present occupying, corner Travis Street and McKinney Avenue, the renting of larger quarters, or the building of an edifice of their own which would be adequate for the accommodation of their growing congregation. The latter course was unanimously decided upon and the purchase of the Giraud property is the result.

Houston Post.

BALTIMORE, MD.

The work of the Committee on Publication for the year ending March 1, 1907, has greatly increased in volume and importance. Our debt of gratitude to our Leader has been deepened this year by the numerous times and ways that she has herself taken up the defense of the Cause. The local and State papers have developed a fairness that is especially welcome. Even in the telegraphic news they have given the defense of Christian Science and its Leader equal if not greater prominence than they gave the misstatements. They have in several instances refrained from publishing articles inimical to Science, when shown their falsity. One of our State editors, a former minister, has changed from an enemy to an open friend, and now declares that Christian Science is the most Biblical religion. A local paper which a few years ago delighted in denouncing Christian Science, recently published an editorial, "Is the world better or worse because this remarkable woman [Mrs. Eddy] has lived and worked in it? Decidedly the world is much better. . . . The result of her teachings has been to broaden the mind, to make strong the will, and to uplift the spirit. . . . There is no place for despondency in the religion as taught by Mrs. Eddy. For this alone she will receive the honor and love of countless thousands whenever her name is mentioned." An editor of another Baltimore paper, in replying to the question as to the doctrine of Christian Science, said, "As a religious denomination, Christian Scientists believe in God, in the inspiration of the Scriptures, in the divinity of Christ, in the supremacy of God as Spirit, in prayer without ceasing, and in all the essentials of Christianity, and claim that the prime office of Christian Science is to destroy evil and reform mankind. They believe that all evil will eventually be destroyed and become extinct."

The following figures, though they do not give much of an idea of the actual work, are an excellent showing; taking the cities and number of large papers into consideration, the comparison with other States is very favorable to Maryland: A total of 376 articles appeared in the Maryland papers during the last year. Those favorable to Christian Science, including replies and other articles published by your Committee, also replies by Christian Scientists and others, numbered 165; unfavorable, 78.

The attitude of the press has already been completely changed, and as it is the great influencer of public opinion, as well as being influenced by it, this checking of unfair and hurtful criticism is of untold value to the Cause, and nothing should be left undone that will facilitate this wholesale destruction of the erroneous estimate of Christian Science in the public mind. The distribution of Christian Science literature is another factor in overcoming the opposition. By substituting the word of Truth for false conceptions, and correcting erroneous impressions and published misstatements, it paved the way for a freer thought concerning Science and the way is opened to investigation. This campaign of refutation, by allowing the people to know the truth, cannot be waged too earnestly or pushed too strongly. We must protect the Cause to our utmost ability or be rightly accused of ingratitude to our Leader and of lacking appreciation of the benefits received from Christian Science.—*Correspondence.*

COOLGARDIE, WESTERN AUSTRALIA.

It will interest the readers of the *Sentinel* to know that the famous gold-fields of Western Australia has a little band of faithful students of Christian Science, who will shortly be formulated into a regular society. Already we conduct a service once on Sunday and Wednesday evening in a room owned by this nucleus association. It would take too long to tell of the many demonstrations which prove beyond doubt that in some measure we have grasped the understanding of Science. Perhaps the most beautiful demonstration of Truth over error was shown in our little army during the recent misrepresentation of our beloved Leader, Mrs. Eddy. Most of us were not aware that periodical attacks of this nature were the rule, and so the first shock produced this utterance: "If the whole thing were true, it could make no difference to Christian Science. We still have the Bible and Science and Health." I quote this to show that we are growing up to a proper realization of Principle, as opposed to person. If anything could have happened to have made us more loyal and loving to the dear woman who is leading us out of the land of bondage, then that very thing has been the recent cruel misrepresentation. We all felt we would like to have written to Mrs. Eddy and told her how much we thanked her for showing us how to love our enemies; but instead we "knew the truth," that the everlasting arms of Love protect His child. We know that the only real thanks to our Leader is to live so that we may be worthy to be called Christian Scientists.—Mrs. Alice M. Caporn.

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TESTIMONIES OF HEALING.

One who has received physical healing and mental regeneration through the blessed influence of Christian Science, needs not the testimonies printed in our periodicals or told so feelingly at our Wednesday evening meetings, as an assurance for his faith. He has but to contrast those past days of disease, darkness, and despair, with the good health, real happiness, and joyful hopes of to-day, and with a heart overflowing with gratitude he has a message for all those burdened with the heavy load of ill health, for all those wandering in the misty shadows of doubt and fear and sin,—an assurance that God is indeed omnipotent and omnipresent, and that divine Love, infinite and immeasurable, will free the body from pain and disease, cleanse the heart from iniquity, still the inward storm of conflicting thoughts, and bring that peace "which passeth all understanding."

In the spring of 1904, through worry and anxiety over sickness in my family and the fear of losing my position, I became extremely restless and nervous. When word came that the office I held would soon be abolished, although informed with great kindness and consideration that such action was not attributable to any dissatisfaction with my work and due only to changed business conditions, I broke down completely. In the worldly ways of past years I had strayed far from the Father's house, and now I desired to return to His protecting care; but I did not then know the way—the one true way—the only highway through the dismal swamps of careless and thoughtless action. For physical health and mental strength I consulted a physician prominent in his profession and long a trusted adviser, but I did not receive the help sought for, and to extreme nervous conditions were added protracted and distressing sleeplessness, and a general derangement of the entire physical system. In August came complete nervous collapse, and I was compelled to resign a new position I had obtained without the loss of a day when my old one ended. From that time up to the end of February I began a vain search for health, courage, and mental peace. I tried homeopathic and allopathic treatment, osteopathy, and vibratory machines, and had the services and opinions of a conscientious specialist. All were willing and anxious to help me, yet all failed to cure. I appreciate now, more than I did then, their kindness and consideration. Whatever mental improvement or physical betterment resulted was but temporary, and I drove loving parents and a dear wife to the verge of distraction. In November a return to a position once filled with some credit and ability was tried, in the vain hope that easy work might accomplish, at least mentally, what medical skill had not.

Christian Science had been suggested to me, and even a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy placed in my hands. Kind friends and loyal Scientists endeavored to interest and assist me, and I shall always remember their loving efforts. I would read the book and then discard it—only to return again and again to its pages. Twice I visited a practitioner, poured into his patient ears my tale of woe, and took an absent treatment, for I was afraid of any other kind. I was greatly discouraged and disappointed because I was not instantly healed. On these two days, some weeks apart, I did not take any medicine, but I did not discharge the physician and they are the only two days from May to the following February that I was not acting entirely under some doctor's care and directions and depending on drugs. But God's love passes human understanding; at the right time came a dear, good Scientist, and his confident assurances and helpful talk influenced me to place my case in the hands of a practitioner. I soon realized that Christian Science was all or nothing—and I sincerely thank God that I found it all. My healing was slow, but I was surely and truly led through the maze of doubt and fear into the realization of health and strength. How much I have gained in these days of increasing happiness and hope! In the eight months previous to taking treatment failing eyesight had been one of my greatest troubles. Examinations by four of the best oculists in three of our western cities resulted in each prescribing glasses of increased focal strength, all agreeing that I must wear them constantly and have a pair still stronger for closer work. For over a year now I have worn none. I have gained about forty pounds in weight, and can eat and enjoy anything, although before I had no appetite even for the simplest foods. All desire for tobacco has left me, although I had been an incessant smoker for nearly twenty years.

With the gradual return of physical health and mental vigor came the desire to know more of God as divine Principle, of God as Life and Truth and Love. I have found my answer in the daily study of a long-unused Bible and our text-book. That word "our" is very dear to me. One of the blessings I now enjoy is membership in First Church of Christ, Scientist, Omaha, Neb., and it was my privilege to become a member of The Mother Church and attend the Communion and dedicatory services last June. This fellowship with "right thinking" I have found to be a "pearl without price." During my stay in Boston I visited the city of Lynn, and shall always remember that it was not in gilded palace or marble mansion, but in a small room of a plain frame building, with the light coming through a little window in the sloping roof,—in such unpretentious surroundings that Mrs. Eddy in humbleness and meekness drew near to the great omnipotent heart of divine Love and Truth and heard the message which illumines the pages of Science and Health.

In grateful acknowledgment of all that our Leader has done for us, in thankfulness to God for her boundless love for humanity, her clear vision and purity of thought, her noble example in forgiving attempts to ridicule and slander her, her unflinching fidelity and absolute loyalty to Truth; with all others may I watch constantly and pray unceasingly to be able to follow in her footsteps, climb where she has climbed, hear the angel songs she has heard, and know, as she knows, that there is "no physician but God. His everlasting arms are around about me. That is enough" (*Sentinel*, Nov. 3, 1906).

EDWIN H. ROTHERT, Council Bluffs, Ia.

One of the greatest blessings and privileges in my life was the opportunity afforded me of working for the building fund of The Mother Church. At first I did not understand why the branch churches should contribute to this fund, and I referred the matter to my practitioner. She was wholly loyal to The Mother Church, and the explanation she gave me of it, and of its relationship to the branch churches, was a burst of light that illumined my thought and dispersed the darkness in which I had been groping. With this illumination I gained a truer concept of Mrs. Eddy's life and work; of the work of the Directors, and of every auxiliary of the Church. I owe a great deal to the illumination which came to me at that time, and I have never lost a deep sense of gratitude for the love it awakened in my heart. I became healthier and stronger than I had ever been in my life. I was healed of neuralgic trouble which had been disturbing me for months previous, and I have never had a return of it. A bad habit of sleeping late in the morning was also broken up. It had always caused me great irritation to wake early, and I had never done so unless under compulsion, but the joy of working for our Cause was so great that I voluntarily made the

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demonstration of early rising in order that I might have more time. I gained a reliance on God and an independence of character which I had never known before. Two vacations were entirely devoted to this work, and the gladness of heart I felt made them the happiest of holidays. One other result which I value exceedingly is that I learned how to become a more faithful member of our branch church here.

I love the Cause of Christian Science, and its text-book, "Science and Health with Key to the Scriptures," for it has brought me gladness. Soon after first hearing of Christian Science, a verse from the fourth chapter of Acts came into my thought: "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Its meaning became clear, and I realized that the truth contained in Science and Health was the same truth as that preached by Peter.

To Mrs. Eddy, whose life-work has made possible the manifestation of Truth in my life, I feel the deepest gratitude. Through Christian Science I have passed from darkness to light, and I do indeed thank God for it, and for its Discoverer and Founder.

FLORENCE MAKIN, Brisbane, Queensland, Australia.

I feel that to be healed of a sense of revenge and resentment, and to know how to forgive is more than to be healed of a physical ailment. Having recently been criticised, condemned, and misjudged, I could not seem to keep from harboring some resentment, but the old saying, "The least said is easiest mended," also love for our Cause and for our Leader, Mrs. Eddy, kept me from trying to clear myself. Until the healing truth came to me, however, the sense of resentment was not cleared away. Then Truth showed me that I was only reaping what I had sown,—criticism, condemnation, and erroneous judgment. As I looked backward, and saw how much condemnation and criticism I had reaped, I decided that I had consciously and unconsciously sown a vast amount of this kind of seed to reap such a harvest; that it was coming back to me "pressed down, and shaken together, and running over," for the Master said, "With what measure ye mete, it shall be measured to you again." Then what was there for me to do but to forgive as I had been forgiven? I remembered how I had judged and condemned a fellow-student of Christian Science for an erroneous statement I had heard, and how beautifully Christian Science had enabled her to forgive, and to manifest this forgiveness in her love, trust, and confidence toward me.

Now I have no desire to sow the seeds of error in my consciousness, but to know that I "possess sovereign power to think and act rightly" (Pulpit and Press, p. 5). Sometimes we are tempted to think that we have acted wrongly or suffered because of other people's thoughts, but this is not an excuse. Our text-book says, "Evil thoughts, lusts, and malicious purposes cannot go forth, like wandering pollen, from one human mind to another, finding unsuspected lodgment, if virtue and truth build a strong defense" (Science and Health, p. 234). For this healing and the healing of many other discordant conditions I am thankful, and I am more in earnest to keep my thought "from blemish free;" to obey the Golden Rule in thought, word, and action. I know that if I sow thoughts of kindness, love, joy, and peace, I shall also reap these conditions. I am thankful to our Father-Mother God for having given us our Leader; and thankful for her labor in giving to the world this book, "Science and Health with Key to the Scriptures," which shows us how to live and love; how to separate the tares from the wheat. Surely she will reap God's choicest blessings.

MRS. LILLIAN M. SHINE, Mace, Idaho.

I wish I might in some manner express the gratitude I feel for the benefits derived from the study and practice of the teachings of Science and Health, but as "our lives attest our sincerity" (Science and Health, p. 15), I hope in a measure to demonstrate its beautiful teachings in my daily life. Through the understanding that God is a God of love; that He is not the author of sickness and sin; that He knows only good and that man reflects His divine attributes, I have found comfort and health and happiness. I greatly appreciate the loving patience with which I was gently led from darkness to light and from sickness to health. I have been healed of several chronic diseases which according to *materia medica* were quite serious. While I am grateful for the physical healing, I am far more grateful for the spiritual understanding of the Bible as explained through the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy.

CLARA N. SHONDY, Ashland, Ore.

More than a year ago, in the eightieth year of my age, I was remarkably healed in Christian Science from trouble with my eyes and ears, and also from weakness of the kidneys. My sight and hearing both failed to a great extent, so that I heard with increasing difficulty and could read but a page or two in a book at a time. A physician said that my ear-drums had thickened, and that nothing could be done to help my hearing, and an oculist said that the failure of my eyes was due to old age, and that nothing could be done. I applied to a Christian Science practitioner, and in a few weeks I could hear as well as at any time in twenty years. My ability to see improved almost from the first, until I finally got so that I could read all that I had any occasion to. Last of all, I was relieved of the weakness of the kidneys. It is more than a year since I stopped treatment, but I have suffered no return of my former troubles. I am very grateful for the help which Christian Science has given me.—SANFORD M. MARTIN, Fitchburg, Mass.

As it was wholly due to Christian Science that I was able to overcome the liquor and tobacco habits, I feel that I ought to give this testimony of my experience, hoping that it may be helpful to others who may be struggling under the burden of either of these errors. My parents and grandmother often called me to fill and light their pipes for them when I was but a small boy, and I soon learned to love tobacco, the desire for it increasing as I grew older. At the age of eighteen I joined an orthodox church, but soon fell from grace, for I indulged in a so-called inherited appetite for liquor. Soon after my marriage I became a member of another orthodox church, believing that with this influence I could rise above these habits, for I always wanted to be a useful Christian man. I did begin to rise to a position of usefulness, but the craving for liquor and tobacco soon brought me into disgrace again. I sold my farm and went among strangers, thinking that I could take up church work again and be successful in overcoming these errors. I tried to attain to such a spiritual condition that I might gain my freedom from these temptations and the wretchedness they caused me and my family; but again I fell, and again I moved. The rising, falling, and moving continued for many years, and I became discouraged and reckless morally, and almost a wreck physically. Church work, prayers, doctors, so-called "cures," all failed to heal me. I searched the Scriptures, but failed to find what I needed because I could not understand them. I was told to have more faith in God, but was not taught how to get it. I was told that I must live a better life, but was not taught how to do so. I

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was told to pray, and I did try, but I did not know how to pray, for I never received the answer I wanted so much. I studied the theories and opinions of men, called theology and other 'ologies, but they disagreed and reasoned so differently that their opinions only confused me. I was losing confidence in everything and everybody, for I had discovered that I did not know anything as a certainty, and nothing but discord appeared wherever I looked.

Thanks be to God for Christian Science! I found in it the spiritual help that I had searched for so diligently in all this experience. As I studied, and began to understand some of the truths it teaches, these habits began to leave me. Soon all appetite either for liquor or tobacco was destroyed, and I have had no desire for them in several years. Christian Science has taught me how to have more faith in God and how to live a better life; also how to come to God with my prayers. These teachings are becoming more and more clear and useful to me, and as I continue to be faithful and loyal to the means provided for our spiritual advancement, I shall continue to rise to higher elevations of thought and become more and more useful to my fellow-men. Christian Science is not mortal man's wisdom, but it is the wisdom of God.—CALVIN L. CARR, Toledo, O.

I am full to overflowing with thanksgiving to God, the giver of all good gifts, and to Mrs. Eddy, His interpreter and our beloved Leader, for the truth which has led me step by step to the throne of grace. More than a year ago I was brought to Science through bodily suffering, after every material remedy had failed. But it is not of that I wish to write, for it has been overshadowed by the love, peace, and rest found in the "secret place of the most High." After coming into Christian Science I asked that my name be erased from the membership list of an orthodox church to which I had belonged since childhood, for I had learned that the "new wine" could not be put into "old bottles" without bursting them. Since I have acknowledged the undivided garment of Truth it has been manifested to me very forcibly that God is the only Mind. Mrs. Eddy tells us in Science and Health (p. 31), that "pride and fear are unfit to bear the standard of Truth, and God will never place it in such hands."

MRS. ROBERT MOULTHROP, Eufaula, Ala.

I wish to express to Almighty God, and to His loving messenger, Mrs. Eddy, who has presented this truth to the world, my gratitude and joy for what Christian Science has done and is doing for me. I was in great need when a dear friend who had been healed loaned me a copy of "Science and Health with Key to the Scriptures" and other Christian Science literature. She also tenderly and lovingly helped me to overcome many fears through their careful study. Later, through Christian Science, I was healed in one treatment of a trouble with my eyes for which I had worn glasses eight or nine years. This was over two years ago and I have never required or used glasses since. In this same treatment a severe throat trouble was overcome. Another time perfect freedom was gained from the fear of going to town alone, or of going about at all. Such a great uplifting and sense of joy was experienced, as I had suffered many years from this bondage to fear.

I wish to express my thanks for all the benefits that Christian Science has brought to me. This means a decided step for me as I am the daughter of a physician and grandniece of the first American-born convert to homeopathy. I love to think of our dear Leader, and of the wonderful truth she has revealed to the world.

ANITA GRAY LINSZ, East Orange, N. J.

It is with a deep sense of gratitude that I testify to what Christian Science has done for me and mine. Although it is a good many years since I first heard of Christian Science, I became interested in it only about a year and a half ago, when my daughter was healed of a serious ailment in two days, after being treated by one of our best physicians for about three weeks and showing little or no improvement. I had been a great sufferer all my life, never having been able to remember the time when I was entirely free from pain. I had undergone one operation which cost me seven hundred dollars for the operation alone. I had tried several sanitariums and springs, change of climate, and several of our best physicians, with no relief, and no promise of relief unless I would submit to at least four other operations—said to be necessary by as many physicians. I suffered from a complication of diseases, some very serious, but in less than two weeks, by reading Science and Health and taking treatment, I was healed of all but one of these. This, a supposedly hereditary trouble, has seemed slow to yield, but I am sure that as I come into a better understanding of Truth, this, too, will disappear.

I am grateful to our dear Leader, who has given us "Science and Health with Key to the Scriptures." I am thankful to be able to prove the truth for myself and others almost daily. My daily desire is to be worthy of all the blessings that have come to me.

MARTHA WILTSHIRE RUFF, Chicago, Ill.

Fifteen years ago Christian Science came to me when I seemed to be filled with despair. The children were all sick, and one had been given up the day before as hopelessly ill. I had never heard of Christian Science, but a friend, knowing our desperate need of help, brought a Scientist to the home. The flood of love and renewed hope that was brought to us in that first visit has never left, although many hard things have had to be met since. The children were soon well; also a case of hip disease was healed. Three physicians had said the child could not live, and that if she did she could never walk; but through Christian Science she was able to walk in five months, and has been a healthy girl ever since. For these and many other proofs of healing I was very grateful to Christian Science, and to those who so lovingly helped me; but for a long time I was at war with conditions that surrounded me, and wondered why they seemed to get worse instead of better, until one day these words from Science and Health (p. 571) came to me with great force: "Know thyself, and God will supply the wisdom and the occasion for a victory over evil. Clad in the panoply of Love, human hatred cannot reach you." I saw more plainly than ever before that the work was with myself; so many thoughts were hidden away in my own consciousness that I had blamed others for; hard thoughts had been given, where loving ones should have been held. These words from our text-book showed me that first and last the work in Christian Science is within ourselves.

My heart is filled with gratitude to Mrs. Eddy for so patiently and lovingly showing us the way to apply this saving truth.

MRS. L. SPRINGALL, Salt Lake City, Utah.

Christian Science came to me as an answer to prayer and a sincere desire to know God aright. Some *Journals* were sent to me about seven years ago, which I read in the hope of finding healing for a distressing ailment; but the spiritual teaching appealed most to me, because I wanted to know how to make practical the teaching of Jesus. I desired to be a missionary, to work for the cause of Christ and humanity, and the Scriptural admonition to seek "first the kingdom of God, and his righteousness," and

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to come out from the world and "be separate," often came to me. I have been encouraged by reading in our periodicals testimonies of slow growth by others. Each season the ailment is less, and through the study of Science and Health, and help from practitioners, I have been freed from other troubles. I hope to prove my gratitude to God, and to our dear Leader, by faithful daily work.

AMY GRACE WOLFE, Union Bridge, Md.

Jesus says, "Ye shall know the truth, and the truth shall make you free." How many times these encouraging words of our Master have been proven in our home since coming into Christian Science, over four years ago. I had been a sufferer for years, being confined to my bed four and five days at a time. I was subject to a cough for nine years and completely run down in every way. I was continually taking medicine and medical treatment; but was unable to attend to my household duties without suffering. In the spring of 1905 I was taken with lung trouble, and was carried to the home of a Christian Science practitioner in Batavia, N. Y. (a distance of seven miles); then followed a fever, kidney disease, with symptoms of paralytic trouble. After seven weeks of faithful work and loving care I was lifted out of bondage into "the glorious liberty of the children of God." A physician's wife who was in the home at the time, watched the case. After I returned to my home she said she never expected to see me leave that house only as I was carried out. My husband was healed of kidney trouble and an injury to his limb which he received while chopping wood. We have a family of seven children, and the blessings we have received through Christian Science I cannot number. They have been healed of throat trouble, colds, fever, and other ailments. Our last baby was born under Christian Science, and all was harmony. We had been unable to meet expenses, owing to misfortunes and doctor's bills, but have found that in divine Love is a supply for every need. We also find that God is the great Physician, and He is our guide in every walk of life. Christian Science shows us the way of life instead of death; of harmony instead of discord. We feel so thankful to our dear Leader, Mrs. Eddy, for the revelation of Truth that has come to us, and we want God to lead us each day in the path of righteousness.

HATTIE M. GOODMAN and JAMES GOODMAN,
Alexander, N. Y.

I have long felt a desire to tell what Christian Science has done for me. Five years ago last November Christian Science found me at what seemed to be death's door, owing to severe stomach and kidney trouble, extreme nervousness, ovarian trouble, and other ills too numerous to mention. The doctors told my husband that my condition was most serious. I was sick two and a half years and was treated by seven different physicians. I continued to grow worse steadily, and finally the doctor stated that he had done all that could be done for me, as my trouble had affected the spine and brain. I had at this time slept but little for six weeks, and could not lie down. I had a friend who had been healed through Christian Science, and she finally at this juncture prevailed upon me to accept treatment. She came and talked with me, and read from Science and Health, the text-book of Christian Science. As a result, I lay down that night for the first time in weeks, and rested well all night. My healing was slow from this time on, but I was never tempted to go back to material means. For the spiritual uplifting, and for the great joy of ministering to others by way of healing the sick and comforting the sorrowing through the understanding of the truth that healed me, I am deeply grateful to God, and to our beloved Leader.

MRS. MINNIE GRIBBIN, Franklin, Ind.

Before I was healed by Christian Science I had not known a well day for years. About two years ago I was taken down with a severe sickness. The first physician we called gave me no relief and he was dismissed. The second attended me eleven weeks, and I was gradually growing worse. My suffering was beyond description. All the rest I had was during the time I was under the influence of morphine. The physicians said I had an incurable kidney disease, with complications, and that my life was a question of but a few days. My family, friends, and neighbors realized the distressing conditions only too well. At this point we decided to try Christian Science treatment. My son telephoned to Des Moines to a practitioner, asking help for me. Within forty-eight hours I was absolutely free from pain and could sit up in bed, and within a few days I could walk. My gain was rapid and complete. I am a woman of sixty-three years, and am now strong and well. I stopped the use of morphine and all medicine the day the practitioner began to treat me. I will give the details of my case, and the names of the physicians who attended me to any person who may ask for them.

MRS. ANNA B. WELKER, Dale, N. D.

About ten years ago I turned to Christian Science for healing. I felt it was all that I myself would ever desire, but did not think I could rely upon it for the children. I have since learned, however, that God is the "Infinite Mother, who has borne and carried us all." I have a little girl nine years old who has been healed of several diseases through Christian Science, and I have three other children who rely entirely upon it for healing.

GERTRUDE EBERHARDT, St. Louis, Mo.

Some time ago I suffered from inward trouble, and after having tried all kinds of medicine and doctors, I at last turned to Christian Science. A friend had spoken to me about the wonderful things Christian Science had done for others, and what it would do for me. After a few treatments I awoke one morning entirely cured. I can never express in words my gratitude to God for my healing.

MISS C. G. FUNK, Brooklyn, N. Y.

[Written for the *Sentinel*

UPWARD.

EUGENE FLAGG VOORHEES.

A LITTLE thought in dark seclusion dwelt.
Above were frozen crusts of creed and greed, of selfishness and sin;
A mantle cold of insincerity spread over all;
The raging winds of passion fought for power,
And sickening clouds sank heavily upon the heart.
But warm south winds of Love prevailed,
And clouds of gathering doubt began to move away.
Even the hatred spots could not withstand that energy of Love!

The little thought, so long asleep,
Heard voices sweet which said,
"Awake and sing! Awake and sing!"
Then upward grew the perfect thought,—
Upward the truth to voice,
Upward that Life and Love might be made manifest.
And e'er the summer sun had run its course,
The fruitage of its deeds had blest the world.

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FROM OUR EXCHANGES.

[*The Outlook.*]

Immortality is not a future state; it is a present condition. It is not a gift to be conferred hereafter; it is power inherent in the human soul. It is not a fact to be proved by logical demonstration any more than the reality of the life of which we are now conscious; it is not a truth to be revealed in some remote heaven; it is a fact to be accepted as life is accepted, and to be lived as life is lived, in thought, emotion, and action. If we would know immortality, we must write it on our hearts that we are now immortal; if we would get the peace and joy of it, we must rest securely in it; if we would have it become steadily more real, commanding, and inspiring, we must live as immortals.

[Rev. S. G. Barnes in the *Hartford* (Conn.) *Seminary Record.*]

Man's high and resistless ambitions are surely being spiritualized into divine aspirations. He is making himself at home in time and in eternity, in the thought of this world and of all worlds. He is learning to receive all things from God, and to give all things to God; he is learning to love God in all men, and to love all men in God. Without ceasing there comes to him the constraining and transforming appeal of the divine love, "Son, thou art ever with me, and all that I have is thine." For no less than this is the glorious destiny of man; it is the divine purpose that he shall be "filled unto all the fulness of God."

[*The Universalist Leader.*]

Have convictions and do not be afraid of them or for them. The only man who amounts to anything is the man who stands for something. Church creeds were once exaggerated to undue importance and are now lax to the point of inefficiency, but every one should have a personal creed, know it well, and stick to it loyally. This does not mean bigotry, for an article in every creed should provide for equality of mental freedom for all, but it does mean that we should mentally get somewhere, and know why we are there.

[*The British Congregationalist.*]

A man's actions are the best testimony to his beliefs. Hence it is above all things necessary that churches should show the largest liberty in regard to questions of creed. . . . The gravest heterodoxy were but a trifle in comparison with lack of charity, or with that temper of mind that would refuse to a Christian teacher the utmost freedom of thought and speech. Intellectual liberty is as essential to the life of a church as is political liberty to that of a nation.

[*The Christian Register.*]

Can we convince ourselves that Christianity is inherently and fundamentally a religion of peace? Our theology must coincide with the Sermon on the Mount, instead of using that sermon as a mere saddle on the back of a religion of savagery. There must be considerable courage in taking this position, but it is the only position of history as well as honor and sincerity.

[Rev. Christopher G. Hazard in *The New York Observer.*]

It is not revolution that society needs, but resurrection; not a new form, but a new spirit. Let fair dealing be the life of trade. Let labor depend upon merit and the demand for merit, not upon force and an attempted monopoly of work.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

Vol. IX. No. 41

BOSTON, JUNE 8, 1907

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ITEMS OF INTEREST.

National.

A long step toward the establishment of a broad boulevard extending from Boston to the White Mountains will be taken during the present year, in the construction of the so-called "Merrimack Valley trunk line," a highway authorized by the last session of the New Hampshire Legislature. This line, which will be a wide macadamized road extending from the Massachusetts State line at the southerly end of the city of Nashua, to the northerly end of the city of Laconia, on Lake Winnipesaukee, will be constructed jointly by the State and by the towns and cities through which it will pass. At its southern extremity it will connect with the Massachusetts State highway in Tyngsboro. The entire length of the trunk line will be approximately seventy miles. It will pass through the cities of Nashua, Manchester, Concord, Franklin, and Laconia and the towns of Merrimac, Bedford, Hooksett, Pembroke, Boscawen, Tilton, and Belmont.

Thirty thousand acres of choice public lands embraced in the Huntley irrigation project will be allotted at Billings, Mont., in June. The land is located about twelve miles east of Billings, and is crossed by the Northern Pacific and the Burlington railroad systems. The Government has built a highway parallel to the railroad, affording a direct line of travel up and down the valley, and at short distances along the railways has laid out town sites, so located that no farm is more than two and a half miles from a shipping point. The farms are small—forty and eighty acres.

The Governor of New York has won in his contest with the politicians through his appeal to public sentiment. Of the whole list of measures proposed in his initial message the Massachusetts ballot will be the only one to fail. These measures include the Public Utilities Bill, the bill ordering a recount of the ballots cast at the last election in New York city for the present mayor, the Reapportionment Bill, Corrupt Practices Bill, Municipal Court Bill for New York City, Child Labor Bill, National Guard Investigation, and the Omnibus Investigation Bill.

All records were broken during the month of April in the imports of iron ore and pig iron, because of the great demand for raw material used in the manufacture of steel. Through New York and other eastern seaboard points no less than 210,780 tons came from Cuba, Europe, and Africa, and some ore from Sweden for the first time.

In 1900 the population of Hawaii was 154,001. Of these there were of Hawaiians, 29,799; Caucasians, 28,819; Chinese, 25,767; half breed Hawaiians, 7,857; South Sea Islanders, 415; Negroes, 233; and Japanese, 61,111. In 1853 there were 70,036 native Hawaiians.

Four Kansas City ice companies have been fined an aggregate of $32,500 for violating the Missouri anti-trust law, and the largest company in the city has had its charter revoked and been prohibited from doing business in the State.

The officers and directors of the Brackett Bridge Company of Ohio and five other big bridge companies have been reindicted under three counts and held as individuals guilty of conspiracy against trade.

Foreign.

The Kaiser has just sanctioned a gigantic street improvement scheme in Berlin, Germany, involving the outlay of $37,500,000. Four German banks and one British bank will finance the undertaking. It is proposed to widen the narrowest part of Friedrichstrasse twenty feet and to replace the present insignificant houses and shops by a magnificent array of palaces, galleries, and hotels, making the street one of the grandest thoroughfares in the world.

The two hundredth anniversary of the birth of Carolus Linnæus, the celebrated Swedish botanist and naturalist, was celebrated with imposing ceremony at the University of Upsala, Sweden, on the 24th ult. The labors of Linnæus are inseparably associated with this university.

The Russian peasant deputies are said to be demanding expropriation of the lands of the large estates, private and public, and will not accept the proposal of the Constitutional Democrats and the Government plan of financial aid in purchasing farms.

The Indian Government, it is reported, has granted a subsidy of $25,000 to Louis Brennan for a continuance of his experiments with the gyroscope monorail. It is probable that the system will be put to its first practical use in India.

It is stated at Copenhagen that the question of the acquisition of the Danish West Indian Islands by the United States has been informally broached again by the American Minister, in conversation with the Danish Foreign Minister.

Egypt has 11,206,359 inhabitants, the new census shows, in addition to nomad Bedouins who do not linger in any one place long enough to be counted. In the last ten years the population has increased by 1,500,000.

Tourists from sixty-six countries visited Shakespeare's birthplace last year. Of the total number of forty thousand visitors over ten thousand came from the United States.

On the list of the world's mineral productions Japan ranks fifth in its production of sulfur, third in antimony, fourth in copper, sixth in petroleum, and eighth in coal.

Industrial and Commercial.

The Hamburg-American Line can point to the largest ocean steamship fleet in the world. The company was established on May 27, 1847. Three clipper ships, Deutschland, Nordamericka, and Rhein, were the pioneer vessels. The Elbe, Oder, and Donau followed and the fleet averaged about 717 tons a vessel. A score of cabin passengers, two hundred steerage passengers, and a little freight was the full complement of each. The time for the trip averaged from twenty-nine to forty days. The company adopted steam power in 1854, and in 1887 the twin-screw system. Its fleet now consists of 371 vessels in all, of which 166 are ocean-going, with a total tonnage of 950,693 tons. Of this number twenty-three are twin-screw steamships. Fifty-eight different services are maintained, and in 1906 1,256 round trips were completed, carrying 333,926 passengers and 5,804,798 tons of freight.

The *Washington Herald* announces that a gigantic railroad merger, involving $1,000,000,000 of capital, a mileage extending practically from the northernmost point of the Atlantic coast to the Gulf ports, with a network of tracks gridironing New England, the East, and Middle West, is nearly accomplished. This colossal merger, when perfected, will be known as the Greater Pennsylvania System. It will embrace practically all the railroad mileage in New England, together with the present Pennsylvania lines east and west of Pittsburg, with through connections to New Orleans and Mobile. Instead of projecting a transcontinental line from ocean to ocean the keystone of the new system will be the Panama Canal.

The Western railroads have agreed to lengthen the schedules of their through passenger trains. All the roads will put into effect on June 9 new schedules, under which the minimum time of passenger trains between Chicago and Omaha will be fourteen hours and thirty minutes, an increase of two hours. The minimum time between Chicago and Kansas City will also be fourteen hours and thirty minutes, an increase of one hour. The increase in time between Chicago and Denver will be four hours and a half and between Chicago and San Francisco at least four hours. The Western railway officials declare that the present schedules are not too fast for safety, but are too rapid for economical operations.

Texas is a great truck-growing State. She has 108,320 acres devoted to potatoes, 5,000 to onions, 28,000 to cabbage, 56,000 to watermelons, 11,500 to cucumbers, 73,000 to tomatoes, 45,000 to strawberries, 22,000 to cantaloupes, and 20,000 to other vegetables; in all 368,320 acres, according to compilations made by the railroads. It is estimated that there are 100,000 acres of peach orchards and 20,000 acres in apple orchards. Several thousand acres of orange groves have also been planted during the last two years.

New England mill officials, employing one hundred and thirty thousand persons, have already announced advances in wages amounting to an additional weekly payroll of $125,000. It is expected that within a few weeks advances will be made that will bring the total number of employes benefited up to two hundred thousand.

The forty-five-foot obelisk which is to commemorate the opening of the Sault Ste. Marie Canal, has been cut at Branford, Conn. Owing to its size and weight the big monument will probably have to take a roundabout course to its destination.

General.

A violin made in 1703 by Antonio Stradivari of Cremona, has been sold at Christie's, London, for £590. Robert Burns' seal, a Highland pebble with his coat of arms, fetched £210.

The United States has twenty-three per cent of the entire population in school, Germany nineteen, England sixteen, and France fifteen per cent; Russia has but 3.3 per cent of her people engaged in school studies.

The total number of Bibles issued by the American Bible Society during its ninety-one years of existence is 80,420,382.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

LETTERS OF SPECIAL INTEREST.

Bushire, Persian Gulf, May 5, 1907.

My Dear Mrs. Eddy:—I have been thinking the last few days that you would be glad to hear of the spread of Christian Science to these parts of the world, so well known in Biblical history. A little over five years ago I was appointed by the India Office in London to become an assistant superintendent under the Government of India, in this department, and was at once sent out to Arabia in charge of a submarine telegraph cable to be laid down between Southern Persia and Muscat in Arabia. About nine months before I left England I had become interested in Christian Science, and so of course I brought Science and Health out with me. On the very first day I landed at Bushire in Persia, one who has since become a good friend of mine became interested in Christian Science, and through him, a short time later, his father became interested, and is now a leading member of the newly established church in Johannesburg. At that time, five years ago, I was stationed here only about two months, and I feel sure that was the first introduction of Science and Health into Persia. Since then I have visited Arabia, Baluchistan, India, and Turkey, and have always taken Science and Health with me. On two occasions I have been up the river Shut-el-Arab almost to the junction of the two great rivers, the Tigris and Euphrates, between which lies the land upon which the Garden of Eden is supposed to have flourished.

When I first came to the land of the Medes and Persians no one had ever heard of Christian Science, but now, in Bushire, every one knows of it, and several are deeply interested, to the extent of reading the Lessons daily and striving, to the best of their knowledge of Christian Science, to live up to it. We have many proofs of God's loving care and we are all most thankful for this great truth that you have revealed to us through the pages of Science and Health. The *Journals* and *Sentinels* which reach us weekly are always a tremendous help and comfort.

Sincerely and gratefully yours,

T. F. TEBBUTT.

New York, N. Y., May 12, 1907.

My Precious Leader:—I enclose some clippings from the New York *Sun* and *Brooklyn Eagle*. The other papers give some of my students' letters, but not all. Mrs. Margaret Beecher White is one of my dear students and a practitioner in our Reading Room. She and Mrs. Alice Beecher Hooker Day are among my prominent and intellectual students, and both have come out in print on this question. To-day the American consul and his wife from Bombay, India, were at church, and after service visited me in my home. At both services the auditorium and the overflow were filled to their utmost seating capacity, except a few seats out of sight behind the large columns. Never was there such appreciation of *you*, dearest; never such recognition of your wonderful message to the world, and never, oh, never, such love and loyalty as we feel for our beloved, our precious Guide to eternal Life, as to-day. If I can do anything for you, dearest, will you let me know.

I am working and watching and praying, and demonstrating the healing power of Christian Science. Last Sunday a boy nine years of age was nearly given up by doctors. They declared that only one thing more could be done, and that was an operation which was most serious. I was called to calm the mother, who was nearly beside herself. I went into the room in the absence of the nurse, and audibly spoke to the child. Then I realized for myself just a few moments that Love filled the room, and went out and to church. In an hour the surgeons came with the doctors to consult and decide about the operation, when they were amazed to find the boy in a nearly normal condition. This was the end of the disease. The boy quickly improved and is the wonder of all interested. To have normal temperature restored in two hours has puzzled the doctors, who will learn later that the truth sets free, and that Christian Science teaches the way to health, harmony, and peace.

I send you more love than tongue or pen can convey. Forever and ever,

Your loving child,

AUGUSTA E. STETSON.

A LESSON FROM THE LABORATORY.

M. G. KAINS, M.S.

A MAN of my acquaintance, who when a boy used to make simple fireworks to add variety to the ordinary pinwheels and Roman candles of those days, at first had little idea that he was studying chemistry. He only knew that certain combinations of chemicals produced certain results, and that every variation from the correct method or any impurity of the chemicals resulted in more or less of a failure. While interested in this manufacture a friend lent him a book on chemistry, telling him that by its aid he could learn a great deal more than by his rule of thumb methods; but the book seemed too dry or difficult and it was soon returned.

After spending some years in business life the young man told an acquaintance of his simple chemical experiments, and was scarcely surprised when the friend said, "You are not in your right place; you should be a scientist." The result was that the young man resigned his position and went to college, where a year or so later he was studying chemistry from a different view-point than that of his boyhood. Instead of mixing chemicals to make more complex compounds, he was discovering the nature of materials given him by the professor. For instance, a small bottle would be handed him and he would be required without

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hint to find out all the chemicals it contained. The process was something like the following: A small quantity of the mixture was poured into a thin glass tube, and a few drops of what is called a reagent added. Perhaps there would be no change in the contents of the tube; if so, this lack of reaction proved that certain kinds of chemicals were not present. Then another reagent would be tried. Let us suppose sulfureted hydrogen to be added by blowing it through the liquid. If the contents turned black, this change was proof positive that at least one chemical, namely, lead, was present. For even the most minute particle of lead in any of its many beautifully colored compounds at once acts in this way; never in any other with the same gas. In similar ways other materials would be recognized by means of other reagents, until all were discovered and removed, leaving only a mixture of reagents and water.

The experiences discussed are paralleled in the experience of the majority of people who become Christian Scientists. At first, in their prayers, they practised the simple faith of their childhood. These prayers in time became mere repetitions. Perhaps for a time they may have produced apparently satisfactory results, but as personal interest blinded faith they failed to get the results desired, until many grew tired of failures, ceased to experiment, and declared that former results were due to chance or to something they had forgotten. While in this state of mind they may have been given a copy of the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, but concluded that it was too deep or hard to understand, or they may have been too lazy to test its rules; and so they got off into other lines where they did not belong, and were only recalled by some one who recognized their true sphere. Just how they may ultimately have become interested in Christian Science is not the point that interests us here. It is the application of the methods. As with the boy making fireworks, a certain kind of prayer produced certain results, but the introduction of variations and impurities, coupled with a disinclination to work scientifically, resulted in failures, and so the people gave up their perfunctory prayers and found themselves in undesirable conditions, from which they were rescued only when some one who understood these conditions explained their true meaning.

Then came the analysis of consciousness, the recognition and the removal of undesirables as quickly as possible. This may be done as scientifically as is the work of the laboratory. The moment the mental cause of any disturbance is touched, be it physical, financial, or other, there is a reaction, which continues until this mental cause is removed; and when the cause has been removed the effect is no longer present. The process has no more relation to the brute force of human will in the case of Christian Science than in the case of chemistry. In a scientific sense the student's or practitioner's work is "to dissolve with the universal solvent of Love the adamant of error, —self-will, self-justification, and self-love,—which wars against spirituality and is the law of sin and death" (Science and Health, p. 242).

In due time, having discovered and removed various undesirables from the mental make-up which the student has claimed to be his own, he is able to help others. In chemistry the reagent indicates the presence of a chemical; the student merely applies it. In Christian Science "the universal solvent" does not stop with mere indication of the character of material with which the patient may be loaded, it destroys the undesirable element and takes its place; and as a result of the application of divine Principle the "adamant of error" is dissolved, and nothing is left "that can sin, suffer, be punished or destroyed," for man is revealed as "the image of his Maker in deed and in truth" (Science and Health, pp. 340 and 203).

THE QUESTION OF COMPENSATION.

ANNIE M. PAYNE.

WHAT seems a stumbling-block to many when brought face to face with Christian Science is the fact that its adherents accept remuneration for their services. The revulsion of feeling which this produces in some who incline to the teaching, and even in beginners themselves, is curiously disproportionate to the occasion, when we consider how long it has been the custom to pay both the clergyman and the doctor; and that in the ministrations of Christian Science the offices of both these servants of humanity are combined. Still so it is, and therefore we have here a manifestation of mortal sense, which must be met by statements of Truth's requirement.

We would first call attention to the fact that throughout the entire range of our Leader's work there has been the tendency to gather into it all the hardly-won, Christ-sanctioned assets of social life. In the Manual this tendency is shown by frequent references to the laws of the State; and it is equally clear in regard to the subject before us. Among these things of good report is the healthy sense of independence. Availing himself of this characteristic, as in itself helpful to soundness of body and mind, the practitioner accepts a return, and lets the patient experience the pleasant sense of giving something for something, and realizing the better that this work is worth paying for. Gratitude is a second bulwark of our dealings with one another; and it is quite indispensable if one would reap the full benefit of Christian Science work. Some have been healed seemingly in advance of this consciousness; but none can proceed further while nourishing ingratitude; and the way in which payment is made affords a good test of the condition of a patient's thought on this subject. Again—we have Jesus' word for it—"the laborer is worthy of his hire," and these words illustrate the sense of common justice which plays so large a part in the harmonious relations of human life. A fourth and growing sense is that permanent ill-health should be discountenanced. Though seemingly hard to the invalid, it is often a wholesome check upon sickness that we must pay to get well. Hence it is not the aim of Christian Scientists to underbid the doctors, nor to attract people through the thought of cheapness. Let us look more closely at the healing work itself and those engaged in it. To abrogate compensation would be to put an artificial restriction upon this work, since many, otherwise ready, would be unable to relinquish for the non-paying labor that which had hitherto supplied their daily needs. When we consider how many a hard-working man or woman with a family has come earnestly into Christian Science, and is ready to begin the healing of the sick in Jesus' way, we see that non-payment would put a veto on certain good work, possibly for years. Poverty is a wrong state of human thought, and cannot be allowed to override the work of Science. It is most important to recognize that the demonstration of Life as made known in Science is possible to all who are ready to put the truth first. There is no barrier. No occupation, not wrong in itself, is a hindrance to making a start, and it is desirable to give as much freedom as possible to the worker. Here compensation helps by enabling him, in proportion to success, to tend towards the giving up of that occupation considered essential hitherto as a channel of support.

Be it conceded, then, that the poorer student should take remuneration. But why, asks a critic, render the matter so obtrusive by compelling the wealthy to adopt a practice often at first most repellent to them. A little consideration will show how truly God-guided was our Leader's thought here. If the rich student might forego a return, how many ungrateful, or at least unthinking persons, would select the practitioner who charged nothing. What an abyss of error opens before the analytic thought in this

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case! Supposing out of several students the most spiritually-minded were at first the poorest in this world's goods. The public, knowing nothing of the great need there is for spirituality in the practitioner, would then be patronizing the less receptive thought. What a loss to the whole world's apprehension of Christian Science! Nor would the effect on the workers themselves be less unfortunate. The old order of pride with riches and envy with poverty might secure a footing, and the only right standard of pre-eminence be greatly obscured. Again, though in the end the poorer student overcame his early handicap through special success in healing, yet what difficulties would linger over the money question. Whether he sought to retain, to lessen, or to relinquish his compensation, what a stream of false, hard thoughts he would bring down upon himself. Truly we cannot be too thankful that the decision is taken altogether out of the student's hands, that in this question of payment as in many another our Leader has stood by the demands of Principle, even though it has subjected her to the shafts of misrepresentation. It is narrated that a wealthy student, neglecting this requirement, found presently that her path was beset by inharmonious conditions. Applying at last to her teacher as to the cause of failure, he asked her whether she accepted a return from those who were able to pay. She confessed that she had not felt inclined to do so. "Go, then," said he, "and learn humility and obedience, and you will succeed." And the result showed that he was right.

It goes without saying that the Christian Scientist whose loyalty has been well tried and proved needs no such argument as the foregoing to convince him of the soundness of the wisdom which established a simple system of payment. Demonstrating day by day the character of Christian Science as revealed truth, he rests happily in the assurance that the one who was pure enough to receive the revelation is also receptive of the wisdom needed to apply it in detail to human need. Carlyle well says that "there are no might-have-beens," and in Science this is incontestable. Every step humbly and prayerfully demonstrated has ever opened the way for assurance in regard to the next; and all that has been established as proper to a given stage of progress has, sooner or later, become amply self-evident to every true follower of the one whose unswerving loyalty to Truth is ever our gain.

"OUT OF THE MOUTH OF BABES."

WM. BRADFORD TURNER.

ONE was a little fellow, the other a thoughtful man. It was past mid-day and the bright sun of midsummer was flooding the "homey" room, but across the strong, sweet features of the man lay the shadow of pain. He had been making his way, not so rapidly as many, out of dark years of suffering into the light again. The boy stood watching him. "Won't Love stop the pain, papa?" The man shook his head wearily. He was pondering in himself wherein he might have failed to realize the good. "I think Love will," added the boy; then—after a moment's silence, very quietly—"I'm going to help you, papa."

The wee, tousled head of gold sank close to the shaggy gray one; one little arm stole about the father's neck; the baby knees bent in attitude of prayer beside the low couch, and all was still. Somewhere in the room a tiny clock ticked out the quarter seconds; but the man and the boy were oblivious to the world of time. There is a consciousness which touches heaven, wherein time is lost in a glimpse of the eternal.

Presently the boy rose softly, but no word was spoken; a pair of little feet tripped noiselessly across the floor, a door was opened and shut—and the child was gone. But the angel of his ministration remained behind. Over the sufferer there came a feeling of uplift. Somewhere, deep down in his heart, thought had changed. Imperceptibly at first, then more and more swiftly, a sense of security, of childlikeness and trust superseded that of doubt and weariness. The harbingers of Spirit came to lead thought and instinct upward. And the pain and misery? They had fled away before the touch of Love as shadows when comes the day. In their stead was peace; peace, which is Love's largess to all who are of simple heart.

And now across the centuries is heard again the gentle admonition, "Forbid them not: for of such is the kingdom of God."

PERSISTENCY.

JOHN E. FELLERS.

THE experiences of Jesus, prayerfully considered, give hope and encouragement to struggling hearts at all times. The healing of the blind man at Bethsaida reads into the practical, demonstrable work of Christian Scientists a deeply significant lesson. Error whispers no more subtle falsehood into our consciousness than discouragement. After weeks and even months of successful work, we often find ourselves inclined to doubt that we have sufficient understanding to meet certain claims of error which present themselves to us. We may then be helped by recalling the Master's experience. Jesus had healed the man with the unclean spirit; he had healed the leper; he had healed the paralytic; he had restored the withered hand; he had stilled the waves of the sea; he had even raised the little twelve-year-old girl from the dead, and yet when he made the first attempt to heal the blind man at Bethsaida he was not successful.

It is recorded that "he took the blind man by the hand, and led him out of the town." A town suggests the idea of a number of people, governed by mortal-mind laws, rituals, ordinances, beliefs, and creeds. It would seem that Jesus, realizing that mortal mind considered blindness a stubborn form of error, led the man away from the town, as far as possible from false beliefs. Then we are told that he spat on the blind man's eyes. Now the word spit means "to reject," "to thrust out," "to deny." Taken metaphysically, this demonstration began by the rejection of the man's belief in blindness, not by actually spitting on his eyes, as the story has been literally interpreted by many. Although this false claim had been denied by the Master, who knew Truth's power, the demonstration was only partially made, for when the man looked up he said, "I see men as trees, walking." After this first attempt Jesus put his hands (symbolic of spiritual power) upon the man's eyes, and when he again looked up he "saw every man clearly." In referring to this incident our Leader has said, in "Miscellaneous Writings," p. 170, "Jesus' first effort to realize Truth was not wholly successful; but he rose to the occasion with the second attempt, and the blind saw clearly."

AFTER ALL.

HON. CLARENCE A. BUSKIRK.

OUR sobs and our laughter may follow each other
As swift as our heart-throbs, many's the time;
Our smiles and our tears may neighbor each other
Behind our quick eyelids, many's the time;
Hide-and-seek may be played by the clouds and the sunlight
Across the blue spaces forever above us;
Yet we know, after all, there is always the sunlight,
And we know God is Love and is ever above us.

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SELECTED ARTICLES.

[From the *Boston* (Mass.) *Times*.]

NO SUCCESSOR TO MRS. EDDY.

The rumor to the effect that there is strife in the Christian Science movement concerning leadership, which has periodically appeared in the public press, and which has recently been revived, has not become true with age, but is quite as much a myth now as it was when first put into circulation.

It is quite as much out of place to talk of a successor to the Discoverer and Founder of Christian Science as it is to talk of a successor to the discoverer of America. She is doing daily what no others can do,—writing letters, examining letters, and directing the movements in Christian Science with a vigor and wisdom that others have not, and which she did not excel twenty years ago. There is nothing in the position of the revered Pastor Emeritus of the Christian Science Church which could be succeeded to by any man or woman. Already Mrs. Eddy's teachings have in a large measure become her successor, and she will never be succeeded by anything else than the spiritual influence she has planted in human consciousness. We believe that every Christian Scientist in the world will agree that there is not a student of this Science anywhere who has ever dreamed of being a successor to Mrs. Eddy.

The recent change at Pleasant View has absolutely no significance, except that one man served out his time and it was not convenient for him to continue. Therefore, out of necessity, another took his place.

[V. O. Strickler in *The Times*, Rochester, N. Y.]

In terms Jesus was not called a Christian Scientist. He was not even called a Christian. The term Christian was first applied to his followers at Antioch, eight years after the crucifixion. They were Christians, however, before the term was applied to them, and the name merely expressed the fact that they believed the doctrines and performed the works of Christ Jesus.

In like manner, when John the Baptist sent two of his disciples to ask Jesus the direct question as to whether or not he was the one who should come, or if they should look for another, Jesus did not in terms say that he was the Messiah. He merely directed them to tell John the works they had seen him perform, and left John to judge him by these works rather than by his words. This is not only the true test, but is the only test to-day to determine whether a person is a Christian. The fact that a man says he is a Christian does not make him one. Neither does the fact that he believes himself to be a Christian necessarily make him one. Jesus might have declared himself to be the Messiah, but he would not have been the Messiah if he had not fulfilled the Messianic hope and promise.

So it must be with Christian Science. It has the right to be called Christian if it follows the teachings and performs the works of Christ Jesus. Hence, if Christian Science, through following his teachings, brings out the results in healing the sick that he did, then he must have been a Christian Scientist in fact, although he was not so designated in specific terms. By the same test it is proved that this Science is also Christian. The question of real interest, then, is as to whether or not Christian Science does heal the sick and regenerate the sinner. If it does, nobody wants to oppose it and everybody wants it. It will be admitted on every hand that the need for healing and regeneration is universal. That Christian Science is meeting this need is shown by its rapidly increasing numbers. There are already so many people living in our very midst who have been cured of the drink evil, of the use of opium and other drugs, and of physical and mental diseases in almost every form, that the fact of Christian Science healing is now established beyond any possibility of doubt.

Why should the Christian Church not heal the sick? Jesus did so, and it is apparent that it was his intention that the same work should be done by his followers. During the first three centuries of its existence the Christian Church possessed the power to heal the sick, and it was regularly exercised. In fact the dead were raised during the first two centuries. In healing the sick it is plain that Jesus acted in accordance with a definite law and rule, which he was able to apply without failure because of his perfect understanding. It is also clear from the Scriptures that this law, by means of which he healed the sick, was one that was capable of being communicated to others, and that he did in fact communicate it to his disciples, who in turn communicated it to those whom they brought into the Church. To say that Jesus was able to heal the sick because he was God, does not explain the exercise of the same power either by his disciples or by those who lived a long time afterwards. He said that "these signs shall follow them that believe," and among other things he mentioned that they should heal the sick. It is also stated in the Epistle of James that "the prayer of faith shall save the sick." From these statements alone, if other evidence were lacking, it would appear that both Jesus and James recognized that the power to heal was dependent alone upon the spiritual attainments of the individual, and that this power might be exercised by any one who understood how to make the "prayer of faith." . . . Christian Science is the rediscovery of the Principle of healing practised by Jesus and by his followers. It once more teaches mankind how to make the "prayer of faith." It is nothing more nor less than a return to primitive Christianity. It is to-day in its infancy, and it may be that its operation is but imperfectly understood, nevertheless there are a vast number of people who have been healed through its teachings.

I am aware that in cases where Christian Science has apparently failed to heal the disease, the argument is advanced that if it were of God it would never fail, and would heal in every case. The slightest reflection, however, will show that such argument is not well founded. We read in the Bible that the disciples of Jesus were not able to heal in every case. In at least one case they brought a young man to Jesus, who healed him immediately, after they had failed to do so; and yet these same disciples subsequently raised the dead. What was it, we may ask, that occurred in the mean time to bring to them this great increase of power? It could have been but one thing, namely, their understanding of the Principle of healing, taught and practised by Jesus, had increased. Jesus said, "Ye shall know the truth, and the truth shall make you free," thus showing that man's freedom from whatever enslaves him must come through his knowledge of the truth, which knowledge may be obtained by every person who is willing to conform his life to the teachings of Christ Jesus. So we may be encouraged. Even if the Principle of healing revealed in Christian Science be not yet perfectly understood, we can rejoice with the thousands of those who have already been helped by it, and abide in the assurance that as our knowledge of the truth increases we shall be better able to do the works of the Master.

[From the New York *Sun*.]

"I've become acquainted with several Christian Scientists since I came to New York," said a business man the other day, "and from the first I've noticed how different

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their small talk is from that of the other people I meet. They never find fault with the weather, never criticise their friends, or for that matter speak evil of any one. They never discuss sickness or symptoms, and whenever a conversation drifts into an unhealthful channel they invariably try to get it back to some wholesome, interesting topic. Germs, bad water, poor ventilation, and the like are all crossed off their list of small talk subjects. A draught is simply a "current of God's fresh air" and not a thing to be dreaded and discussed, as is usually the case.

[C. M. Merica in the *Daily News*, Chicago, Ill.]

I am not a Christian Scientist. I with my family came to Chicago as Methodists, and at once became regular attendants at and contributors to the St. James church and a teacher and workers in the St. James Sabbath School. For the last two years we have been attending Christian Science churches, and my experiences and observations in attending these churches have led me to conclusions diametrically opposed to those of the pastor of that church. One of the first things to attract me to the Christian Science Church was the universal cheerfulness, hope, and assurance depicted in the countenances of the members and prevailing in all the work of the Church. To one like myself, whose mind had become thoroughly imbued with the teaching that Christ did not mean what he said in his oft-repeated and imperative command to all his followers to "heal the sick," it would have been very easy to believe that "Christian Science was a disease peculiar to the brain." But "by their fruits ye shall know them." . . .

It is true the Christian Science pulpit does not have any of the so-called "funny" or humorous ministers, nor does it preach politics, political economy, and the like, and the Sunday services are calm and serious—largely Scriptural readings. The doctor's observations that the Christian Science churches are usually located in the "fashionable boulevards" or other places of beauty are also correct. And why should the churches not be so located? Christian Science, as I understand it, is religiously opposed to having one church on the boulevard for the rich and aristocratic and another in some uninviting, out-of-the-way place for the opposite class. If, however, any one will take the pains to investigate for himself, he will find, as I think I have found, that the congregations and the membership even of these seemingly aristocratic churches are made up of people from all honorable walks of life, with the "leisure class" very much in the minority. Many of the active members have been redeemed from the lowest depths of drunkenness, morphinism, dissipation, and all forms of vice, to respected manhood and womanhood, divinely healed from all their sins and diseases, and have been accorded the same treatment by the Church as Jesus accorded Mary Magdalene.

In my search for the truth or the falsity of the doctrine of Christian Science I have observed that nearly every argument I have seen intended to refute Christian Science has been directed against some doctrine, practice, or belief attributed to Christian Science, but which in reality is absolutely foreign to it.

[Edward E. Norwood in *The Washington* (D.C.) *Herald*.]

In the account of the Episcopal convention of the Washington diocese Rev. Mr. S—— is quoted as saying, "Rarely now in many places are the clergy called upon to minister to the sick and dying. With the best intentions in the world, physicians often forbid them to see their patients. What wonder that now comes Christian Science, so-called, and forbids the physician himself to see the sick?" It should be remembered that it is the patient himself who chooses the method of treatment, whether a matter-physician or a metaphysician, and in a large number of cases the latter is called in after the former has exhausted his efforts. Yet, under such odds, the large percentage of "hopeless cases" healed by Christian Science is remarkable. The Christian Scientist does not forbid the physician to see the sick. We believe he introduces to the patient the great and only Physician, the ever-present Christ, who is with us always, even unto the end of the world, and relies confidently upon this gracious presence. On the other hand, why should *materia medica* exclude the clergy from the sick-room? Is it not because the physician fears a mental disturbance in his patient's thought, inducing a fear or expectancy of death, rather than a strengthening and uplifting influence? I trow a physician would be glad to know a Christian Scientist was praying for his patient (and have had many to tell me so), especially if later the credit for bringing about the healing were given to matter instead of to divine Mind, or God. Again, why should not our brother and all Christian ministers, instead of bemoaning the fact that they are excluded from the sick-room, heal the sick themselves? Their Master always coupled the two injunctions, "preach the gospel" and "heal the sick."

[Estelle R. Freeman in *The Needham* (Mass.) *Chronicle*.]

Paul declared, after his wonderful conversion to Christianity, when referring to his previous life, "I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth." Just at this present time there seem to be many who feel the same way about Christian Science. For these Christian Scientists would say, "Father, forgive them; for they know not what they do." As for those who are actuated by malicious or other inferior motives, neither Mrs. Eddy nor those who have accepted her teachings feel that it is their business to judge them or their works; and they are not disturbed, knowing that the truth cannot be touched. Honestly believing that Christian Science is the truth, they are willing to wait for that fact to be revealed to others. Their only reason for noticing these misleading statements is that the proper antidote for a lie is the truth about it, and if people go on repeating falsehoods, after knowing the truth, they have the matter to settle with their own consciences. . . .

Another reason for not being disturbed is that, not many years ago, the great body of those who are now firm in their loyalty to Christian Science were bitter in their denunciations of what they thought it was, and yet, when the hour of trouble came, they dropped all prejudice and turned to this source for help; so it is confidently believed that others will do the same, when the time comes that what they now depend upon fails to satisfy. The effect upon the lives of those who have thus turned, is most interesting. First "Science and Health with Key to the Scriptures" by Mrs. Eddy is placed in their hands, and soon a Bible is brought into daily use and ere long by them declared to be "a lamp unto my feet, and a light unto my path;" life becomes illuminated with a new meaning and they begin to comprehend what is meant by the command, "Acquaint now thyself with him [God], and be at peace." . . .

To those who scoff at absent treatment and tell amusing stories about it, we would say that the Founder of Christianity gave several examples of healing spiritually, though absent from the patient, notably the case of the centurion's son. Christian Scientists, and their friends who are associated with them, know that there is nothing ridiculous about this, for it is not the influence of one human being over another that heals, but the power of God, which is omnipresent. The practitioner claims no more for himself in healing the sick than in reforming the sinner, but the understanding that enables the student to do these works is not gained by trying to tear down a brother Christian's religion or in any other way than trying to be Christlike.

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THE LECTURES.

TRENTON, N. J.

Frank H. Leonard lectured on Christian Science Sunday afternoon, April 7. He was introduced by Edward L. Katzenbach, Esq., who said in part.—

For some reason unknown to myself I have been asked to introduce the speaker of the afternoon, and I may add, without overstepping the bounds of truth, that I rejoice in an opportunity to express publicly my own observation of Christian Science and Christian Scientists. "By their fruits ye shall know them" is a saying old, tried, and true, and by their fruits and by these alone I have known and judged them. My acquaintance with the sect has been confined to what I have seen and not to what I have known, for I am not of the Christian Science faith, being a Presbyterian dyed in the wool and with the blue brought out and developed in the college of Edwards, Witherspoon, and McCosh. The few brief years when I studied law in Cambridge did not shake my faith in the religion of my fathers, but they did cause me to respect more thoroughly the religion of others and they did afford me a broader and more comprehensive view of what may be termed the philosophy of religion.

I have attended Mrs. Eddy's church in Boston and have been personally and intimately acquainted with a number of Christian Scientists, and two things most clearly impress me. In the first place—and this observation is easily verified—those who go to make up the body of followers of Mrs. Eddy are not the uneducated, the emotional, the unsuccessful portion of the community. They are educated, rational, and successful in the pursuit of business. This surely is a fact of great significance. In the second place—and this observation is also easily verified—most of those who profess to be Christian Scientists do what those of us who are not Christian Scientists would do well to do likewise, namely, live their religion. To them the teachings of Christ seem to be the rules of every-day living.

These are the things which make us not only willing but anxious to listen to Mr. Leonard when he tells us of the Christian Science faith. They are the same reasons which in the distant ages of the past made the Athenians, thirsty for learning, listen to the apostle Paul on Mars Hill. There was a man of education who lived the religion he professed, and who desired to speak to them, as he diplomatically said, not of a new religion, but of their own "unknown God." To-day there comes into this assemblage a man likewise educated, likewise living his religion, who desires to tell us not about a new religion, but more about our religion; a man who comes to tell us, not about the "unknown God," but how better to reach out and know God. It will be with interest that we listen to what he says, and I feel sure that when Mr. Leonard is done there will be none who cannot extend to him the invitation which the Athenians extended to St. Paul, when they said, "We will hear thee again of this matter."—*Correspondence.*

MEMPHIS, TENN.

Rev. Arthur R. Vosburgh of Rochester, N. Y., delivered a lecture on the doctrines of Christian Science at the Lyceum last night [April 12] to a large and attentive audience. He was introduced by H. C. Williamson, who said in part,—

In looking down through the graded centuries of the past we catch with dim vision the first illuminating spark of the human mind in its infantile efforts to commune with its creator. In the dark night of universal ignorance men wandered in the forest jungles of superstition and fear until they emerged into the slavery of creed and dogma. Through long ages this slavery was accepted and borne, but eventually their shackles were broken by the hammer of liberated thought. Then was begun the great work of emancipation that has ushered mankind into the empire of spiritual and intellectual freedom. In their upward course men have been guided by the great teachers whom God has sent to illumine and point the way. To-day earnest men and women throughout the Christian world recognize and profoundly reverence such a teacher in the person of Mrs. Eddy, of whom the Encyclopedia Americana says, "The world's highest meed of praise is eventually bestowed upon those who have made the largest contribution to its spiritual good, and it is in the light of this fact that the honored place of Mrs. Eddy's name in the annals of the race is unqualifiedly assured. The prominence in public thought which she has already attained as the Discoverer and Founder of Christian Science, and the tender love which glows for her upon the altars of unnumbered hearts, find their explanation in the ministry of good which she has brought to her fellow-man."

The magnitude, substantiality, and success of her work is a marvel to mankind.—*Commercial Appeal.*

GLASGOW, SCOTLAND.

Bicknell Young lectured in Glasgow, April 18, to an audience of about eight or nine hundred people. He was introduced by W. F. W. Wilding, M.R.C.S., L.R.C.P., who said in part,—

The honor and privilege of presenting the lecturer to you to-night has been conferred on me because nineteen years of my life were spent in the study and practice of medicine, and because, when I reached the conviction that Christian Science was the only true method of healing, and identical with that practised by Jesus the Christ, I forsook all material systems for this healing Christ.

My experience during the transitional period proved conclusively to me that it was not possible to continue the two, medicine and Christian Science; we cannot serve two masters, and in Isaiah, 55, we read, "For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts," saith the Lord. So in my study of Christian Science I found that the principles of its teaching were higher than those of the teaching of medicine, just as the "heavens are higher than the earth," the spiritual than the material.

I was engaged in the active practice of a profession which I really loved, and after trying every means which medicine advocated for the disease my daughter was suffering from, and failing to alleviate or check the disease by those methods, until she was brought to the verge of the grave, I was persuaded to try Christian Science for her; and although I had no faith in Christian Science, I was ready to try anything to avert her approaching death. From the first Christian Science treatment all active disease ceased—and I can now tell you, with a heart overflowing with gratitude, that my daughter is perfectly healed; from that day, more than six years ago, to this, she has never spent an hour in bed through sickness.

Several patients in my then medical practice, suffering from organic diseases which most medical men would have recognized as incurable, were healed without any material aid by Christian Science prayer. Since becoming a Christian Scientist I have seen many other so-called incurable diseases healed by this new-old Christ power.

This practical religion, revealed to this age forty years ago, performs works which medicine with its history of forty centuries of theories, accumulated experiences, and self-sacrificing lives, recognizes and records as incurable. It must and does strongly attract the helpless and hopeless sufferer, and rightly so, because the fruits of its teaching

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are manifest in healing all manner of sickness and disease, in healing sin in one's self, in purifying one's character, in bringing one nearer to God, and showing us how it is possible, here and now, to begin to love one's neighbor as one's self.

It is for this practical religion that I gave up the practice of medicine, and it is in order that you may hear a true statement of its teachings, that the lecturer has traveled many thousand miles to speak to you to-night.

Correspondence.

CAMBRIDGE, ENGLAND.

Bicknell Young lectured on Christian Science here April 25. He was introduced by Philip H. Martineau, a graduate of Cambridge University, who said in part,—

The last century has witnessed many great discoveries in science, which have astonished the world and urged it on to greater endeavor; and, at the same time with all this discovery going on in the world of commerce and science, the human mind has been making investigations and probing into questions of religion. There has been a breaking away from the old ideas. The world has been looking for a more practical Christianity, it has been longing for a clearer conception of God, a better understanding of the Bible; in short, people have been looking for a Science which would unfold and make practical in their every-day lives the omnipotence of good and the infinite Principle which governs all things. To-day there are tens of thousands who, like myself, believe we have found this truth, this Science of Christianity, in the teachings and writings of Mrs. Eddy, who is the Leader of the movement. It is to tell you something of what Christian Science is that Mr. Bicknell Young is here to-night. It may interest you, however, before I formally introduce him, it may help some one in this audience, to know what brought me to look into Christian Science. I have always been very fond of all kinds of athletics. After I left the University and settled down to the legal profession, what spare time I could get was given up to sport and games. Some years after I left Cambridge I developed varicose veins and other kindred troubles. I was advised by my doctor, and also by a leading surgeon whom I consulted, that I must either be operated on or wear elastic stockings all my life. The surgeon advised preferably the latter course, as he said I should have to be operated on in so many places and that he could not guarantee it as a cure, so I chose the elastic stockings. I wore them for some years—weary years they were too—and I had practically to give up athletics on this account. Chance brought to my notice Christian Science. A lady who was a Christian Scientist told me of it and advised me to try it. If I had not known her to be an eminently practical person, I am afraid I should only have smiled and never have tried it. Fortunately for me I did try it, with the result that I was able to give up my elastic stockings at once, and have never worn them since. This is now seven years ago. My veins have never troubled me again and I have been able to take up athletics where I left them off and with a renewed energy and enjoyment. I was also healed completely of tonsilitis, from which I had suffered year after year since I was a child. People have said to me, "How can you, a lawyer, believe in such a thing?" My answer is always that it is just because I am a lawyer, because I am accustomed to look carefully into things, not to accept anything without considering it, without some proof of the truth of it, that I do accept Christian Science, and that I believe it to be a practical, every-day religion, eminently suited to the needs of the present generation.

Ladies and gentlemen, there are thousands of people to-day to whom Christian Science has brought health and happiness, many of them from the grave, and who are only too glad of an opportunity of telling others what it has done for them. It has passed the experimental stage. It does not range under its banner dreamers and fanatics, as some think, but good, sensible, practical people, men and women who stand in the front rank of intellectual attainments, men who stand in the front rank in business, in commerce, in law and finance, men and women, in fact, with a keen sense of all the obligations of home, society, business, and civic life. Can you, having regard to the benefits I and my family have derived from Christian Science, wonder that I esteem it a privilege to come here to-night to introduce the lecturer, and to have an opportunity of expressing my gratitude to Mrs. Eddy for the unselfish and loving work she is doing for the good of humanity?

Correspondence.

GENEVA, SWITZERLAND.

At the Casino de St. Pierre on Sunday afternoon, May 5, an interested audience listened to a lecture on Christian Science delivered by Mr. Bicknell Young. The speaker was introduced by Mr. Charles Vouga in the following words:—

Ladies and Gentlemen:—You are invited here to-day to hear a lecture on a subject which preoccupies the thought of a number of people. This subject is Christian Science, or the Science of Jesus Christ. Christian Science does not pretend to bring a new truth to the world, because Truth always has existed and always will exist, but Christian Science brings to the world the application and the practical realization of the Principle of the truth practised by Christ Jesus, and each one of us to-day is capable of demonstrating and proving this Principle.

You will find everywhere to-day—in America, England, France, Germany, Holland, Italy, Australia, China, and in Switzerland—adherents of Christian Science who are living examples of its healing power and its salvation—even the opponents of Christian Science admit this. I am glad to testify to the healing of myself and to healing in my family, and a changed life.

The time has come when the world is obliged to recognize the mission of Christian Science and when its results must be seriously considered. In the presence of these facts which cannot be doubted, it seems necessary that each intelligent seeker for Truth must inform himself on this subject. Christian Scientists are convinced that this Science is inspired of God, and know that its teachings furnish proof of the power of God for the salvation of all those who accept its teachings and who live them.

I have the privilege of introducing to you one who is competent to present the subject of Christian Science, to which I ask your careful thought, Mr. Bicknell Young, C.S.B., member of the Christian Science Board of Lectureship of The First Church of Christ, Scientist, The Mother Church, in Boston, Mass., U.S.A.—*Correspondence.*

LECTURES AT OTHER PLACES.

Wabash, Ind.—Bicknell Young, March 12.
Hornsea, England.—Bicknell Young, April 20.
Janesville, Wis.—Miss Mary Brookins, April 25.
Southampton, England.—Bicknell Young, April 26.
Salt Lake City, Utah (First and Second Churches).—Clarence C. Eaton, April 28.
Paris, France.—Bicknell Young, April 30.
New Haven, Conn. (First Church).—Hon. Clarence A. Buskirk, May 2.
Klamath Falls, Ore.—Francis J. Fluno, M.D., May 2.
Bloomington, Ill.—Miss Mary Brookins, May 3.
Merrill, Ore.—Francis J. Fluno, M.D., May 4.
Cleveland, O. (First Church).—Clarence C. Eaton, May 5.
Reading, Pa.—Frank H. Leonard, May 7.
Canajoharie, N. Y.—Judge Septimus J. Hanna, May 10.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book does not consult nor read letters on disease. Writing to Mrs. Eddy *is not* prohibited. Take no notice of startling reports about Mrs. Eddy. Our Committee on Publication will be reliable on this subject. ***Beware of counterfeit letters.***

THE MIRACLES OF THE BIBLE.

We are asked by a correspondent to state the attitude of Christian Scientists toward the miracles of the Old and New Testaments, specifically whether they believe that Jesus walked the water or that Daniel was cast into the lions' den without harm to him; and as these questions appear to be asked in good faith, we see no reason why they should not be answered in the same spirit in which they are propounded.

In the first place, the attitude of Christian Scientists toward the Scriptures is well set forth by Mrs. Eddy on page 497 of Science and Health, in the "religious tenets of Christian Science," and especially in the first of these tenets, which reads as follows: "As adherents of Truth, we take the inspired Word of the Bible as our sufficient guide to eternal Life." Every Christian not only believes in the crucifixion of Jesus, but also in his resurrection and ascension, and on these manifestations of Divine power he builds his faith. To human sense they are the greatest miracles in the earthly career of the Master, and if they be not true what can we accept of the entire Gospel record as worthy of belief? Certainly Jesus' walking of the waves, and Daniel's immunity from harm in the lions' den, were no more at variance with so-called material laws than were the closing days of the Master's earthly experience.

Paul asked, "Why should it be thought a thing incredible with you, that God should raise the dead?" May we not ask, Why should it be thought incredible that God should rescue and preserve His servants from every danger? Jesus violated no law of God when he walked the water, fed the multitude, and healed the sick. He came not to set at naught the divine law. John wrote of him, "The Son of God was manifested that he might destroy the works of the devil." In healing the sick, in binding up the broken-hearted, in comforting "all that mourn," Jesus acted under the divine law, and he commended these works to his followers. In emulating his example his followers of the early centuries and of this day have done and are doing nothing so incredible to human sense as was the marvel of the resurrection and ascension. Yet he said, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do."

In answer to our correspondent we can say with confidence that Christian Scientists believe in the miracles of both the Old and the New Testaments, and they understand them through the spiritual illumination of the Scriptures as given to us by Mrs. Eddy in Science and Health.

ARCHIBALD MCLELLAN.

THINKERS.

One of the first statements in our text-book is this: "The time for thinkers has come" (Science and Health, Pref. p. vii.). Some who read these words may say that there have been thinkers in all ages, which is doubtless true, else would mankind have gone backward rather than forward, since all progress is dependent upon right thinking. These words of our Leader may therefore be taken as a call to every one to think for himself, to recognize the source of intelligence, and to realize man's possibilities when reflecting God,—divine Mind. Thought-processes in Christian Science are of necessity different from those to which we were accustomed in the past, and to which we might apply the Scripture statement: "For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God." If our thinking in the past had really brought us "nigh unto God," we had thus found peace of mind as well as rescue from both sin and sickness.

Mrs. Eddy outlines the work of Christian Science when she says, "It lifts the veil of mystery from Soul and body. It shows the scientific relation of man to God, disentangles the interlaced ambiguities of being, and sets free the imprisoned thought" (Science and Health, p. 114). The student of Christian Science sets about finding out how this is accomplished, and he can best do so by diligent study of the literature of this Science and by the demonstration of the truths it teaches. Christian Science reveals the divine Principle of being, and the student who is wise keeps close to Principle, so that the Bible as well as all the phenomena of existence may be rightly interpreted for him. He will think well before seeking another's views or giving expression to his own, seeing, as he must, that unenlightened human opinion has been so largely responsible for the mistakes and sufferings of mankind.

To illustrate: Some one asks what Christian Science teaches respecting the sufferings of Jesus Christ, as if this question could be disposed of in a few words. Our Leader would say that this sacred subject can only be approached as we take off our shoes and bow our heads in lowly reverence, and thus does she draw near to it in that wonderful chapter in Science and Health, "Atonement and Eucharist." No one can study this chapter without being a better man and a better Christian, whatever his religious affiliations; for he will learn therefrom what it means and what it costs to follow Christ.

It is simply amazing how much human opinion is based upon a careless and superficial knowledge of any subject, and there is the greater reason why this should be avoided by students of Christian Science. The habit of referring all questions to divine Principle, as revealed in the Bible and Science and Health, develops a truly scientific method of thinking and precludes the possible mistakes of mere opinion. In the book of Revelation we are warned against taking from or adding to the truth, and yet how recklessly this has been done throughout the centuries. Some bring discredit on themselves, and in a measure on the Cause of Christian Science, by claiming to ignore the body,—a mistake for which there is no authority in Christian Science, wherein we are taught that the body must be included in the harmony which Truth bestows. Another speaks of having "impersonal patients"—a mistake which could be avoided by keeping close to the rules and explanations given in our text-book, especially in the chapter on "Practice." While it is true that the material sense of personality must be given up, we should be sure that its place is taken by what our text-book calls "the truly Christian and scientific statement of personality and of the relation of man to God" (Science and Health, p. 94). This calls for and necessitates clear thinking, which alone brings results that are worth while. Christian Science acknowledges but one standard, namely, the perfect Mind,—God. It teaches that all may reach this standard; nay, that all must reach it, and the wonderful results already attained by thinking in line with the demands of Principle prove conclusively that "with God" all good is possible.

ANNIE M. KNOTT.

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THE FRAGRANT LIFE.

After all that may be said in praise of other blossoms, to the grown-up country lad there are none quite so satisfying and so dear as the lilac, and for the reason that in addition to its gifts of fragrance and beauty it brings a picture of mother and the old home which means far more to him than he has ever tried to express; above all others, perhaps, it is the flower that for him awakens

Thoughts that do often lie too deep for tears.

He remembers how freely it grew near the kitchen door, and how deliciously it flavored the twilight air as he sat on the porch when the day was done and enjoyed his well-earned rest. He remembers, too, that though the lilacs were gone so soon, somehow his mother learned their secret, and the blossomings of her unselfish spirit perpetuated their charm and sweetened his life all the year round, so that he could but realize how fittingly the bounteous and pervasive fragrance of this dear old-fashioned flower symbolized the unfailing largess of her loving heart. Her goodness was so natural and unpremeditated, her ministry so instant and unlabored, that though they may have failed to attract attention, they could not fail to open the well-springs of affection. He thus came to feel, if not see, that the gentlest thing in the world is in fact the most potent, and that humanity's redemption is necessarily a work of love. Christ Jesus could say, "I have overcome the world," because he could say, "As the Father hath loved me, so have I loved you."

Not many may hope to become known to history, but all may certainly make history, if they will, by living that fragrant life whose gentle pervasiveness finds its way e'en through walls of prejudice and purposeful reserve, and whose every advance means betterment for mankind. To create and maintain a sweet and kindly atmosphere about us, whatever our place or lot,—an atmosphere that is filled with the aroma of an all-embracing affection,—this cannot fail to beget in the hearts of men a love for the good and the true, and when the crucial and decisive hour shall come, as come it must in every life, the choice of the uphill path will be found to be the direct fruitage of the simple and true living which impressed and won in days perchance long gone by.

In Christian Science the thought of man is indissolubly wedded to the thought of reflection, the manifestation in manifold detail of the Life that is Love, and one is led to regard the true individual consciousness as but a capillary in which the steady beat of an infinite heart is made known. This concept fully explains the irresistible charm and redemptive power of a life which is a continuous expression of the impulses of the divine nature. Such a life becomes the vicarious link between the infinite beauty and good, and heart-sore humanity. It is one of the contributions which we may make in furtherance of the Master's supreme enterprise, the salvation of men. Says our Leader, "Let unselfishness, goodness, mercy, justice, health, holiness, love —the kingdom of heaven—reign within us, and sin, disease, and death will diminish until they finally disappear" (Science and Health, p. 248). This points the way to Christlike service, for the least no less than for the greatest, and it is the inspiration of this thought in Christian Science which has opened a new book of life for unnumbered thousands in all the world. The dewdrops have never been catalogued, yet nothing more perfectly reveals and transmits the purity and beauty of "stainless light." And thus may a loving life, be it ever so humble, bring the revelations of God to receptive hearts.

There is no element of uncertainty respecting the perfume which the lilacs distil. Their product is unalloyed and unvarying; they are genuine and they are true, and such must we be if we would witness for divine Principle and win the prize. When the manifestations of good shall have become the reliable phenomena of our daily life, then that life will yield the perfume of a true faith and love, and become a joy and a holy stimulus to all about us.

Christian Scientists have been blessed with an ideal and an opportunity that are beyond words. Moreover, they are to-day being given an example of patient wisdom, self-command, and love which must surely inspire a high and holy endeavor upon the part of every worthy representative of this Cause to live a life so wholesome, so helpful, and so sweet that the world shall note its fellowship with the flowers.

John B. Willis.

LETTERS TO OUR LEADER.

Center Ossipee, N. H., May 23, 1907.

Mrs. Mary Baker G. Eddy,
Pleasant View, Concord, N. H.

My Dear Cousin:—I have to recall myself to you, perhaps, as a daughter of Erastus Baker, who often visited your father, grand-uncle Mark Baker, after he left Concord to live in Conway; but I feel I won't intrude in writing you a word of sympathy in this disagreeable suit, which must be very annoying to you. Of course I understand that you are peculiarly sustained by a great faith and calm uplift, but a trial it is even then to have one's privacy intruded upon, and it seems to me that it is in a measure an outrage. I hope that you will not be disturbed by it and that the firm arm that is about us all will give you the strength which has heretofore sustained and guided you in giving a light in many lives and a spiritual consolation to a multitude who already call you blessed. With a firm belief that the Spirit will now, as always, conquer, and many messages of love, Your cousin,

Eliza Baker Manson.

Johannesburg, South Africa, April 23, 1907.

Mrs. Mary Baker G. Eddy,
Pleasant View, Concord, N. H.

Beloved Leader:—We, the members of First Church of Christ, Scientist, Johannesburg, Transvaal Colony, assembled in annual meeting, greet you with all joy and peace. We desire to assure you of our love and of our loyalty to your leadership. We realize that you have given us the true and correct conception of God and of man's being. Your teaching has already established joy, peace, and harmony in many a South African home. We rejoice in all this, and the knowledge of it fills our lives with an endless song of thanksgiving to the God of our salvation.

We are, beloved Leader, yours in truth and love,

J. L. van der Merwe, John L. Kuhlmann,
Mrs. C. C. Bredell, C. Bredell,
C. L. Ockenden, A. Langebrink,
M. Talbot-Bowe, J. H. Rainier, *Secretary.*
Board of Directors, for the members of the Church.

Berlin, W., Germany, May 6, 1907.

Revered and Most Beloved Leader:—We, the members of First Church of Christ, Scientist, Berlin, Germany, assembled in our tri-annual church meeting, desire to express our love and loyalty to you, as the Leader of Christian Science. We are deeply grateful to you for your life, your teachings, and your example, showing us clearly the way of salvation and delivering those who follow faithfully from sin, disease, and death. We wish to express our entire confidence in your wisdom and your ability to guide the Cause of Christian Science, and we promise to follow obediently as you shall direct.

We know that it will gladden your heart to hear of the

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love which the German people manifest for you, for your faithful, untiring work, and how willingly they follow your leadership. The attendance at our German meetings is between four and five hundred, and of these a large number are now studying your priceless text-book, with the aid of a dictionary. The thought of differing languages is fast disappearing, and universal brotherhood, regardless of nationality, is being manifested. The loving wisdom you manifest was again expressed when you directed that *Der Herold der Christian Science* should be published. Many have been healed and otherwise benefited by the truth it contains, and have been led to study Science and Health.

We thank God that in this hour of trial you are safe "in the secret place of the most High," far beyond the attacks of the persecutor, and we all unite in the prayer that you may "dwell in the consciousness of Love, forever."

Signed for First Church of Christ, Scientist,

GEORGE WILBER REED. EMMA J. LEPLOW,
ANNE LE BARON DRUMM, *Committee.*

Woodview, Manningham, Yorks, England,
April 16, 1907.

Mrs. Mary Baker G. Eddy.

Revered Leader:—We, the twenty-seven charter members of First Church of Christ, Scientist, Bradford, Yorkshire, England, desire as our first act to express our love and loyalty to you. We hope to show our gratitude for the many blessings that have come to us through the study and practice of our text-book, "Science and Health with Key to the Scriptures," in good works rather than in good words. Four and a half years ago the Christian Science text-book was practically unknown in this district. Already many have felt the power of the Word. Lives have become more pure, sight has been restored and glasses discarded, chronic rheumatism, locomotor ataxia, serious heart trouble, lupus, eczema, bronchitis, influenza, pleurisy, pneumonia, varicose veins, constipation, indigestion, sick-headaches, biliousness, fear, and fatigue, have all disappeared into their native nothingness, as mists before the rising sun; thus proving that the omnipotence and omnipresence of divine Love break the despotic fetters of sense. May our lives be consecrated to God and to humanity and so attest our sincerity,—vessels "sanctified, and meet for the master's use."

May this branch of the Christian Science Church be indeed "the structure of Truth and Love" (Science and Health, p. 583), proving by our unity, love, complete and quick healing, that Christ has indeed risen.

Yours faithfully,
LUCINDA SLATER, *First Reader.*

Yonkers, N. Y., May 23, 1907.

Mrs. Mary Baker G. Eddy, Concord, N. H.

Revered and Beloved Leader:—To me it is a great, nay, sacred privilege to be allowed to write these few lines, to tell you how the Reading Room work of this loyal little church, First Church of Christ, Scientist, of Yonkers, New York, is progressing. Since Jan. 1, 1906, the amount of literature given away is as follows: *Sentinels,* 517; supplements, 273; reprints, 410; *Journals,* 12; pamphlets, 10. Six copies of Science and Health have been placed by the church in the free library here—all of which are in great demand; two more copies have been placed in the two other libraries in this town.

At a meeting of the Board of Trustees, held on May 13, it was decided to open the Reading Room on Friday evenings, to give those who are at business all day an opportunity of investigating Christian Science. The Room was opened on the evening of Friday, May 17. One of the strangers present spoke to me of the wonderful chapter on Genesis in Science and Health and what it meant to him. That chapter means much to us all, it is such a marvelous account of the spiritual creation, and it enables us to separate so entirely the material concept of man from God's man. This little church is trying to help you, beloved Leader and Guide, in the great and glorious work you are doing for humanity, by greater humility, greater consecration, and greater activity.

Lovingly we greet you.
AGNES AITCHISON, *Librarian.*

Austin, Minn., May 20, 1907.

Mrs. Mary Baker G. Eddy,
Pleasant View, Concord, N. H.

Beloved Leader:—The Board of Directors of First Church of Christ, Scientist, of Austin, Minn., in meeting assembled, and in behalf of our Church, desire, in deep gratitude to God, to express our sincere love and devotion to you, for what you have done and are doing for mankind, and for the glorious example you have set in teaching us to be not "weary in well doing: for in due season we shall reap, if we faint not." You are standing on the eternal Rock, Christ, and demonstrating to the world the truth of the Scripture, "Fear ye not, stand still, and see the salvation of the Lord, which he will shew to you to day." Words are inadequate to express our appreciation of your consecration of your life to the noble work of God. Your text-book, "Science and Health with Key to the Scriptures," giving the spiritual interpretation of the Bible, does indeed bring to light the inspired Word of Life to this age.

Yours in truth and love,
BOARD OF DIRECTORS.

Los Angeles, Cal., May 20, 1907.

Beloved Teacher:—My heart so overflows with gratitude that I must speak. Through all the seeming turmoil around and about you, my aim has been to rise above all personality and see you only as standing for the light of the world, and in that light there was no darkness at all; and what a power of Love has since been revealed to me, giving me a higher sense of gratitude for the blessings that have been mine. Chief of these is this, that twenty years ago you were my beloved Teacher, and taught me how to know God, how to love, and how to know only good. What this knowledge has done and is doing for me, I can express only by living it. It has met my every need, proving that it is from God, giving me "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness." With deepest love to my beloved Teacher, Leader, and Guide, Ever your grateful student,

MARY J. LEWIS.

Altoona, Pa., May 25, 1907.

Dear Leader:—While assembled at our late quarterly meeting, it was decided by the members of First Church of Christ, Scientist, of Altoona, Pa., to send you a letter of gratitude. We thank God that in this age one was so spiritually gifted as to receive, and be able to give to the world, the spiritual interpretation of the Scriptures. We realize daily for you that "the darkest hour precedes the dawn;" and, "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you."

Lovingly yours in Christ, Truth,
ALICE HORTON, *Clerk.*
By order of the Church.

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AMONG THE CHURCHES.

HASTINGS, NEB.

Negotiations have been completed by the Christian Scientists of this city for the purchase of the two lots at the northeast corner of Fifth Street and Lincoln Avenue. The price agreed upon is $2,800. The Scientists will ultimately erect a church building on the site.

Hastings Tribune.

SAN RAFAEL, CAL.

Quite a number of the followers of Mrs. Eddy have banded themselves together in a Christian Science Association. Mr. Olcott Haskell, a University graduate and an instructor in the Hitchcock Military Academy, has the credit of originating the movement. The present membership is composed of several of the brightest and most intellectual and conscientious people in San Rafael. The Christian Science church in San Francisco has a membership of eight hundred people.—*Marin Journal.*

POMONA, CAL.

The First Church of Christ, Scientist, of Pomona, was dedicated on Sunday [April 7] in celebration of the payment of the last indebtedness on the building. There were a number of Christian Scientists from Los Angeles, San Diego, Pasadena, Riverside, San Bernardino, and Hollywood present. The first Christian Science service was held in Pomona in 1894 at the home of one of its followers. In 1903 First Church of Christ, Scientist, Pomona, was organized with twenty-one charter members; the membership now numbers thirty-four. The lot of land on which this building stands was given to the church in 1903, and in 1905 this chapel was completed, the opening services being held on June 4 of that year. In its dedication those who have labored so faithfully may well rejoice in this manifestation of Love. The part which the children have taken in this work is encouraging, the Reader's desk and chair being their gifts. It has been demonstrated that strength is not in numbers alone, and that a cause is strong only in proportion as it is governed by good.—*The Pomona Progress.*

HONGKONG, CHINA.

The members of the Christian Science Society of Hongkong gathered in the rooms of the Society on Saturday morning [April 13] to present an address to Mr. and Mrs. S. T. Dunn, who have been First and Second Readers, and there was a large and representative attendance of members and friends. Mr. Bovet expressed the gratitude of the Society for their loving guidance and help. The members and friends were desirous of presenting Mrs. Dunn with a mark of their appreciation, but owing to the official position held by Mr. Dunn it had been agreed that no present of any kind should be made. The money collected was therefore added to the funds of the Society and a little address, representing the feelings of the many subscribers under the original plan, was presented them. Mr. Dunn replied on behalf of Mrs. Dunn and himself. He said in part that during all the years his wife and he had worked among them, their labor had indeed been one of love, and they had only passed on that which had been so freely given to them by Christian Scientists at home in England, who were in turn originally indebted to their revered Leader, Mrs. Eddy.—*So. China Morning Post.*

CHICAGO, ILL.

Forced by the overcrowding of the edifice and by increasing applications for membership, members of the congregation of First Church of Christ, Scientist, residing within a certain district, formally decided last night [May 23] to organize Eighth Church. More than two hundred members of First Church, established in 1897 at 4017 Drexel Boulevard, will become members of the new church, which probably will be located temporarily in the Plymouth Congregational Church, 2553 Michigan Avenue. The location will be decided upon in a few days and later a permanent site will be obtained as near Twenty-fifth Street and Michigan Avenue as possible. The boundaries of the new congregation will be the district north of Thirty-fifth Street to the river, with the lake and the South Branch as the eastern and western boundaries, and all the territory west of Grand Boulevard between Thirty-fifth and Fifty-first Streets.

The following were elected officers of the new church: First Reader, Downer M'Cord; Second Reader, Mrs. Mary A. Barrow; trustees, John E. Fellers, George H. Fox, Thomas V. Wooten, James S. Jacoby, and Harlan D. Cook; directors, Mrs. Magdalena W. Cook, Mrs. Mary J. Hoxie, Mrs. Grace T. Davidson, Mrs. Mary Fuller White, and Mrs. John E. Fellers. Adlai T. Ewing was the temporary presiding officer. The resolution for the meeting to decide on organizing Eighth Church was read, together with the names of the members of First Church who signed the proposed charter. John E. Fellers was elected permanent chairman. It was then decided unanimously in favor of the new church. By-laws were adopted and thirty days allowed for other members to sign the charter roll. Eighth Church will be the sixth to be established from the overflow congregations of First Church. Some of the wealthiest members of First Church will go to the new church, but the former will not lack a complete congregation.—*Record-Herald.*

Plymouth Church is one of the wealthiest in Chicago, numbering many millionaires among its pewholders. Those who worship there are largely drawn from the exclusive circles of South Side society. Dr. Joseph Anthony Milburn, the present pastor, succeeded Dr. Frank W. Gunsaulus, who severed his connection with the church to accept a position with Armour Institute. Dr. Milburn preached the sermon at the funeral of President McKinley. He is regarded as one of the ablest and most eloquent clergymen in the West. "I see no reason why Plymouth Church should not be rented to a Christian Scientist congregation," said Dr. Milburn. "Christian Scientists are recognized as a regular Christian Church. They have their own point of view, it is true, but they are entitled to it. They worship God in their own way. If we rented our church to an Episcopal or Presbyterian congregation it would occasion no comment. I don't see why it should cause surprise that we are thinking of renting to a Christian Scientist congregation." "No proposition has been made as yet," said J. J. Abbott, president of the Board of Trustees of Plymouth Church. "If a proposition is made it will be considered. I see no objections to renting temporarily to a Christian Scientist congregation."

The action of a fool cannot serve as a precedent.
The beginning of anger is madness, the end penitence.
Arrogance is a kingdom without a crown.
First correct thyself, then correct others.

THE TALMUD.

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TESTIMONIES OF HEALING.

I am a graduate from the Hahnemann Medical College of Chicago. After several years of practice my health failed, and this finally ended in nervous prostration. My usual health could not be regained. Complicated conditions presented themselves which terminated in what were pronounced incurable diseases. I received no encouragement from specialists whom I consulted; change of climate was recommended and cessation from mental work. With this haunting spectacle before me, all ambition had to go; I gave up my home, my practice, and sought change of climate and work. Only a few of my intimate friends knew what a sufferer I was, for I was never free from pain. I had heart disease from which I never expected to be cured; and as the result of a fall an abnormal growth of the spine, which the surgeon advised me to have removed, at the same time expressing fear of serious results. For two years I was on a strict diet on account of intestinal trouble, and had a constant pain, which a specialist told me that nothing but the knife could help to diagnose correctly. For as much as ten years I was subject to the most excruciating pain, and suffered from sleeplesness. There were also minor troubles, in fact every organ of my body seemed affected.

After four years of travel, and change, with scarcely any benefit, a sorrow came to me which threw me into the depths of despondency. While in a desperate state of mental and physical suffering, the thought came to me very forcibly to try Christian Science. I might say here, that when I first broke down in health I tried to become interested in it, but could not—it did not appeal to me at all. From girlhood my life had been spent with drugs and diseases, the drugs seeming indispensable and the diseases so very real to my mortal sense that to interest myself in the Science seemed absurd indeed; but at this particular time which I have mentioned, the thought would not leave me that now was my time to take up Christian Science.

The first book I succeeded in getting from the public library was "Miscellaneous Writings." I cannot tell how eagerly I searched those pages so full of love and hope—how I longed and hungered for rest and peace. I became so absorbed in its contents that I lost all sense of time, of sorrow, of pain. The Comforter came with the joy, peace, happiness, and contentment that do indeed surpass all human understanding. God was in deed and in fact the "great Physician." The illumination which came to my consciousness at this great transformation—the dissolving of diseases into their native nothingness—was proof that Mrs. Eddy had discovered the everlasting Truth. In my medical practice and from clinical observation, in my inability to restore to health the patients who had seemingly fatal diseases, and in my complete failure to cure myself, even after consulting with the best physicians, I was awakened more and more to the full realization of the limitation, yes, the utter failure of medicine to offer a real curative, and could I do otherwise than appreciate the healing power of Christian Science? And who in Science has not learned that the physical healing is but a small part when compared with the spiritual understanding and regeneration which it brings. As I began the practice of Christian Science regardless of my own beautiful physical healing, my great difficulty was to unsee mentally the diseases of patients; nevertheless, I placed the "high goal" (Science and Health, p. 426) before me and struggled on, and I have been wonderfully blessed by proofs of God's presence and guidance in my work.

Words fail utterly to express my boundless gratitude and love to God for all these blessings; to our Saviour for his revelation of this Science; to Mrs. Eddy, its Discoverer and Founder in this age. I shall humbly strive to be obedient to the teachings of Truth, and to seek constantly for that Mind which was in Christ Jesus to be established in me.—PRISCILLA G. MYERS, M. D., Oakland, Cal.

After attending a most impressive service in a Christian Science church this beautiful Thanksgiving day, an earnest desire to be saved from the sin of ingratitude impels me to write my testimony. On the first day of January, 1904, a kind friend sent us a copy of "Science and Health with Key to the Scriptures." As a mark of respect for and courtesy to the donor, we felt that we ought to read it; so my wife and I began reading it together, but for some time we felt that it was most contradictory, incongruous, and incoherent. It seemed impossible, but we were interested and kept on reading, and the more we read of it the more we learned of the beauty and goodness of this wonderful book, and have now read it through many times. We soon subscribed for the *Sentinel* and *Journal* and commenced to attend the meetings, from all of which we have received immeasurable benefits.

In June, 1904, I was taken ill with a lingering fever, and having a little knowledge of *materia medica* I made use of such remedies as are supposed to be efficacious in these cases, but received no benefit. Inasmuch as I had become interested in Christian Science, I determined to call on a practitioner; which I did, and after a few weeks' treatment was completely healed. I immediately threw away all material remedies I had, and from that time to this I have enjoyed perfect health and have relied absolutely and wholly upon the great Physician, who is always at hand and always ready to help. Through the power of divine Love as unfolded to us by Mrs. Eddy, my wife has been healed of a bowel trouble with which she had been afflicted for more than twenty years. She has also been healed of failing sight. For some years she had worn glasses when reading or sewing, but about a year ago she laid them aside, realizing that in God is her sight and that glasses are not needed. In both cases the healing was slow, because of the great fear which seemed to possess her, but when fear was completely met and overcome by both of us, the healing was steady and continuous.

Prior to coming into Christian Science I was greatly predisposed to throat trouble, so that on taking cold I would lose my voice in a day or two. I was in great fear of these colds, and when attacked I would quickly make my way to a drug store for a material remedy, but since July, 1904, I have had no fear of colds. If I feel this trouble coming on, I do not guess, or simply believe, but know the truth and its power to make me free, and that matter cannot take cold except as I give it power through a false belief; and the result is that in from one to three days I am free, without having experienced any disagreeable consequences. One day last August a gust of wind blew a cloud of dust about my head and a cinder lodged in my left eye. The irritation was so violent that I felt I could not go on, so I returned to my office and stood before a mirror for several minutes, trying to remove the cinder with a handkerchief, but without success; I tried to wash the cinder out, but could not do so. Then I remembered that I had failed to go to the only real help in all the universe. I immediately declared the ever-presence and power of divine Love, and relief was instantaneous and permanent.

My greatest enemy has been a sense of lack. Some years ago I was so unfortunate as to meet with financial loss, and at times it has seemed to me that there was an insurmountable stone wall between me and recovery; but thanks be to God, I am now slowly but surely making the demonstration, and I know that ere long this foe will be completely destroyed. I cannot write of all the blessings I have received, but my heart is so filled with gratitude that I must mention some of them. While the physical

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benefits have been many, and I am reverently thankful for every one of them, the spiritual activity which a study of this wonderful Science has awakened, is to me more than all else. The meekness, patience, tolerance, and forbearance it has created is to me most sublime, and I am profoundly grateful to God, and to Mrs. Eddy. I want to say to our dear readers that I am accustomed to hearing, weighing, and sifting evidence, and judging its value, and that Christian Science, judged by the proof adduced and the results attained, has not been found wanting. One of the anomalies of our experience is the almost "infinite capacity of the human mind to refuse to receive instruction." It is said that no one comes into Christian Science until he is prepared or ready for it. I presume it is better so, but it seems a great pity that people should come into it only through suffering, misery, and sorrow. The patience sometimes exhibited by Scientists in trying to teach others and in answering criticism is marvelous. I am very grateful to all the Scientists who have so patiently answered my numerous questions and tried to help me along. God bless each one of them.—S. E. HOSTETTER, Chicago, Ill.

It is now nearly eight years since I became interested in Christian Science, at which time I was healed of an organic trouble that had baffled the skill of twelve of the best doctors I could hear of in my own city, in Albany, and in New York city, covering a period of more than six years. At the time I accepted Christian Science I was healed of severe bowel troubles, from which I had suffered more or less ever since I was a child. Since then I have had some ailments to meet, but have always depended on Christian Science and have used no other remedy. The physical healing, though it seems wonderful to me, sinks into insignificance when compared with the spiritual blessings which have come to me through the study of our text-book, Science and Health, by Mrs. Eddy. This book is certainly the "Key to the Scriptures," for it has opened up the Bible to me in a truer and more practical sense than ever before, although I had been interested in religious work for more than twenty-five years.

Words are inadequate to express my thankfulness for this truth, and for the peace and happiness which it has brought into my life. My greatest desire is to consecrate my life more and more to God and to His Cause, that I may prove by right living that I am trying to be a Christian Scientist.

ELLSWORTH O. HILL, Middletown, N. Y.

It is over ten years since I first heard of Christian Science. A friend told me of it, and said she would have the book if she had to save five cents at a time to get it, and that was the way I got it. She advised me not to tell my husband about it, so it went on for one month; then I made the remark to him that I was going to try Christian Science; that if it could heal others it could heal me. The next morning when he went to his place of business, a man walked in with a copy of Science and Health in his hand, and began talking Christian Science to him. My husband told him to go and talk to me about it, which he did, and gave me the address of a practitioner. I wrote her that same day, and took one week's treatment. My husband then said it was a money-making scheme, but he soon saw the change in me, for when I went out people would tell me how well I looked. I had been in a weak state for years, although I had doctored with the home physician and had all the faith possible in him. This doctor now admits that Christian Science did something for me. I had also gone East for one winter, but came back no better.

I took Christian Science treatment in September, 1895; in November my maid left, and I have been alone since then. In December I had another week's treatment, and have used no medicine since. I have had many ailments vanish before the truth, such as an abnormal growth, catarrhal and rheumatic trouble, etc., but the greatest blessing of all is the spiritual uplifting received.

MRS. J. G. NICHOL, Church's Ferry, N. D.

It is about fourteen months ago that I first heard of Christian Science and began to take an interest in it. I had reached a state of dissatisfaction with almost everything pertaining to religion, and for a few weeks had ceased to attend any place of worship. I was anxious to live as a Christian should, but when in a place where Jesus' teachings should show some tangible results, and I saw so much that was opposed to his teaching, how could it satisfy? It did not. For some four months previous to this time my mother and sisters had been attending Christian Science services at a private house, and had told me a good deal of what they heard, and soon after the meetings were held in a room hired for that purpose I went to my first service. There I met a servant of God who broke the bread, and I immediately saw that if the teaching was such as could be followed by every one, it was indeed the one thing needful. I at once began to study for myself, and in doing so a stomach trouble of over two years' standing lost its seeming power and vanished into nothingness.

I shall never forget one demonstration which occurred only a month or two after I began to study. I was in great pain, and could not control the groans which this brought forth. Knowing little of the means whereby Science brought relief, I concentrated my thought on the "scientific statement of being" (Science and Health, p. 468); also the passage, "Nothing is real and eternal,—nothing is Spirit,—but God and His idea. Evil has no reality. It is neither person, place, nor thing, but is simply a belief, an illusion of material sense" (*ibid.*, p. 71), and the spiritual sense of the Lord's Prayer (*ibid.*, p. 16), which I had committed to memory. In about an hour I suddenly realized that I was well, and over me came a sense of peace and exhilaration that words cannot express. The truth had made me free.

I have had more real happiness, peace, love, and joy during my short study of Christian Science than ever before and have many blessings to be thankful for. There is yet much error to be overcome, but with all my heart I thank Mrs. Eddy for her unselfish labor and love for every one; that through her perception of the truth, and her teaching, we are able more clearly to see and know "what is that good, and acceptable, and perfect, will of God."—S. M. SYDENHAM, Scarborough, York, England.

I feel very thankful for the many blessings that have come to me through the understanding of Truth in Christian Science. It has been an ever-present help in time of sickness, sorrow, and seeming inharmony. My eyes were healed of a serious trouble, and it was an instantaneous healing; a badly injured ankle was restored in a short time; throat trouble, etc.,—all of these have been met by realizing the truth that heals. I am thankful to God for all these blessings which have come to me through the understanding of divine Love; and more grateful than words can express, to our dear Leader, Mrs. Eddy, for showing me the better way. I am thankful for the helpful Christian Science periodicals. My earnest desire is that I may follow steadfastly the clear light of Truth and be a help to others.

MRS. M. WHITE, Highland Park, Ill.

For seven or eight years I have been receiving benefits from Christian Science, and feel that I should no longer

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withhold my testimony from among those of the rapidly increasing multitude who with one accord are sending up a song of thanksgiving to God, for His revelation of Truth to this age through our beloved Leader. When I first came to Christian Science I was in a hopeless condition of grief, and burdened with an awful sense of responsibility and care. My slight understanding has come gradually, but I am healed of that grief, and am learning that the only rest for the heavy laden is found in Christ, Truth.

A retrospective view of these seven years, and the many difficulties overcome during that time by a faint perception of the omnipotence of God, good, encourages me to press on. At each stage of this "passage from sense to Soul" (Science and Health, p. 566) we find awaiting us loving admonition and encouragement from our dear Leader, who has advanced to divine heights. She is now proving before the world what it means to be "clad in the panoply of Love" (Science and Health, p. 571).

LAURA TURNBULL, Baltimore, Md.

It is with a feeling of inestimable gratitude to our dear Leader that I am happy to acknowledge my healing of asthmatic trouble through Christian Science. This disease came to me when a child, and after suffering for seven or eight years with but little relief from many excellent physicians, I seemed suddenly to outgrow it. During four years at college I was not troubled by it, and then it came back with renewed force, until frequent attacks of the usual distressing conditions brought me to a point where decisive action in one of two directions was necessary: I must go back to the unpleasant, ineffectual remedies offered by *materia medica* to assuage this so-called incurable disease, or I must try Christian Science, an alternative which had occurred to me somewhat dimly before. I at once took three weeks' treatment, with almost instantaneous relief from a severe attack within that period. This was over two years ago, and for nearly a year I have been free from my former grim taskmaster. Once or twice during the first year there were recurring symptoms to be conquered, but now I can go to any of the places where formerly the disease seemed to be lurking for me, without the slightest fear; and having no fear, I have no suffering. I shall never forget the elation with which I found myself running up the stairs in a house where previously I had gasped for each breath as I crept around on the lower floor, not daring to go up stairs. In traveling, with Science and Health as my "Baedeker," Christian Science has been an ever-present help. In the far West this summer I have found services being held in most unexpected and out-of-the-way places; even on Catalina Island, far out in the Pacific ocean, a little tent was used for Sunday and Wednesday meetings.

All honor to this Divine Science that has given us a new understanding of the Bible, and shown us that it should be used on seven days of the week instead of one. Christian Science has taught us to forsake our old gods and to know the one God, good, who forgives all our iniquities and heals all our diseases.

FLORENCE H. SNOW, Brookline, Mass.

I would be very ungrateful indeed if I did not acknowledge the benefit I have received from Christian Science. About three years ago my attention was called to it by the healing of a relative. From the first reading of Science and Health I felt that it contained the truth, and dating from that time we had demonstrations in our home, one being the healing of a case of stomach trouble of fifteen years' standing. A little less than two years ago our little boy, then three years of age, was healed of a growth in the bowels. This trouble had caused him to suffer excruciatingly every few weeks from his birth. In a few weeks Christian Science healed him perfectly, and he has been a strong, healthy boy ever since. Within the last year a great sorrow came into our home,—so great a grief that under the old thought we would have been in despair; but through it all Christian Science has led, and will continue to lead us until the night is gone. I am very thankful to God, and to Mrs. Eddy, for the truth which has helped us through many dark days.

MRS. LIZZIE K. NOFSINGER, Kansas City, Mo.

It is now over three years since I first became interested in Christian Science, and in all that time I have depended entirely on it for the overcoming of physical discord. I am very grateful to God, and to our dear Leader, for the spiritual uplift, ever knowing that Truth will and does meet all demands in the care of a little family. The first proof that I had in the way of physical healing, was the overcoming of severe bowel and stomach trouble. Since that time all the members of my family have been healed of various diseases, and benefited by the demonstration of love and harmony in the daily life. I am indeed grateful for Christian Science, and it is my desire so to live that I may be a worthy follower in the Master's footsteps. I am sincerely thankful to Mrs. Eddy for making the truth clear to us, thus enabling us to do the "works" as we are commanded to do.

MRS. GERTRUDE E. BISHOP, New Haven, Conn.

Prompted by recent experiences I submit the following partial statement of what the life and work of our Leader means to me. For seventeen years I did not attend a church service or open a Bible. My excuse was that if the Bible is intelligible, men whose business it is to know should not still be in disagreement as to its interpretation. Three years ago Christian Science was brought to my notice by a friend, who—after my pointed remarks, which only served to bring out a greater degree of patience on his part—showed me that God being Spirit, His creation cannot be material, for like produces like. I agreed that this must be true, though I kept him half the night answering questions. He said that "Science and Health with Key to the Scriptures" by Mrs. Eddy was just as logical as the statement I had accepted, and when a few days later a copy was loaned me, I began at once to study it. After four months' thoughtful reading I laid aside tobacco with a sense of relief, as the desire for it had left me some weeks previously; severe headaches no longer followed the eating of certain foods; a violent temper was much improved upon, and profanity had ceased. I had not attempted to give up or overcome these habits, which were of long standing, but had gained an understanding of God and man which does not include discordant conditions, and they had disappeared. The Bible has become my daily study, because in the light of Christian Science it reveals the divine Principle and rule whereby we may prove our present unity with God. I gratefully acknowledge my indebtedness to our Leader for Christian Science, and the new life it has opened up to me.

J. D. BLAISDELL, Boston, Mass.

I feel more grateful every day for what I have learned in Christian Science and for what it has done for me. About five years ago I commenced to read Science and Health, and I had not read very long before I knew I was returning to the Father's house and that the Father was not very far off, and waiting with open arms ready to receive me. The words of our Master, "Come unto me,

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all ye that labor and are heavy laden, and I will give you rest," never before had seemed so precious to me, for I was surely weary and heavy laden, and needed just what Christian Science had to give me. Previous to this I had lost interest in religion, because I did not understand God. I am so thankful that I can now worship Him understandingly. I have been helped physically many times, and it is my great desire to show my appreciation for all the good I have received by being obedient and by helping others.

MRS. NELLIE MOTT, Troy, N. Y.

[Translated from the French.]

It will soon be one year since I have had the happiness to know Christian Science, and I desire to express my gratitude for all the good it has brought me. I am thankful to those who have helped me and encouraged me to learn the English language. I understand so well the importance and need of reading Science and Health, and how much work a practitioner has to do for those who can neither read nor understand English. I am happy that I can already understand much of Science and Health; it is a precious aid for each day. I realize each day, more and more, that there is no condition of the mortal body necessary to happiness, because God alone is man's Life. My health is now perfect and during the last four months I have been able to work almost every night until midnight without being tired. All my fear has gone, and I realize that Spirit governs every condition of man, and that as the child of God I have the right to enjoy all good. I am glad to have passed through the desert of suffering from sickness, and so come to Truth, to Life, and I love God more than ever. Nothing interests me so much as Christian Science; the Bible and Mrs. Eddy's Science and Health are so precious to me that I would like to give them my entire time. I am ever thankful to God for His goodness, and my only wish is to progress in spiritual understanding through faithfulness in the little things of each day, and to be conscious only of the things of God.

ELISA CHARBONNIER, Geneva, Switzerland.

[Translated from the French.]

Christian Science, of which I first heard in July, 1905, has entirely changed my life. I had been a believer, certainly, but I knew there was something yet needful. I suffered because of that sense of lack, and prayed God to change my heart and to give me wisdom. The answer was long in coming,—so long,—but what an answer came to me! I now know that God is not a God to fear but to love. He is Love, and to Him belong kingdom, power, and glory! His power is for good only to His children. His hand is always open to save, and we have but to ask Him in the right way. He can and will help us in small things as well as great. Being Love, He sends no sickness, no afflictions, but delivers us from the evil that our sins have brought. He wishes us to be happy here in this life, on this earth. In knowing God we are taken out of the bondage of material law, because of which mortals have suffered so many centuries. All this has been made plain to me through Christian Science, and this understanding has changed my life. Christian Science has given me a deeper knowledge of the Bible, better health, quietness, tenderness; made me more watchful toward my neighbor. It has taken away all fear, given me "eyes that see" and "ears that hear"—teaching me to see in every one and everywhere the reflection of divine Love. The commandment is to be holy, and we can learn to be this through the study of Christian Science.

God bless Mrs. Eddy, who has revealed to us these wonderful and "deep things of God;" and thanks be to God for His unspeakable gift here and now.

MADAME J. BERNOUD, Geneva, Switzerland.

I wish to add a note to the great song of praise which is being raised for Christian Science and for the overcoming of sin, sickness, and sorrow. I am especially grateful for the victory over fear and worry, which had grown to be habitual, causing distress to myself and those around me. Many physical ills have been overcome, and several times a sense of contagion has been destroyed; but it is for the awakening to the spiritual concept of things that I am most grateful to God, to Mrs. Eddy, and all who have helped me to gain something of this truth as it is revealed in Christian Science.

MAE K. MARSH, Danville, Ill.

I have been studying Christian Science only a short time, but by diligence and the help of a practitioner for a period of two months, diseases of eighteen years' standing have been completely cured. For one of these I had undergone three operations and been made much worse each time. To say that I am grateful for this great truth revealed by Mrs. Eddy would but feebly express my feelings. I have thought I might wait longer to give my testimony, but it seems that we should be willing at all times to tell what Truth has done for us. I hope and trust many others may be led into this great truth, where all suffering is destroyed and peace of mind gained.—LOUIE MCCULLOCH, Hoquiam, Wash.

A year ago last May I was healed by reading "Science and Health with Key to the Scriptures" by our beloved Leader, Mrs. Eddy. For many years I had suffered with a complication of diseases. Two doctors said that my family would find me dead some day, and that the only help for me was an operation, to which I would not consent. I was then living in Minnesota, and a dear sister Scientist came to me many times and told me what Christian Science could do for me, but I did not understand it. At last, however, I got where something had to be done, and Christian Science came to me in such a way that I had to understand it. I went to bed on the night of April 29, 1905, and instead of waking up in distress as I usually did, I awoke many times that night only to find myself peaceful. The next day I felt better, and the night following I had the same experience. I then took my material remedies (which were many) out of my room, and I have never used them since. I went to the Scientist and told her that I wanted to try Christian Science. She told me what to do and loaned me a copy of Science and Health. I studied it, knowing it would heal me, and in less than a week I was well. I had a large lump in my side, but that disappeared and I could do my housework with pleasure. I had thought I was living as God wanted me to, and when I suffered I would say, "Not my will, but thine, be done;" but I have learned that God never made sin or suffering, and to-day I thank God that He has shown His children, through Mrs. Eddy, how they should live. I am now living in Saskatchewan, Canada, fifty miles from a town and three and a half miles from a neighbor, but I have had many demonstrations of harmony through Christian Science, and earnestly desire to be worthy of being called a Christian Scientist.

MRS. MARY OSTIC, Yellow Grass, Saskatchewan, Can.

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FROM OUR EXCHANGES.

[Samuel Z. Batten in *The Standard.*]

Turning to the Gospels we find that Jesus of Nazareth in the beginning accepted the Messianic ideals of the law and the prophets, and began announcing the presence of the kingdom. The idea of the kingdom was the center and circumference of all his teaching and preaching. The nature of the kingdom, the conditions of entrance, the laws for its members, make up the substance of his teaching. With hardly an exception his parables set forth some aspect of the kingdom, its nature, its conditions of growth, the attitude of men toward it, its requirements, its rewards, and its retributions. He assumes the future, but the kingdom of God as a good to be realized here and now in this world fills all the foreground of his teaching and interest. The prayer which the Master gives as the model for our petitions indicates plainly the nature and location of the kingdom.

[James Buckham in *The Christian Work and Evangelist.*]

Character has always been a force in human life; but now more than ever, as men are waking to the vital relationship between the good and the essential, is its dynamic a factor to be reckoned with. The man of character will hereafter be a greater force than ever in civic, professional, and industrial life. Character will have more weight in determining fitness for service and for responsibility than it has had—in this country, at least—for many generations. The possessor of character will find himself controlling an increasingly valuable asset. The young man going into business or professional life will be subjected as never before to the test of moral assessment. . . . Signs are multiplying of the new moral order in society. Dishonesty and irresponsibility cannot fail to read the handwriting on the wall.

[*The Universalist Leader.*]

The most significant thing in church life of the present day is the rousing of the interest of men not only in religion, but in the institution of the Church and its various activities. That this interest is real and wide-spread is shown by the source and character of the movement. . . . The fact is, the spirit of the movement is in the air, there is no church to-day in which some form of organization is not appealing to men, and in nearly every one there is the desire and outspoken purpose of "organization for service."

[*The Christian World.*]

The least change of standpoint, the least enlargement of our vision power, and the plain thing before us, whose dimensions we seemed so accurately to have measured, expands to infinity. The evolution in science and the evolution in religion alike mean this—that we are only at the beginning of our knowledge. In one as in the other the unpardonable sin is the assumption of finality. The unlooked-for breaks up our structures one after the other, but always to leave something better than it found.

[*The British Congregationalist.*]

In the long run religion is a matter of experience. Theology is the attempt to put that experience into words. It is possible, therefore, to have a very good religious experience, but a very inadequate theology. One of the most grievous errors of the Church in the past has been the tendency to confuse these two things, and even to-day we are not free from the vice of judging religion by its expression in words rather than by the life and experience which it creates.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

Vol. IX. No. 42

BOSTON, JUNE 15, 1907

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ITEMS OF INTEREST.

National.

Prosecution for violating the Sherman Anti-trust Law in restraint of trade by monopolizing the bituminous coal supply will be started immediately by the Department of Justice against the Pennsylvania Railroad, the Baltimore and Ohio, the Chesapeake and Ohio, the Philadelphia and Reading, the Seaboard Air Line, the Atlantic Coast Line, the Norfolk and Western, and the Beech Creek Railway, leased by the New York Central and Hudson River Railroad. This prosecution grows out of the investigation made by the Interstate Commerce Commission, by direction of Congress, of the charge that these roads had entered into an agreement to divide proportionately the shipments of coal over their lines; that the roads owned the mines, and that they had agreed to maintain freight rates on coal.

The decision of the Supreme Court of the United States, holding as excessive and unreasonable the advance of two cents per one hundred pounds on yellow pine shipments from points south of the Ohio River, means that six railway systems will have to refund to the lumber interests of the South between $12,000,000 and $15,000,000, for this maximum rate has been in effect since April 15, 1903.

Decisions by the Circuit Court at Findlay, O., a few days ago, open the Standard Oil Company's pipe line privileges to all independent oil operators. The Circuit Court held that the pipe line company must accept all oil offered it by the independent producers at a fairly remunerative price.

The monthly statement of the Government receipts and expenditures shows that for the month of May, 1907, the total receipts were $57,488,012, and the expenditures $48,912,800. The surplus for the eleven months of the present fiscal year is $65,050,963, as against a surplus one year ago of $6,162,378.

In the ouster suit of the State against the Waters-Pierce Oil Company, a jury at Austin, Tex., rendered a verdict for the State of $1,623,900 penalties, and granted the prayer of the State that the company's permit to do business in Texas be canceled. An appeal will be made.

An interesting memorial of Jefferson Davis, leader of "The Lost Cause" and the first and only President of the Confederate States of America, was unveiled at Richmond, Va., June 3, as the crowning feature of the annual reunion of the Confederate veterans.

The President, in his Indianapolis speech, declares without qualification that under the constitutional power to establish post roads lies the power to supervise and control the railroads.

International.

President Roosevelt has issued a proclamation announcing the conclusion of a commercial arrangement between the United States and Germany. The proclamation simply names the articles upon which the United States grants reduced duties to Germany and the undertaking of the German Government to make reciprocal concessions. Since the conclusion of this agreement the British Government has opened negotiations with the United States with a view to securing the most favored nation treatment for certain articles specified in section three of the Dingley act.

A late phase of the land agitation in the congested districts of Ireland is a crusade against the holders of grazing farms on the eleven months' lease system. The peasants in a number of counties are determined the land shall be redistributed to small holders. Large bands of peasants are destroying gates and fences and clearing the grazing ranches of cattle, which they drive back over miles of country to the farms of the owners. Sympathy is with the peasants.

Secretary of State Root has informed the Government of France that he is prepared to extend to the French Chamber of Commerce the same privileges relative to the certification of invoices in the case of goods exported to America as are accorded to the German Chamber of Commerce under the *modus vivendi* just proclaimed. It is stated that like privileges may be claimed and will be accorded to other nations if the conditions are similar.

The Argentine proposal, which is to be laid before the approaching second Hague Conference, looking to the holding of a third international conference in Buenos Ayres, in 1910, will, it is expected, result in bringing the second conference face to face with the American proposition to give the conference permanency and provide for periodic gatherings.

The final drafts of the Russo-Japanese commercial treaty have been completed and sent to Tokio for approval. The treaty will remain in force for five years.

Industrial and Commercial.

New Yorkers are said to be furnishing the capital for the construction and operation of railroads in Colombia. The chief project, that of the Colombian Pacific Railroad Company, will connect Bogota, the capital of Colombia, with the Pacific coast. It is said that the company has secured from the Colombian Government a subsidy of fifty per cent of the custom house receipts on the coast, which last year amounted to about $400,000 in gold.

The National Cement Company, Inc., with a capitalization of two million dollars, has been incorporated to acquire and control producing cement properties. The corporation will confine its efforts to the Lehigh and Warren county districts of Pennsylvania and New Jersey, where more than fifty per cent of all the cement in the United States is produced.

During the past year 2,642 new companies were added to the records of the International Independent Telephone Association. This makes a total of 10,042 independent companies operating in over ten thousand cities and towns.

The principal railroads of the country are making efforts to promote the manufacture of a more durable quality of steel rails, which will, it is believed, lead to a solution of the problem in the near future.

General.

Prof. T. J. J. See, U.S.N., professor in charge of the Naval Observatory at Mare Island, Cal., as the outcome of his studies shows that earthquakes of the world-shaking class are caused by the explosion of lava from beneath the bed of the sea, by the explosive power of steam which develops beneath the earth's crust by the secular leakage of the ocean bottom. This theory leads as a corollary to the development of a new theory of mountain formation, says the *Scientific American*. It has been customary for about eighty years to explain the mountains by the supposed shrinkage of the earth. Now comes the new theory of the earthquake work, and it proves that mountains, too, are formed by the sea; when lava is expelled from beneath the sea by earthquakes, the crust is broken and pushed up along the seacoast. All the region is injected with porous lava or pumice. It lies under all mountains, and is blown out of those mountains which break into eruption and become volcanoes. Earthquakes and volcanoes are thus directly connected, as the ancients believed; but as a general rule the steam-saturated lava does not escape to the surface, but remains hidden in the earth. It is only occasionally that the steam breaks out and forms volcanoes.

But Professor See has not only explained earthquakes and mountain formations along the seacoast; he has also explained the formation of islands in the sea, the feeble attraction of mountains long noticed in geodesy (they are found to affect the plumb line as if they were hollow), and how the great sea-waves are produced which frequently accompany violent earthquakes, and sometimes do more damage than the earthquakes themselves. By a thorough study of earthquakes the writer has explained half a dozen classes of phenomena by a single cause, which is proved by elaborate and exhaustive argument. If these results are confirmed, there are many who believe that no generalizations since Newton's discovery of gravitation in 1687 will have more far-reaching effects upon all the sciences which deal with the earth.

The assistant in the Bureau of Biological Survey of the United States says: "No statistics of the actual damage annually done by rats have been gathered in the United States, but in Denmark the loss is put at $3,000,000 a year and in France at $40,000,000 'if for each cow, horse, sheep, and hog on the farms of the United States the farmers support one rat on grain, the toll levied on the cereals by these rodents would reach the enormous total of $100,000,000 a year. Granting that half their food is waste material the tax of feeding rats is still an enormous drain on the profits of agriculture. The average fire loss in the United States due to defective insulation, a considerable part of which is caused by rats, is placed at $15,000,000 annually."

The output of the Kimberley diamond mines and the river diggings in the three years, 1903-05, amounted in weight to nearly 7,250,000 carats, or about a ton and a half, and in value to £14,450,000. Since the first diamond was discovered by the banks of the Vaal in 1867, down to the end of 1906, it is estimated that the total weight of diamonds extracted from the Griqualand mines is over thirteen and a half tons, of a market value of fully £95,000,000.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

COMMUNION IN THE MOTHER CHURCH.

THE regular annual Communion service of The First Church of Christ, Scientist, in Boston, was held Sunday, June 9, in the new auditorium, which was well filled at both the morning and afternoon services, about eighty-five hundred persons being present. That there was not a general attendance of the members from all over the world was due to the observance of the By-law adopted about a year ago, by which the entire membership of the Church is invited to participate in the annual Communion service only once in three years.

After the usual opening exercises Mr. McCrackan read the "religious tenets" of the Church from the Christian Science text-book. Then followed the Lesson-Sermon, which had been specially prepared for the occasion and consisted of selections from the Bible and correlative passages from "Science and Health with Key to the Scriptures" by Mrs. Eddy. This was followed by the Communion, during which the entire audience kneeled in silent prayer. This part of the service ended with the audible repetition of the Lord's Prayer by the audience. Following the Communion doxology Mr. McCrackan presented a communication, which was despatched to Mrs. Eddy. This despatch was adopted by a unanimous vote, and read as follows:—

Boston, Massachusetts, June 9, 1907.

To the Rev. Mary Baker G. Eddy, Pastor Emeritus,
Pleasant View, Concord, N. H.

Beloved Leader and Teacher:—We, the members of your Church who are assembled in Boston in annual Communion, hail this occasion as a welcome opportunity to send you our loving and loyal greetings. Step by step, you have proved by daily deeds the methods of righteousness, which are recorded upon the tablets of our memories and stored in the quiet chambers of our grateful hearts, making this Communion Sunday a day of thanksgiving and rejoicing. To-day the poor, the weak, the fearful, the oppressed in all lands have the gospel preached unto them, and they are enabled to rejoice with Paul that "the law of the Spirit of life in Christ Jesus" hath made them "free from the law of sin and death."

In view of the unfailing wisdom, the heroic courage and indomitable faith you are displaying under God's guidance, we wish to renew the expression of our absolute confidence in you as the ordained Leader of this Cause. Your humility and meekness and the rule you have laid down as invariable in your book come to mind: "At all times and under all circumstances, overcome evil with good" (Science and Health, p. 571).

No shaft of envy can penetrate the armor forged by the understanding that God is Love and that Love is illimitable, inexhaustible, and accessible to all, at all times, under all circumstances. And this understanding is yours, for your life proves it and you have taught it to us. This same and only God, whose commands you obey, keeps you under the shelter of His wings in His quiet sanctuary and secret place.

Let these simple words convey to you the assurance of our steadfast devotion and love in days of good or of evil report, in the hour of trial or of triumph.

WILLIAM B. JOHNSON, *Clerk.*

The Golden Text, Responsive Reading, and Lesson-Sermon used on this occasion were as follows:—

Subject: THE FIRST AND GREAT COMMANDMENT; AND THE SECOND WHICH IS LIKE UNTO IT.

Golden Text: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself." Matthew, 22 : 37–39.

Responsive Reading:—Deuteronomy, 6 : 1, 4–7; Leviticus, 19 : 1, 2, 9, 10, 13, 15, 16, 18.

1 Now these are the commandments, the statutes, and the judgments, which the Lord your God commanded to teach you, that ye might do them in the land whither ye go to possess it:

4 Hear, O Israel: The Lord our God is one Lord:

5 And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might.

6 And these words, which I command thee this day, shall be in thine heart:

7 And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

1 And the Lord spake unto Moses, saying,

2 Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy: for I the Lord your God am holy.

9 And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest.

10 And thou shalt not glean thy vineyard, neither shalt thou gather every grape of thy vineyard: thou shalt leave them for the poor and stranger: I am the Lord your God.

13 Thou shalt not defraud thy neighbor, neither rob him: the wages of him that is hired shall not abide with thee all night until the morning.

15 Ye shall do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honor the person of the mighty: but in righteousness shalt thou judge thy neighbor.

16 Thou shalt not go up and down as a talebearer

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among thy people: neither shalt thou stand against the blood of thy neighbor: I am the Lord.

18 Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbor as thyself: I am the Lord.

The following Citations comprise our Sermon.

	The Bible.	Science and Health.
I.	Mark, 12 : 28–32; 1 Corinthians, 8 : 5, 6.	267—5 (first sentence), 6; 340—15; 19—28 to 1 next page.
II.	Deuteronomy, 11 : 13, 16; John, 14 : 24, 31 (to first period); Romans, 12 : 9.	9—15; 467—1 to 9; 471—25.
III.	Deuteronomy, 10, 12, 13; 1 Samuel, 15 : 22; Matthew, 9 : 16, 17; John, 15 : 14, 15.	256—19; 33—18; 140—9; 496—5.
IV.	Luke, 10 : 25–37.	88—18 to 20; 9—9; 113—3; 55—17.
V.	Micah, 6 : 8; Matthew, 7 : 12; Matthew, 10 : 1, 5, 7, 8.	30—14 to 22; 31—12 to 22; 192—28; 241—19.
VI.	John, 13 : 1, 3–5, 12–15, 34, 35.	34—29 to 29 next page.

MEETING OF THE EXECUTIVE MEMBERS.

AT the regular meeting of the Executive Members of The Mother Church, held in the original church edifice, Saturday, June 8, the following despatch to Mrs. Eddy was unanimously approved, and later it was forwarded to her by a special messenger. The despatch was as follows:—

Boston, Massachusetts, June 8, 1907.

The Reverend Mary Baker G. Eddy, Pastor Emeritus,
Pleasant View, Concord, N. H.

Beloved Teacher and Leader:—The Executive Members of your Church, The First Church of Christ, Scientist, in Boston, Mass., in annual meeting assembled, send loving greetings, and congratulate you upon the uninterrupted progress of the Cause for which you have prayed and labored for over forty years.

In these four decades during which you have held the unique position of Discoverer and Founder of Christian Science, the promises of the great Master have been fulfilled through your teachings and your work,—the sick have been healed, the sinful have been redeemed, the sorrowing have been comforted, slaves to every form of sin and disease have been released from bondage, and the downcast and disconsolate have taken new heart.

These are the results of your labors under Christ: these your achievements for humanity; and as you stand at the portal of a new decade of loving ministry we pledge to you our loyal and earnest support. This we do with intimate knowledge of your ability and wisdom as our Leader and Guide, your consecration to God's service, your unfailing charity and compassion, and your indomitable courage in the right.

We send you our hearts' deepest love and gratitude for the great and manifold blessings which have come to us through your inspired interpretation and demonstration of the words and works of Jesus the Christ. Your example in this hour of extreme test of your faith, understanding, long-suffering patience, and Christly love, strengthens our faith in God and brings more forcibly to mind our indebtedness to you, our beloved Teacher. We are inspired with increased energy and courage to follow you as you follow in the footsteps of the Master.

To you the world is greatly indebted for righteousness and peace. To the kingdom of God on earth, to which you are leading your fellow-men, all must come, in the fulness of time and in the knowledge and love of the Father. The day of victory over all sin is fast approaching, and God is guiding you to this divine consummation.

Lovingly yours in Christ,

ARCHIBALD MCLELLAN,
AUGUSTA E. STETSON,
ALBERT METCALF,
Committee.

THE ANNUAL MEETING OF THE MOTHER CHURCH.

THE annual meeting of The First Church of Christ, Scientist, in Boston, Mass., was held in The Mother Church edifice on the afternoon of Tuesday, June 11. The meeting was attended by more than two thousand local members of the Church, and also by a number from distant points, such as San Francisco, Chicago, Kansas City, Hong Kong, China, and Berlin, Germany. Reports received from branch churches throughout the United States, Canada, and Europe showed that our Cause is gaining in membership wherever it is established, and that much healing work is being done.

Early in the meeting a despatch to our Leader, which had been prepared by a committee, was read by Mr. Kimball, and upon the unanimous vote of those present it was forwarded to Mrs. Eddy. It was as follows:—

DESPATCH TO MRS. EDDY.

Boston, June 11, 1907.

Rev. Mary Baker G. Eddy,
Pleasant View, Concord, N. H.

Beloved Leader and Teacher:—The members of this Church who are assembled at its annual business meeting in conference concerning the welfare and activity of our denominational organization, unite in sending you the renewed assurance of our deep and reverent esteem. During the past year many churches and societies have been formed, new edifices have been completed, and thousands have been added to the Church membership. Our Publishing Society has enlarged its facilities and greatly increased the circulation of its periodicals. The various educational and executive departments of our work have continued in effective operation and afford evidence of increase and progress.

Although moved with modest rejoicing because of the wholesome prosperity of our Cause, we are mindful that not only the Church itself but every individual department thereof has been organized and operated on your initiative and according to your counsel and advice. All that includes its existence as a religious system and denotes the success and harmony of its operations has been incidental to your

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wise leadership, and to the guidance which throughout every year you have continued to bestow upon its affairs. We who know all this, and appreciate its advantage, have reason to perpetuate our gratitude and thankfulness to you.

The Christian Science Church justifies its existence by its acknowledgment of one supreme individual God, manifested through His divine and irresistible Christ, and by its faith in showing forth the fruits which are demanded by Christ as the essential evidence and consequence of Christian obedience. Its endeavor has justification in its redemptive and healing efficacy, and in the definite good it accomplishes for those who understand and follow in its way.

The unnumbered thousands who have come up from sin and beds of pain, and from the hard attrition of adversity, stand in justification of Christian Science, its purpose and promise, and of your faithful ministry and devotion. For years and years you have labored and won for mankind. You have endured the stress of sacrifice and the futile storm of antagonism. With uncomplaining devotion to the way that has compelled you to pass through fire, with never-ceasing charity, without wrath and without reprisal, you have led a multitude into the way of holiness and health.

For a generation you have borne aloft the message of Christian Science, which came to earth as a dove comes, bearing upon its wings a promise of ineffable hope and peace. During all these years the burden of your appeal has been that men would learn the will of God and find health and blessedness in peace and obedience. After weary waiting the appeal has found its recompense, and the troubled men and women of this generation are giving heed and turning from wretchedness to hope and from hope to deliverance; and when the radiance of joy tells the story of its thanksgiving, it tells of its gratitude to you for the ever-growing value and kindliness of your ministry.

EDWARD A. KIMBALL,
ANNIE M. KNOTT,
LAURA LATHROP,
Committee.

The Clerk then announced that Mr. Eugene H. Greene had been elected President, Stephen A. Chase, Treasurer, and William B. Johnson, Clerk, for the ensuing year. Mr. Willis F. Gross, the retiring President, introduced Mr. Greene in the following words:—

MR. GROSS' REMARKS.

The early disciples of the Master had abundant opportunities to demonstrate the truth of what they had been taught. When, as the result of living what they knew, they were found with "one accord in one place," they received the baptism of the Holy Ghost. There is power for good in unity of thought and action. Of the faithful it was prophesied that one should chase a thousand, and two put ten thousand to flight. True unity is based on divine Principle and works out good to all men. Its realization comes only as the result of renunciation and consecration —renunciation of that which is false, consecration to that which is true.

If we, as Christian Scientists, have been faithful to our trust during the year that has passed, if we have earnestly desired to become possessed of the Mind that was in Christ and our lives have borne faithful testimony to the sincerity of that desire, there is more or love and unity, less of criticism and selfish consideration, and a greater willingness to let God's will "be done in earth, as it is in heaven."

The ever-increasing desire to know God and His ways is the hope of humanity. It was this desire which led to the discovery of Christian Science and made it possible for our Leader to establish in this age the idea of Christianity which is reasonable, consistent, and practical. It is the desire to know God and His ways, the ways of infinite good in the affairs of men, which is bringing to the ranks of Christian Science recruits from all the walks of life. Since God is no respecter of persons, the truth about God must appeal to all men.

The signs of the times are encouraging and there is cause for rejoicing. Never was there a more wide-spread or deeper interest in Christian Science than at this day; never was our literature more generally circulated or more earnestly read; never were our Sunday services and Wednesday evening testimony and experience meetings more largely attended; never were our lectures more cordially received or the work of our Publication Committees more graciously recognized; never was there a greater demand for our text-book, the book which is indeed the "Key to the Scriptures," and which is bringing healing to the nations. Never did the world show a greater appreciation of what our Leader has done, and never was there a more sincere desire to know the truth about her and her work. No one can fully realize the import of her mission nor comprehend what Christian Science is destined to accomplish; but if the great good already done is but the first ripe fruits of the field, how bountiful will be the harvest when the angel of the Lord shall say, "Thrust in thy sickle, and reap: . . . for the harvest of the earth is ripe."

We rejoice in the prosperity of our Cause; we rejoice that we have had a part in this work, but we are not unmindful that to the Discoverer and Founder of Christian Science is due the credit for all that has been accomplished. We have been soldiers in the ranks,—faithful soldiers, we hope,—but we know that without our Leader's increasing watchfulness, wise counsel, and loving admonition our efforts could have availed but little.

We are most grateful for the progress we have made, and we realize that our blessings have not been few. We are conscious, however, that we have but begun the great labor of working out our salvation. Wherein we have been faithful in the past, that fidelity has been richly rewarded; and more is required of us in the future. The time has not come for us to cease from our labors. To-day we need to put on the whole armor of God, that we may be prepared to wage a successful warfare. We are not deceived by the subtle suggestion that since God's work is finished nothing remains for man to do. It is required of us that we demonstrate the reality of good and the nothingness of evil.

The necessity and importance of our life-work grows upon us, but we know that God is working with us both "to will and to do of his good pleasure," and we have the abiding conviction that His grace is sufficient for all human need. We count not ourselves to have apprehended, but this one thing we do: forgetting those things which are behind (save only as we would gather the fruits of experience), and reaching forth unto those things which are before (ever striving for the spiritual realities of being), we press toward the mark for the prize of the high calling of God in Christ Jesus.

Our President for the coming year is well known to all of you. It was his privilege to receive the personal instruction of our Leader more than twenty years ago, and he has been actively engaged in Christian Science work ever since. It is my pleasure to introduce Mr. Eugene H. Greene, C.S.D., of Providence, R. I.

Mr. Greene responded as follows:—

MR. GREENE'S RESPONSE.

I thank you, Mr. President, for the gracious words spoken of our beloved Leader, and I thank you also for the kind words spoken of myself. I would thank most

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sincerely our dear Leader for the present honor conferred upon me. I thank you members of The Mother Church for the new great love you have brought to this sacred place, and which we are privileged to share with one another.

I have been profoundly impressed of late, perhaps more than ever before, with the position really occupied by Christian Scientists to-day. In an age of so-called higher criticism, wherein the fundamental truths of the Bible are openly assailed and cast aside as impracticable and visionary, it remains to them to preserve for future generations the very integrity of the Scriptures, to inculcate in human hearts the consciousness of the ever-presence and permanence of the healing and saving power of the Word of God understood spiritually. The pillar of cloud by day and of fire by night is surely as much a living necessity to-day as in any period of the world's history.

Humanity is hungering for the vital truths taught through Christian Science, the same grand spiritual truths taught by our Master. Our beloved Leader has, through God's infinite love, discerned these great spiritual laws of existence, and has in turn committed their promulgation to our keeping. Do we really believe this? Do we understand the import of this hour? Then surely we are standing face to face with the great spiritual opportunities and possibilities of all the ages. What a mighty heritage is this!

The report of the Treasurer, Mr. Chase, showed the finances of the Church to be in good condition, the Church free from debt, and a satisfactory surplus on hand. The report of the Clerk, submitted by Mr. Johnson, was as follows:—

THE CLERK'S REPORT.

Beloved Brethren:—The year that has passed since our last annual meeting has been one of hopefulness and progress. The erection of this monumental edifice, free from debt, startled multitudes into thought of the meaning of Christian Science and the genius of its Founder. The call for literature has far exceeded every previous demand, and reports from all places in which Christian Science has borne fruit, show increasing interest.

Christian Science has experienced what all great reforms and reformers have passed through. When the time came that opponents could no longer ignore it, they began to burlesque, malign, and pervert its teachings; but these efforts have never taken, and never can take the place of reason, and the public, no matter how much it may love humor and jest, will eventually turn to serious thought. No disguise can hide truth from view.

I need not tell you what falsehoods have been heaped upon this Cause, and upon Mrs. Eddy, its revered Founder; nor do I need to ask if you are with her in thought and deed in her holy warfare against all evil. You have proved your loyalty. In this momentous stand for Truth she has taught us to follow the methods of the great Master, who, being reviled, reviled not again.

During the last year there has been a steady growth in both The Mother Church and its branches. The membership of this Church is now 43,876, which shows a gain of 4,084 during the year. The total membership of the 645 branch churches which have reported, is 42,846.

This meeting beneath this great sheltering dome is another uplifting period of harmony, and of spiritual desire to grow daily more Christlike; and as, filled with higher aims and the fresh enthusiasm of this meeting, we go to our homes to heal the sick and reclaim the sinner, let us be deeply grateful to her through whose efforts this great edifice has been raised, and through whose courage, love, and guidance we have been enabled to meet to-day in health, happiness, holiness, and love.

WILLIAM B. JOHNSON, *Clerk.*

The final hour was devoted to reports from branch churches, and all of the reports submitted were most encouraging and satisfying. They showed large gains in membership as well as an increased interest in the literature of Christian Science. The meeting was closed by the singing of Old Hundred—"Praise God, from whom all blessings flow." All who attended the meeting seemed to feel that it was one of the most helpful and inspiring in the recent history of the Church, and much gratification was expressed because of the progress reported from all parts of the Field.

SOME COSTLY ADMISSIONS.

C. W. CHADWICK.

SINCE "there is nothing either good or bad, but thinking makes it so," it behooves every professing Christian to watch the thoughts that knock at the door of his consciousness. Even the student of Christian Science is sometimes caught napping in this most important matter. He forgets momentarily that all power lies within the realm of divine Mind, consequently that every erroneous admission on his part only robs him of the true consciousness of heaven or harmony. The great Master-thinker knew this, and in admonishing his followers to "watch" he delivered one of the most comprehensive sermons ever preached. He knew that humanity's only hope was in guarding the gateway to their habitation of thinking. They must think their way into the kingdom of heaven, and this involves the admission of that only which is true and Godlike, and the rejection of everything which is erroneous or un-Godlike.

The mighty discontent in the world to-day is due to the fact that humanity have strayed away from the beaten path leading heavenward, having lost the art of guarding their thought. A vast multitude of false theories, opinions, and beliefs have crowded themselves into consciousness, and mortals have accepted them as true; they have forsaken an all-good God, and have believed in the existence of another power, presence, and reality named evil. From this belief as a storm-center radiate a thousand false admissions, all of which tend to obscure a natural and scientific conception of the kingdom of heaven in the hearts of men.

One of the most costly of these has been the admission that man was once an angel, but that he has since fallen into sin and must be made to atone for his wrongdoing, and thus be brought back into his primitive angelic state. This is equivalent to believing that the statement "two times two is four" was once true, but has since been changed into the misstatement "two times two is five;" and that it must therefore be corrected and be made to harmonize with its principle. Christian Science solves this vexed problem by declaring that what God has created is eternally spiritual and perfect, and cannot fall or be divorced from its divine Principle. It then follows that the ideal man, the image and likeness of God, Spirit, has not fallen into sin, but that false human sense is both the sin and the sinner. The student of Christian Science is, therefore, engaged in the scientific elimination of this erroneous sense which incorrectly defines God's perfect creation.

Through his knowledge of the divine nature revealed in Christ Jesus, he realizes that man, God's perfect image, must be intact, and like the miner digging for the pure ore, he begins to remove the material rubbish that has hidden this man from view. He does not seek to establish any relationship between the statement "two times three is six" and the misstatement "two times three is seven." He sim-

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ply tries to eliminate the misstatement, which is the only way of correcting it. Our critics must sooner or later agree with us that the admission that man has fallen from a state of spiritual perfection is in no way related to the true Christ-idea of man, and that it is not man that needs to be saved, but that mankind are to be saved from believing whatever is false concerning man and his Maker.

Another costly admission, one that has caused untold misery and trouble to the human race, is this, that mind or intelligence is an inhabitant of matter. To prove the falsity of this belief Jesus went so far as to suffer the fate of a felon upon the cross of Calvary, in order that he might demonstrate by his resurrection from the grave the all-sustaining power of Life separate from matter; and yet some professing Christians to-day hold to this belief of intelligent matter with amazing tenacity, and stoutly oppose the teaching of Christian Science, which offers divine proof and Scriptural sanction for its existence. The true follower of Christ in this or any age must needs "watch" unceasingly the trend of his own thinking if he would ever overcome the fear and tribulation attendant upon this unchristian admission of life in matter or apart from God.

Immediately following this belief comes another admission, viz., that Spirit has not control over bodily conditions. This admission has opened the door of human consciousness to unnumbered mortal opinions, each usurping divine power and claiming the ability to do the will of God, when in fact they have been but the willing servants of evil. Under the bondage of this admission countless thousands of the world's best people have bowed down to the god of medicine, believing that it was natural, lawful, and needful to do so, and knowing of no other remedy to appeal to. They may have professed to believe in God as Spirit, but how to make spiritual power available or applicable to the healing of physical disease was a problem that did not concern them, because of their unresisted admission that matter held the reins of government. After centuries of such educational influences in and out of the home it is not strange that Christian Science meets with opposition from those who still hold to a material view of things; while to those who have counted the cost of false admissions concerning God and man it comes as a messenger of peace, health, and good will.

Christian Science fully defines the penalty for wrong thinking and reveals to humanity the true spiritual concept taught and lived by Christ Jesus, which exposes another fatal admission, viz., that every man has a right to his own opinions. This unfortunate theory, which is responsible for all the unbelief in the world, and for "man's inhumanity to man," is the offspring of the erroneous belief of minds many. The great need of the world is to surrender its opinions, be they called good, bad, or indifferent, and to learn of man's spiritual unity with God, whereby man reflects the thoughts of the one Mind which "thinketh no evil." Only in this way can man demonstrate the power of good to destroy evil, and true Christianity be made manifest in the lives of men.

THE DIVINE ORIGIN OF CHRISTIAN SCIENCE.

LEWIS R. WORKS.

To those who have experienced the beneficent effects of Christian Science no other evidence of its Divine origin is necessary, but to others something in the nature of proof may be offered. To such proofs, happily, the world is daily becoming more ready to listen. Those who were formerly indifferent begin to lift their eyes to the "signs of the times," and the army of actual inquirers becomes daily more numerous in its impressive array. Such a state of affairs is not to be wondered at. If men can say in an inventive age, as they do to-day, that to the genius of man nothing seems impossible, how much more readily should they agree and know that "with God all things are possible." Such is the Scriptural declaration, and to the Christian Scientist it has become more than mere words. In the light of the undeniable truth of the assertion, the Scientist is likely to forget that his understanding is recent, and to wonder at those who occupy the ground where he so lately stood. He wonders at the necessity for the use of the word "proof" in connection with a statement which is of the very essence of established truth.

For many years it was vehemently contended that no healings had been effected through Christian Science, and the contention, in the light of history, was not remarkable; for history itself is of the nature of a story of the struggles of every cause which had in it a fundamental truth making for either the spiritual or material advancement and welfare of the world. The one great example of this fact is furnished in the beautiful but saddening accounts of the earthly sojourn of the Master, and instances in the material realm might be recited in great number. In the passage of time the denials of the healing efficacy of Christian Science have become less and less persistent, and have now practically ceased. If they are still occasionally heard, they come either from those who are not honest with themselves or from those who happen not to have been brought into contact with actual cases of healing and are not willing to accept hearsay testimony on the subject. Every Christian Scientist knows, as he knows the stability of adamantine truth, —and his knowledge is a part of that truth,—that the healings are daily and hourly effected. Christian Science has healed all of the admittedly curable and nearly if not all of the supposedly incurable ailments in the catalogue of *materia medica*. Many ministers of the gospel have resigned their pulpits and many physicians have given up their professions to become Christian Scientists because of their knowledge of these manifestations of God's law, and it may be safely asserted that the world at large knows, even if there be isolated instances of the lack of that knowledge, that Christian Science does heal. But how does it heal?

In answering this question it is not intended to try to explain the *modus operandi* of Christian Science healing. It is sufficient to say that the work is done through that Mind "which was also in Christ Jesus." If the healing is not so effected it is not effected at all, because the Christian Scientist relies upon nothing but that Mind, the omnipotent God. He knows that God is omnipotent. The Christian Scientist's God is a God of action, and His acts are those which even a mere human being, erroneous though his views may often be, has a right to expect from a God who is Love and who is good. The Christian Scientist's God is not a God who "taketh away;" He is not a God to whom, in a time of distress and affliction, men are servilely to bow down and murmur, "Thy will be done," believing that the distress and affliction express His will; but He is a God who saves and who heals, a God who commits neither wrong nor injustice toward His children, who knows no evil and does not afflict. He is a God whose will is "done in earth as it is in heaven;" who has no other will but that which is made manifest in the undisputed reign of good. The Christian Scientist knows no other method of healing than the application of these eternal and unerring truths. He knows, and to the exclusion of all else seeks to practise, the truth that "the prayer that reforms the sinner and heals the sick is an absolute faith that all things are possible to God,—a spiritual understanding of Him, an unselfed love" (Science and Health, p. 1). He knows that "to those leaning on the sustaining

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infinite, to-day is big with blessings" (Science and Health, Pref. p. vii.), and he is a joyous partaker of those blessings.

If it is after this manner that the Christian Scientist keeps sickness from his house and evil from his pathway, is not his exemption God-given? What says Jesus on this question? "And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease. This is the story of Jesus' injunction to the seventy: "And into whatsoever city ye enter, and they receive you, eat such things as are set before you: and heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you." Is it not strange that anything should have led the world away from the plain and simple meaning of the above passages? That meaning is unmistakable. If there be in existence language capable of giving true expression to thought, the passages mean that the healing of both sin and disease, and the destruction of evil generally, are a part of the Christian religion; and according to the mandate of Jesus, that religion is neither practised nor understood so long as sin and disease are tolerated by its votaries. It is equally certain that the healing of disease is part of the religion for all people and for all time, and equally now as in Jesus' time. His language will bear no other construction.

The early Christians followed Jesus' commands. The many cases of healing and raising from the dead referred to in the Acts call for but a passing mention, and history bears ample testimony to the continuance of those practices long after the ascension, indeed long after the period of the Acts. The fifteenth chapter of Gibbon's "Decline and Fall of the Roman Empire" contains pointed reference to the subject, and the author gives in that celebrated chapter what he calls "the miraculous powers ascribed to the primitive church," as one of the five "secondary causes of the rapid growth of the Christian Church," the primary cause being "the convincing evidence of the doctrine itself." He says further, "But the miraculous cure of diseases of the most inveterate or even preternatural kind, can no longer occasion any surprise, when we recollect that in the days of Irenæus, about the end of the second century, the resurrection of the dead was very far from being esteemed an uncommon event; that the miracle was frequently performed on necessary occasions by great fasting and the joint supplication of the church of the place, and that the persons thus restored by their prayers had lived afterwards among them many years."

The facts are, then, that Jesus healed the sick, and that his disciples did likewise both before and after the ascension; that Paul, who later became an apostle of Christ, did the same, and that the primitive Christians generally even raised the dead, up to the end of the second century. History shows that they healed diseases long—probably for a century—after that period. The Christian Scientists throughout the world are now healing hundreds of cases of disease every day, many of them, as has been said, being of the kinds which are termed incurable by the physicians. They do this healing by the knowledge of the allness of God, and know no other way of doing it. In fact they know that there is no other way of doing it. The question, Is Christian Science, together necessarily with the work it is doing, of divine origin? seems almost to answer itself. If Christian Scientists are not doing the work laid out by Jesus for him "that believeth on me," when may we expect that it will be done and by whom? "Shall it be denied that a system which works according to the Scriptures has Scriptural authority?" (Science and Health, p. 342).

It remains only to assert that the statements of the Master are being verified, and that the power of the Christian religion has appeared, as of old, to heal the sick and the sinful, to bring harmony and happiness to mankind, and eventually to enfranchise them with that dominion given to man by his creator. That power has never been lost, for it is the expression of God to man, and nothing that is of God can be lost. For centuries it was apparently—but only apparently—absent. It has always in reality been waiting at our right hand, though the knowledge of its presence departed for a long time from the minds of men. That knowledge has now been restored to us by the revelation of Christian Science, and to the noble and self-sacrificing Discoverer and Founder of that Science, Mrs. Eddy, there should be and there is a continual outpouring of the thankfulness which is growing more bounteous day by day.

SELECTED ARTICLES.

[From the *Youngstown* (O.) *Daily Vindicator*.]

[The following excerpts from a letter recently published in the *Youngstown Daily Vindicator* will do much to correct the erroneous opinion that Christian Scientists fail to recognize the physical needs of their patients. In this case great relief from suffering resulted from the Christian Science treatment, which was given after two surgical operations had failed to help Mrs. Reno. Besides the freedom from suffering which Christian Science brought to her, the husband testifies to the spiritual uplifting—the happiness and peace—which came to her.—EDITOR *Sentinel*.]

Youngstown, O., May 25, 1907.

Editor Vindicator:—Will you allow me to correct an article which appeared in Friday's *Vindicator* regarding the death of my wife, Mrs. Sarah Reno, which said that a doctor had been called just before death. This is not true. . . . Mrs. Reno's disease was pronounced malignant cancer by one of the leading physicians of this city. She was operated on at the city hospital in July, and again in November. The doctors said that the case was hopeless. They could do nothing but relieve her suffering by the use of opiates. My wife suffered untold agonies in spite of the morphine. At this time Christian Science was recommended, and I called a practitioner, Miss Ella Kroeck. From the time of the second treatment all pain ceased and my wife never suffered again. She gained rapidly and was partly able to take care of the house. . . . On Thursday afternoon she complained of gas on her stomach, but that passed away. At midnight she had this same trouble, but soon was perfectly comfortable and went to sleep. Miss Kroeck was watching by her bedside, and she rested until almost morning, when she asked for a drink of water and then went to sleep again. In perhaps half an hour, on going to the bed, Miss Kroeck found that my wife had passed away.

I feel that it is right to let the people know all that had been done for my wife. Christian Science not only relieved her pain, but made her very happy, and taught us all to trust in God. I had been unable to work because I had to stay at home and nurse my wife, so when Miss Kroeck came she found that we lacked many necessities. I had always thought that Christian Science paid no attention to the needs of the body, but I found that the first thing they did was to make us comfortable by providing food and clothing. I can never repay Miss Kroeck for what she has done, coming day after day through

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all kinds of weather to see my wife, and never asking for one cent in return. I feel I should say this in justice to Christian Scientists. By their example in following Christ I have learned to know that God is Love.

Truly yours,

JOHN RENO.

[Editorial in the *Chicago* (Ill.) *Chronicle*.]

Whatever may be thought of Christian Science, it is impossible to deny that its underlying doctrine of the power of the mind to control disease and all other ills whatever, runs like a golden thread through universal human literature and thought. In fact, it is only when an attack on Christian Science is to be made that this great truth is called in question or ridiculed. The oldest human literature is the Bible, and in one of its oldest books it is said of man that "as he thinketh in his heart, so is he." The teaching of many parts of the Old Testament is that a condition of immunity from all the ills of life is attainable through faith in God, which means simply a conviction that God is too good to permit them.

The best example of this is in the 91st Psalm, in which it is said of people who are filled with this conviction: "Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday. . . . There shall no evil befall thee, neither shall any plague come nigh thy dwelling." Another psalm says, "They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth for ever." This doctrine is the key-note of the New Testament and of the Christian religion. "All things are possible to him that believeth," said Christ, and an apostle said, "This is the victory that overcometh the world, even our faith." It is utterly impossible to give any other sense to these teachings than this: That believing things to be so makes them so. The same idea runs through profane literature, of which Shakespeare's writings are the most representative. It is almost startling to read Hamlet's remark, "There is nothing either good or bad, but thinking makes it so," and there is a still more striking passage in "The Winter's Tale," in which Leontes, referring to the belief current in Shakespeare's day that spiders were a deadly poison, says,—

> There may be in the cup
> A spider steeped, and one may drink, depart,
> And yet partake no venom, for his knowledge
> Is not infected. But if one present
> The abhorred ingredient to his eye—make known
> How he hath drunk, he cracks his gorge, his sides
> With violent hefts.

Even in the utterances of Christian ministers when they are not thinking of Christian Science very similar remarks occur. In a sermon of the famous New England Puritan divine, Dr. Pennington, for instance, he says, "Though distressing thoughts have entered thee, fear them not; but be still a while, not believing in the power which thou feelest they have over thee, and it will fall of a sudden."

[Gray Montgomery in the *Omaha* (Neb.) *World-Herald*.]

Our critic's first question, "Are the things which we see spiritual in the same sense that God and the angels and the souls of men are spiritual?" is answered by St. Paul. "While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." The things which we see with our mortal vision are the false human concepts of them and are temporal, while the real things are spiritual and eternal. The reality of all things is in Spirit, and as ideas of God all things are spiritual, but it is only when we come into man's true inheritance and realize that Mind in us "which was also in Christ Jesus" that we shall see and know the reality and perfection of all things as they are in God's kingdom, the universe which He created.

To our critic's second question, "Are the mountains, the forests, etc., spiritual in the same sense that God is spiritual?" it is answered that all things are spiritual in the same sense that God is spiritual, in the degree that they manifest perfection and are God's ideas. Christian Scientists do not claim that their present understanding enables them to discern the spiritual reality of all things. They accept the teaching of the Bible that God is omnipotent, omnipresent, and omniscient, and that therefore the only universe is the spiritual. The material is the false human concept of the spiritual, but when this mortal concept of existence is corrected and mortal or carnal thoughts are put out of consciousness, then all things will appear as reflected objects of the infinite Mind. They do not claim that the material things we see with our mortal vision look like the spiritual or have the same shape, outline, or quality, or that they perform the same office as the spiritual, but that the real, spiritual things—God's perfect ideas—are always present.

[Harriet L. Betts in the *Troy* (N. Y.) *Times*.]

When long ago, on the first Christmas morn, a babe was born to a lowly, holy, virgin mother, the watching shepherds heard the song of angels, heralding the advent of the child who was to change the whole world's history. That sacred anthem, "Glory to God in the highest, and on earth peace, good will toward men," is sounding in our own age, clearer and nearer to the hearts of men who wait and watch for a fuller revelation of God's love for His children. Christian Scientists have a new sense of the Christ-coming, for in the dawn of a more spiritual reading of the Scriptures they welcome the consciousness of his ever-presence—"never born and never dying"—but to-day and forever a loving, living, perfect Saviour from present troubles.

They bring their gifts, the gold of purified character, the frankincense of devout aspiration, and the myrrh of self-abnegation, to lay at the feet of their king. He is come royally to rule all peoples and nations, lifting them above matter into a spiritual, real, and harmonious living, into faith in an omnipresent God and a knowledge of spiritual law as supreme over what is called material law. Christ Jesus foretold this period when he said, "I will come again."

Not all who dwelt in Bethlehem knew of the lowly birth of the child who should redeem the world. The angelic vision came to the wakeful shepherds, while the rest of the earth lay sleeping. When human hearts are surfeited with getting and giving, with pursuit of wealth, pride of power and position, and gross pleasures of the senses, and while they carry heavy burdens of sorrow felt to be real and God-sent, they cannot understand and accept Christian Science as it is taught by its revered Discoverer and Founder, Mrs. Eddy.

The trend of Christian Science is to lift the world above its submergence in material things. The imperative need of a better basis of living, whereon man may rise above the despotism of matter and the flesh, is met by the statements of Christian Science founded on the Bible, that all that God made is like Him and is real, while all that is unlike and opposite to Him is untrue and impossible. This Science insists upon the great fact revealed by Jesus, that man is the child of his heavenly Father, and now and forever holds this birthright and carries this birthmark. In every human heart there is a hidden sanctuary wherein the desire to be good forever dwells. This is the "heaven within." To perceive this longing, to nourish it and to bring it into active, fruitful, and eternal life, is the aim of Christian Science.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book does not consult nor read letters on disease. Writing to Mrs. Eddy *is not* prohibited. Take no notice of startling reports about Mrs. Eddy. Our Committee on Publication will be reliable on this subject. ***Beware of counterfeit letters.***

COMMUNION.

In all Christian churches the sacrament has been regarded as that which had taken the place of the passover,—a feast which was first partaken of when the Israelites were yet in bondage, but on the eve of their deliverance. And so it came about that the passover, which on that first occasion was eaten in haste, with "loins girded," shoes on feet, and staff in hand, became with the lapse of time an event of great joy and thanksgiving; and rightly so, for what had not God wrought for those who trusted Him at that earlier day! With the advance of spiritual understanding, the symbols which had served their time—the unleavened bread and the slain lamb—gave place to the bread and wine of the Christian Church,—symbols intended to typify the bread "which giveth life unto the world" and the wine which is the "inspiration of Love" (Science and Health, p. 35). To what extent these symbols have served their purpose in the Christian Church is largely a question of individual experience. In the days of the apostles there were many who failed to discern their spiritual significance, so Paul tells us in his first epistle to the Corinthians (11th chapter), and he adds, "For this cause many are weak and sickly among you." The same may be said of professing Christians all through the centuries,—they have made much of the symbol but have not grasped its meaning, have missed "the bread which cometh down from heaven" and so have been "weak and sickly," sinful and sorrowful.

Now it happens that Christian Scientists are often asked why material symbols have no place at their Communion? To this it may be answered that the bread and wine have given place to what St. Paul refers to as the discernment of "the Lord's body," otherwise, the embodiment of Truth's immortal idea. With this discernment the symbol is no longer needed, and is given up, even as the giving up of the paschal symbols marked an advance in spiritual understanding. The all-important thing is that we reach out for that "bread which giveth life," as Christ Jesus has said. There are many professed Christians who are literally starving for this bread, and who are mentally and physically "weak and sickly," as in Paul's time, because of its lack. They do not know how the life-giving bread is to be found, and yet our Master declared, "The words that I speak unto you, they are spirit, and they are life."

It is said that once, during the Crimean war, a number of wounded soldiers were in direst need of food and hospital supplies, which were at hand, but could not be given out without certain formalities involving great delay,—a delay which meant suffering if not death to these men. At this juncture Florence Nightingale appeared on the scene, and with sublime daring ordered her hospital corps to force open the military stores, that the great need might be met. This was done, and all who knew of it honored the brave woman whose courage rose superior to precedent and power.

In the case of a far greater need, our revered Leader had the sublime courage required to open up fearlessly the stores of truth, that the sick and the faint on earth's battlefield might have healing and bread. Those who have learned to use Mrs. Eddy's "Key," find the Scriptures to be a great storehouse of truth, and know what is meant by the Christly declaration, "Behold, I have set before thee an open door, and no man can shut it." That unnumbered thousands have found in Christian Science this open door is the mightiest fact of present human experience. Because of this fact the Communion of The Mother Church is not confined to the walls of its sacred edifice in Boston. No country is now too remote to join in this service, in oneness of spirit, knowing that "the kingdoms of this world are become the kingdoms of our Lord and of his Christ." The simple yet touching words which those who were present on June 9 sent to their revered Leader, were but to assure her of a world-wide joy and gratitude for having found in Christian Science the "living bread," and ceaseless communion with the one Father, infinite Mind,—a Communion which brings health and holiness to all who draw near in reverence and love.

ANNIE M. KNOTT.

RACIAL UNITY.

MANY good people have tried to explain the injustice of so-called natural law, the cruel wrongs inflicted upon the innocent and well-deserving, by declaring that they are a necessary incident of racial unity. They remind us that "no man liveth unto himself," and that by virtue of his identification with the race every one is subject to the disabilities which have grown out of the stumblings and sins of the race. They further declare that these ills are beneficent, as a whole, since they give warning of the violation of law, and thus point the way to racial advance. Said one recently, "Our fathers have consented to the felling of the forests, the denuding of the great watersheds, and when our rivers leap their banks and flood the country with destruction and distress we make a great outcry against the cruelty of natural law! When men have learned wisdom these things will be righted, and not till then."

This sounds very plausible. It recognizes the undeniable fact of human short-sightedness and mistake, and it seems, moreover, to offer a reasonable explanation of the multiplication of evil through heredity, contagion, etc., and is constantly referred to in that connection. A very little thought, however, will disclose the fallacy of the whole contention, that it is but a recast of the long-honored but now unacceptable creedal dictum, that "in Adam's fall we sinned all."

The fact in human history of a kind of racial unity which has begotten unmerited miseries cannot be disputed, nor the further fact that these tragedies give sure indication of somebody's unwise thought and conduct, but to conclude therefrom that such racial unity is legitimate is altogether unwarranted. The real question at issue is this: Is that ordering of human life which necessarily involves the punishment of the innocent for the guilty a divine provision? In answer to this question Christian Science declares that the belief of racial unity which brings about such results is unjust, that it cannot be of God, and hence that it is without place or power save in the realm of false sense.

The endeavor to make injustice more endurable by declaring that it is the outcome of divine arrangement characterizes the teaching of Job's friends, as well as that of many modern apologists; but it would seem that Jeremiah clearly perceived the fallacy of this reasoning (See chapter 31 : 29, 30), while Ezekiel waxes eloquent in his denunciation of the whole idea (See chapter 18). Reasoning from the character of God, he reaches the logi-

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cal conclusion that to make Him responsible for the punishment of a transmitted guilt is quite impossible; that to mar the integrity of the divine nature would be to wreck the universe, and Christian Science unequivocally endorses this position.

It is certainly best for the race, and for its every member, that sin should afflict and ultimately destroy itself, but the proposition that God has established an order by which sin is permitted to afflict the innocent is utterly untenable, and for the reason that it makes God less loyal to justice and right than He imperatively requires men to be. An offense to the moral sense is not made the more tolerable by elevating the rank of the offender. To attribute the slaughter of the innocents which is still going on in every city and village of the world, to the law of Love, is to dethrone the "Spirit of truth" and exalt the spirit of Herod.

The fallacy of the generally accepted thought of racial unity inheres in the fact that it is of the earth, earthy. It begins with mud instead of Mind. Assuming that man has material origin, nature, and susceptibility, it maintains that however cruel and unjust the asserted laws of materiality may be, they are not only inescapable, but somehow they are best. To this stoical and depressing belief the teaching of Christian Science presents the greatest possible contrast. Its concept of racial unity, like its concept of all other realities, is spiritual; it is centered not in dust, but in Deity. In Christian Science the race has no other unity, and can have no other than that which is grounded in the at-one-ment of all right ideas. It is an inter-relation which manifests "the eternal verity and unity of God and man" (Science and Health, p. 502), and it is expressed not in a common subjection to unjust material law, but in a common freedom and supremacy under the government of Truth and Love. Jesus taught and wrought the beneficence of this rule, and that it is to be brought into demonstration in human experience, so that men shall no longer be amenable to that sense of unity which effects a solidarity of suffering, but that which brings into realization the liberty of the sons of God; and it is the joy and rejoicing of Christian Scientists to-day that this teaching of the Master is again proved true.

Mrs. Eddy places this subject under a white light when she says, "The universe, like man, is to be interpreted by Science from its divine Principle, God" (Science and Health, p. 124).

JOHN B. WILLIS.

NOTICE.

If each branch church which now has a completed edifice will be kind enough to send two photographs of it, in as large a size as may be available, to the Board of Trustees of The Christian Science Publishing Society, 250 Huntington Avenue, Boston, Mass., they will confer a favor. Those which arrive in June can be used for exhibition purposes, and it is requested that they be sent unmounted in any way, with a slip enclosed giving exact designation of the church. The print can be safely mailed if rolled around the outside of a mailing tube, and securely wrapped.

LETTERS TO OUR LEADER.

Concord, N. H., May 29, 1907.

Mrs. Mary Baker G. Eddy, Concord, N. H.

My Dear Madam:—I feel it my duty, as well as a great pleasure, to express to you my sincere thanks and high appreciation for the great honor you have bestowed upon the old veterans of the G.A.R. in Concord, by sending us an invitation to attend your church on Memorial Sunday, May 26. I can truly say that the service rendered us on that occasion was the best we ever had; and the passing out through your beautiful room and receiving the hearty hand-shake from the ladies of your church was an honor and a pleasure long to be remembered by the Grand Army boys. Truly and fraternally yours.

L. S. RICHARDSON.
A member of E. E. Sturtevant Post No. 2, G.A.R.

Erie, Pa., May 23, 1907.

Mrs. Mary Baker G. Eddy,
Pleasant View, Concord, N. H.

Discoverer of Truth:—Something over twenty-one years ago Christian Science discovered me, and at a time when I greatly needed its uplifting and energizing influence. I was at that time addicted to the use of intoxicants, tobacco, profanity, and other sins that follow in their wake, contracted principally in the two and a half years that I served as a soldier in the Civil War, and these evils remained with me until they were destroyed by the application of your great discovery. Now, at the age of nearly three score and ten years, I find myself a far better man, mentally, morally, and physically than I can ever remember of being before, and I know this was brought about by the teachings promulgated by you. I read your book, "Science and Health with Key to the Scriptures," at least three times a day, and also love to study the sayings of the lowly Nazarene, who said, "The words that I speak unto you, they are spirit, and they are life." I have proved many times (notably two) that God, good, is a present help in time of trouble. Once on a railroad train I was struck a blow that threw me very near the border-line of mortal existence, and while in "the valley of the shadow of death" (to mortal sense), the teachings found in the "little book" above referred to came to my rescue and lifted me out of it. Again, in the compound fracture of my right arm, which was completely restored to its normal condition without the aid of matter surgeon or the application of any material remedies, such as splints, bandages, lotions, or liniments; proving again, as Jesus said, "The Father that dwelleth in me, he doeth the works." If what I have written you will bring one ray of joy or comfort to your consciousness, I shall have accomplished my whole and entire purpose.

With great admiration for what has been done for humanity through you, I am

Very sincerely yours,
GEORGE W. CHAFFEE.

Syracuse, N. Y., May 31, 1907.

Mrs. Mary Baker G. Eddy,
Pleasant View, Concord, N. H.

My Dear Teacher:—I think it will be pleasing to you to know that one of your students, *i.e.*, myself, has been selected to attend the Naval Architects Congress at Bordeaux, which convenes on the 25th of June. The French Republic opened an exposition in May to illustrate steam navigation and to honor the memory of Robert Fulton, who built the first steamboat ever put into successful operation. France has requested the various naval engineering societies throughout the world to send delegates to the congress above named, and as I have for some time been a member of the Naval Architects and Marine Engineers, that society has selected me as one of the delegates to represent it at this congress. I anticipate great pleasure in going to the congress, and believe that it will be a factor in the way of the peace movement. You will see by the enclosed list of names that I am also one of the committee

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to assist in the building of the water-gate and monument to Robert Fulton, a work in which I am very much interested. I am glad that one of your students can act as a delegate to the Naval Architects Congress and also on this monument committee. There may be others, but I have not yet met them.

Permit me to tell you of a little incident which occurred a few weeks since. In walking on the principal business street of this city, I met a gentleman, a Jew by birth and a gentleman in habit and manners. In the course of our conversation he said to me: "I have read all that the newspapers say about that woman in Concord whom you love so much, and I have made up my mind she must be a very noble, competent, and pure-minded person." I was very glad to hear him say this. He further told me that he had had some treatment in Christian Science, that it benefited him greatly and he appreciated it. I think this incident illustrates in a way what the people think about the dust and dirt thrown into the air by some of the papers during the past few months. The thinking people are not taking it seriously, and what has been said with the intention of injuring you has reacted in your favor. I am told that the branch churches all over the country are filling up faster than ever with attentive listeners.

Mrs. Bates joins me in expressions of love to you and your household. Lovingly your student,

EDWARD P. BATES.

[Telegram.]

Chicago, Ill., May 24, 1907.

Mrs. Mary Baker G. Eddy,
Pleasant View, Concord, N. H.

Beloved Leader:—The growth of Christian Science in Chicago has necessitated the formation of a new church. Accordingly, last evening, at a meeting of members dismissed from First Church to become charter members of the new church, the organization was perfected with the title of Eighth Church of Christ, Scientist, of Chicago, Ill. At the close of the meeting the Board of Directors of First Church and the Board of Directors of Eighth Church jointly were appointed a committee to indite a message to you, our beloved Leader, believing that it will rejoice your heart to receive such evidence of the continued progress of the Cause of Christian Science and of the fruition of your message and mission to the world. We send this communication: May this new church deserve your love and fulfil your idea as expressed in your own words, "Its beginning will be meek, its growth sturdy, and its maturity undecaying" (Science and Health, p. 463).

RUTH B. EWING, *Chairman of Committee.*

Sydney, New South Wales, Australia, April 18, 1907.

Mrs. Mary Baker G. Eddy.

Beloved Leader:—I have long wished to write and express my gratitude for your love and wisdom, and for the priceless treasure you have given each one of us in your book "Science and Health with Key to the Scriptures." I have lately passed through deep waters of mortal belief, and seem to see clearer than before the God-inspired work you have achieved for suffering humanity. It is so far above our comprehension at present, so high and holy, that it is only by small degrees we catch faint glimpses of the wonders of your revelation, of your sacrifices, cross-bearing, and wondrous pilgrimage for us. But you are now able to wear the crown, so we may rejoice exceedingly, and humbly strive to follow your dear footsteps and thank God for you.

With most loving reverence,

FLORENCE M. SMYTH.

Allegheny, Pa., May 4, 1907.

Mrs. Mary Baker G. Eddy,
Pleasant View, Concord, N. H.

Dear Mrs. Eddy:—As another branch of the parent Vine, we, the thirty members sent out lovingly by First Church of Christ, Scientist, Pittsburg, Pa., to fill a long-felt need, have organized Second Church, to be located in Allegheny, Pa. As we assemble here to-night our hearts are filled with love and gratitude to you, our beloved Leader, through whom so many blessings have come; for, while the way has always been, we realize that we should still be groping, had you not discerned, through your Christlikeness, the way out of all bondage.

We earnestly "promise to strive, watch, and pray for that Mind to be in us which was also in Christ Jesus" [Science and Health, p. 497], that we may be accounted a fruitful branch.

Lovingly,

MARIE L. ARMSTRONG,
BYRON C. VINCENT,
CHAS. N. HOADLEY,
Committee.

Newark, N. J., May 2, 1907.

Mrs. Mary Baker G. Eddy,
Pleasant View, Concord, N. H.

Beloved Leader:—At this time, when "a thousand" shafts of error "fall at thy side, and ten thousand at thy right hand" that cannot "come nigh thee," and when "only with thine eyes" dost thou "behold and see the reward"—the failure—of evil, you may be cheered with an instance of our growing perception of the atonement, to which you have recently directed our attention anew. In obedience to the law of Love which your teaching has revealed to us, and acting for the good of the Cause of Christian Science in Newark, N. J., the Board of Trustees of First Church of Christ, Scientist, and Second Church of Christ, Scientist, have taken action perfecting the union of the two organizations as First Church of Christ, Scientist. I am sending a notice of this action to our *Sentinel.*

Yours in gratitude and love,

MILTON B. MARKS, *Clerk.*

Wilmette, Ill., May 21, 1907.

Mrs. Mary Baker G. Eddy,
Pleasant View, Concord, N. H.

Beloved Leader:—We, the Directors of First Church of Christ, Scientist, of Wilmette, Ill., wish to express our love and loyalty and deepest gratitude to you, who have labored with such lovingkindness for the good of all the world. The eloquent tribute to you by Mr. Bicknell Young in his lecture in London, April 23, is echoed from the depths of our hearts, with the rejoicing that Love is being understood and reflected now as never before since the days of Jesus. Our prayer is to be faithful, obedient, and steadfast in "the structure of Truth and Love" [Science and Health, p. 583].

Very lovingly yours,

THE BOARD OF DIRECTORS.

Buenos Ayres, S. A., April 10, 1907.

Dear Mrs. Eddy:—South America sends you greeting and love. We feel that you are safe, and that you say of the Lord, "He is my refuge and my fortress: my God; in him will I trust." We are striving, dear Leader, to follow you as you follow Christ, feeling that by so doing we can best prove our loyalty.

Yours with sincere gratitude,

FRANK R. KINSLEY,
For the Society.

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MOTIONS FILED.

STATE OF NEW HAMPSHIRE.
SUPERIOR COURT.

Merrimack, ss. April Term, 1907.

In the Suit Entitled

MARY BAKER G. EDDY, By her next friends, GEORGE W. GLOVER, MARY BAKER GLOVER, GEORGE W. BAKER, FRED W. BAKER, EBENEZER J. FOSTER EDDY, *vs.* CALVIN A. FRYE, ALFRED FARLOW, IRVING C. TOMLINSON, IRA O. KNAPP, WILLIAM B. JOHNSON, STEPHEN A. CHASE, JOSEPH ARMSTRONG, EDWARD A. KIMBALL, HERMANN S. HERING, LEWIS C. STRANG.

MOTION OF MARY BAKER G. EDDY FOR AN IMMEDIATE INVESTIGATION OF THE QUESTIONS HEREBY RAISED, AND FOR A SPEEDY DECISION OF THE QUESTION WHETHER THESE PROCEEDINGS MAY BE FURTHER MAINTAINED BY THE ALLEGED "NEXT FRIENDS."

(*Filed June* 5, 1907.)

Mary Baker G. Eddy of Concord, New Hampshire, respectfully represents to the Court that

1. All the allegations by her alleged "next friends" set out in said bill in equity—to the effect (1) that she is or has been incapable of understanding and protecting her property rights; (2) that she is surrounded and secluded by any person or combination of persons who are or have been managing or controlling her business or other affairs; and (3) that such persons have wrongfully converted or misappropriated any of her property—are untrue.

2. Her property interests have been and are fully protected and there is no lawful or just occasion for the maintenance of these proceedings for any such alleged purpose.

3. The trust deed of March 6, 1907, and the appointment of Trustees and attorneys thereby were her free and intelligent act, which carried out her own wishes, and the said Trustees and attorneys have thereunder and thereby the full control and management of her estate, and she desires the said control and management to be continued during the remainder of her earthly life.

4. These proceedings were not brought in good faith by said alleged "next friends" for her personal benefit and are not now being carried on for that purpose, and the maintenance of these proceedings by said alleged "next friends" is unjust and injurious to herself and an unwarrantable interference with her personal rights under the law of the State and the established rules of equitable procedure.

5. She believes and avers that the maintenance of these proceedings in her name by said alleged "next friends" is an abuse of the process of the Court and an unwarranted interference with her legal rights, and that she is by law entitled to speedy relief therefrom.

6. She believes and avers that, under our constitution and laws and the practice in this equity court, she is of right entitled to an immediate investigation, consideration, and determination by the chancellor of the following among other questions:—

(1) Whether her property interests have been and are now fully protected and whether there is any lawful or just occasion for the maintenance of these proceedings by said "next friends" for said alleged purpose.

(2) Whether the trust deed of March 6, 1907, and the appointment of Trustees and attorneys thereby were her free and intelligent act, which carried out her own wishes.

(3) Whether these proceedings were brought in good faith by said alleged "next friends" for her personal benefit and are now being carried on for that purpose.

7. She also believes and avers that she is entitled to have the prosecution of this case by her alleged "next friends" suspended until the foregoing questions, together with other questions arising therefrom, shall have been determined by the chancellor, in such manner as will best satisfy his conscience that her representations here made are true; she also avers that said alleged "next friends" have no standing in this court of equity, as parties litigant or otherwise, to oppose or prevent such investigation and determination by the chancellor.

Wherefore she prays: That this Court, by its presiding justice, sitting as chancellor in equity, may immediately investigate the questions raised by this motion and may consider and determine (1) whether her property interests have been and now are fully protected; (2) whether there is any occasion for having these proceedings maintained on her behalf by "next friends," so called; (3) whether these proceedings were brought and are being maintained by said "next friends" for her benefit and in good faith; (4) to determine all other questions raised by this motion so far as may be necessary for the protection of her rights; (5) that said "next friends" may be discharged by the chancellor; (6) that the chancellor may make such other orders as may be necessary or just for the protection of the petitioner and of her property; (7) that her legal and equitable rights as a citizen of New Hampshire may in all respects, so far as these proceedings are concerned, be established and determined without further delay; (8) that the relations of said alleged "next friends" to these proceedings may be suspended by order of the chancellor until the questions hereby raised may be investigated and determined by him.

MARY BAKER G. EDDY.

STREETER & HOLLIS, *Solicitors.*

SUPERIOR COURT.

Merrimack, ss. April Term, 1907.

In the Suit Entitled

MARY BAKER G. EDDY, By her "next friends." *vs.* CALVIN A. FRYE, *et als.*

IN THE MATTER OF THE MOTION OF TRUSTEES BAKER, MCLELLAN, AND FERNALD FOR LEAVE TO INTERVENE AND BE SUBSTITUTED AS PLAINTIFFS.

(*Filed June* 5, 1907.)

Various questions of fact and of law supporting the motion having been submitted to the Court at the hearing, and the motion having this day been denied without any statement of reasons therefor, the Trustees respectfully request and move

1. That such decision be given in writing, stating the facts found and the rulings of law upon which the order denying said motion is based.

2. That the Court state the evidence upon which any findings of fact are based.

HENRY M. BAKER,
ARCHIBALD MCLELLAN,
JOSIAH E. FERNALD,

By their Solicitors, STREETER & HOLLIS.

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TESTIMONIES OF HEALING.

Prompted by gratitude and the hope that others may be benefited by these words, as I have been by other testimonies in the *Sentinel*, I wish to tell a little of the great joy and help that have come into my life through Christian Science. Five and a half years were spent in suffering from nervousness and abdominal trouble, during which time I dragged out a miserable existence. Irritable and depressed, I could enjoy nothing and was scarcely able to attend to my household duties or care for my two small children. Several physicians, all of whom were kind and thoughtful, attended me and tried in every way to relieve my condition. I even submitted to an operation which promised to make me a new woman, but the promise was not fulfilled, and a new trouble was added to the old ones. After months of treatment in *materia medica* I was told that nothing but another operation would help me. Rather than undergo a second season of torture I determined to try Christian Science, of which I knew nothing except a little that two friends had told me. I was skeptical, but gave it a trial, and with five present treatments and about three weeks' absent treatment I was healed of these distressing ailments, and became so interested in the truth which I knew had healed me, that much of my time, both by day and by night, was spent in reading "Science and Health with Key to the Scriptures." Although there were times when it seemed that the old trouble had returned, still I never doubted, so sure was I that it was the healing power of Truth that had helped me. My gratitude for this healing is very great.

It is now three and a half years since I was healed, and for our family of four no drugs have been used and no physician called in that time. Previously we employed a physician constantly and were never without all sorts of drugs. We are especially thankful for the help Science has been to us in caring for our two little boys. It is beautiful to see how naturally and easily they respond to its teachings. For the spiritual light that has come through the writings of Mrs. Eddy, for the wonderful truths made plain, and the joy of waking each day with a new and beautiful sense of life, we are filled with gratitude and love to God. We love and revere Mrs. Eddy for her unremitting toil and watchfulness, and for the pure life which made possible the writing of "Science and Health with Key to the Scriptures."

MRS. AMIE H. PADDOCK, Pana, Ill.

Frequently I am asked if I consider it right to give Christian Science treatment to a child too young to choose for himself, the thought being that it may be right, if I so believe, to rely for myself entirely upon Christian Science, but that it is wrong to risk the health of a little child by not giving him medical attendance. This question shows a mother who is a student of Christian Science how entirely those unfamiliar with it misunderstand her point of view. A few facts from my experience may help to make this point of view clearer. I received my early religious instruction in an orthodox church and Sunday School, and at home was taught to believe in the use of homeopathic remedies for sickness; but at the age of fifteen, feeling the need of a more practical knowledge of God, I had outgrown the creed, and at twenty had outgrown also my trust in the power of drugs to heal sickness. At this time my health failed, and still believing in surgery, I struggled on for five years, submitting to three surgical operations, rest cure, massage, and so on, under kind physicians, in a vain effort to be again well. Then it was that I was really cured by reading "Science and Health with Key to the Scriptures" by Mrs. Eddy, and that my hunger and thirst to know more of God began to be satisfied. During the following six years, through varied experiences, my reliance on Christian Science was complete. Often the help received was immediate; often, too, it came through a more or less prolonged struggle, and sometimes treatment from a practitioner was needed; but whether the healing was manifested quickly or slowly, the effect was always beneficial, both physically and spiritually. Is it, therefore, any wonder that when my little girl was born I truly felt Christian Science to be her highest inheritance? I could not reasonably deprive her of what I had proved to be the surest and safest help in the world, to relieve all forms of trouble.

I am glad to testify to the good results of Christian Science in the experience of this little child. It has protected her from most of the diseases which children usually undergo, and in the few instances when she has needed help, it has come quickly and effectually. One occasion when she needed such help occurred last winter, after I had returned from a particularly uplifting and helpful Wednesday evening testimony meeting. She awakened crying, and I found that she had a well-defined case of throat trouble. It seemed severe, and I telephoned a practitioner for help. Then sitting down quietly with her in my arms, I simply repeated aloud to her the scientific statement of being (Science and Health, p. 468), which she knows and loves. Gradually she became quiet, and in about fifteen minutes she was sleeping sweetly. I put her in her bed, and in fifteen minutes more her breathing was perfectly quiet and natural. Once during the night she awoke, breathing with difficulty, and as I went to her I realized that I needed only to stand upon the truth already proved. So we both went peacefully to sleep, and in the morning she did not even remember her dream of the night.

In contrast to this experience, is one through which I saw another child pass many years before. I remember the long night of suffering for the child, the anxious efforts of the parents as they applied all kinds of remedies, and the terror felt by us all. Now which was the more desirable and effectual means of healing, the drugs in this case or the scientific prayer in the other? Is it any wonder that we feel that this scientific prayer—declaring the Word of God to be true—is the greatest of all remedies? When we utter the words of Scripture with the spiritual interpretation as understood from the teachings of our text-book, this prayer heals because it is the Word of God. "In the beginning was the Word, and the Word was with God, and the Word was God." We who believe that this Word is Truth, demonstrating the power of divine Mind to heal the human mind and body, also believe and begin to understand the statement in Science and Health, page 483, "Mind transcends all other power, and will ultimately supersede all other means in healing."

BESSIE LEONARD YOUNG, New York, N. Y.

Having received so much benefit myself from the Christian Science literature, I have thought a great many times that I ought to show my appreciation by writing a testimony of my healing. I was led to Christian Science through the healing of my wife, in two days' treatment, of rheumatic trouble. At that time my wife bought a cloth-bound copy of Science and Health, and I thought it was a very high-priced book; but after a while I began to read it, and it was not very long until I had a pocket edition of the text-book for my own use. By reading Science and Health I was healed of stomach trouble of some years' standing. Later on I asked for treatment for the smoking habit. I had stopped the chewing of tobacco before I came into Christian Science, but I still felt a craving for it. While under Christian Science treatment the desire for

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tobacco in any form left me. I have never lost a day from my work on account of sickness since I have been studying Christian Science, which is about seven years. For all this I return thanks to God, and to our Leader, Mrs. Eddy.

SAMUEL G. FINDLEY, Keokuk, Ia.

While I have every reason to be most thankful for my healing, I have for years delayed acknowledging it. Although each issue of our *Sentinel* and *Journal* has a full quota of good and reliable testimonies, there are many people, healed as I was, who never take the trouble to give their tribute to the Cause. Ten years ago I was in a New York hospital, about to undergo the operation of laparotomy, and was awaiting the decision of one more physician as to the advisability of delaying it a little so that I might gain more strength. I wrote my mother to this effect, and in reply she sent me a newspaper clipping relative to a friend of ours who had been entirely cured by Christian Science. I read part of the article, then threw down the paper and wrote my mother that I had put myself into the hands of physicians, and that they must carve me or do anything they thought best, but I should not turn back now. The medical verdict was that I should await the return of my physician from Europe, before having the operation. I returned to Buffalo discouraged. I had been an active business woman, but almost a year before had given that up; and my physician had advised me never to attempt it again, except in a very small way. It was said that I had several abnormal growths, and I had suffered from stomach and bowel trouble for years, the doctors saying that even the operation might not cure this disease.

The bowel trouble had given me much discomfort, each remedy in turn having lost its effect, but upon returning home I went to our family physician for a new prescription, although I had given up any hope of being relieved by medicine from my other troubles. Then my mother said to me, "Why do you not now try Christian Science? Your sister has been cured of that same trouble during your absence in New York." This seemed strange to me, and I asked for the name of the nearest Scientist. I remember that I asked the practitioner if she could do anything for me, even if I had no faith. I said, however, that I would not limit her as to time or price, but that I wanted to be cured of the bowel trouble, for I would know whether that was cured, but if the cure of anything internal were attempted I could not have such proof. The practitioner smiled, and assured me that mine was a very easy case. I thought quite differently, and that she would find it out.

The ending of my story is short. In two weeks' time I was entirely cured of the bowel trouble; in three weeks I was free from all other, to me, serious troubles, and at last I acknowledged that I was perfectly well. The practitioner then called attention to my glasses. I responded that an organic defect made them a necessity, but that I was willing to let her try what could be done in this respect. In spite of having resumed my business, which was at the time very confining work for my eyes, my glasses were laid aside in about a week. I kept them in my desk, however, for I seemed to dread to part with them, but I never tried to put the glasses on, though I had several temptations to do so. Then one day, about a year from that time, I broke them all and threw them away.

This Comforter, the "Spirit of truth" which Jesus promised to those who believe, has come, and every day we can have a tangible proof of the fulfilment of that blessed promise. Should not our hearts go out in thankfulness to Mrs. Eddy, who through great tribulation has seen the flood of light, and in Science and Health and her other writings is showing us how to use it? I feel that we must never be too much occupied to attempt the small demonstrations, as through them, step by step, we are led to a more perfect understanding.

C. W. FRINK, Buffalo, N. Y.

In recognition of the help and strength derived from the testimony of others, I gladly tell of the good that has come to me through Christian Science. Six years ago, through the reading of our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, I was healed of stomach trouble and the fear of eating many kinds of food. By the daily study of the Bible and this book my consciousness is gradually being redeemed from sickness, selfishness, fear, and the many kindred errors of the human mind. My thought goes out in love and gratitude to our dear Leader for all she has done and is doing for mankind. While expressing this gratitude her loving admonition in Science and Health comes to my thought: "Gratitude is much more than a verbal expression of thanks" (Science and Health, p. 3), thus leading to more perfect obedience to the Bible commands: "Preach the gospel," "heal the sick, . . . cast out devils: freely ye have received, freely give."

EVA MAY WILLIS, Cambridge, Mass.

I wish to utilize a portion of Thanksgiving day in describing my healing through the blessed promises of Christ Jesus, as illuminated for us by our revered Leader's untiring devotion to Truth. In childhood I suffered constantly with a supposedly inherited disease. In youth I suffered nearly eight years with running sores, and in after years I was continually troubled with an aggravated skin disease, which the doctors said was caused by the inherited trouble. This became so bad that it affected my eyelids, and a growth started which the doctors called malignant, and several of them said it would kill me in from six to twenty-four months. This was a little over a year ago. I had also been an almost constant sufferer from stomach and other troubles for over fifteen years.

About Sept. 1, 1905, I became so bad that in sheer desperation my wife and I decided that I should try Christian Science. I did so, and the stomach trouble was healed with the first treatment. For years I had not been able to eat supper without suffering greatly all night, but within six hours after taking my first treatment in Christian Science I ate a hearty supper and then enjoyed the best night's rest I had had in several months, sleeping as peacefully as a healthy child. My wife and I at once began the study of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and in a short time she was greatly relieved of an old chronic ailment, while my other ailments were gone and a violent temper was fast being subdued. The abnormal growth, however, continued to enlarge, until one Wednesday evening the following February, when the reading of an article which had appeared in the *Journal* of June, 1893, opened my eyes to some of the errors that were holding me back from the full light of Truth. Within five minutes after this reading I involuntarily rubbed my afflicted eye, and to my astonishment and unspeakable joy the entire growth came out by the roots, and almost immediately the space closed up, leaving only a small red mark, which entirely disappeared the next day, leaving my eyelid in a smooth, healthy condition.

Upon this Thanksgiving day, instead of being in my grave or nearly ready for it, as *materia medica* would have had me, I find myself in an almost perfect state of health, having been healed in one short year of several diseases, besides profanity and a violent temper. Is it,

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therefore, any wonder that my heart is full to overflowing with praise to divine Love, and with the determination that my life henceforth shall be such as to prove my gratitude to God, and to our beloved Leader for the truth which has been revealed to us.

CHARLES WALLACE HAYES, Fitzgerald, Ga.

Gratitude impels me to add my testimony to those of the innumerable company of mortals who have been lifted out of the miry clay and set upon the rock. I was very antagonistic towards Christian Science, believing everything I heard against its followers and its teachings, and disbelieving all I heard in its favor. I had the impression that Christian Scientists did not believe in the divinity of Christ and that they rejected the Bible; moreover, I did not hesitate to express my opinions on the subject. A great deal of suffering and trouble seemed to be necessary to open my eyes to the fact that I was mistaken. At fourteen years of age I had been "converted," and joined an orthodox church. I always longed for the blessed experience of sanctification which some of that denomination said they experienced. I did my best, but came short of the peace I desired. In December, 1902, after an attack of illness, I was left in a partially helpless condition, being unable to walk or to move my right limb. I was in a hospital seven weeks, having four doctors in that time, and was then taken home in an ambulance. I returned to the hospital twice during the summer to receive electric treatments. In the mean time I had osteopathic treatment for two months, some herb baths, etc.,—all with only temporary benefit, though my doctor did all he could for me.

During my last stay at the hospital I formed the acquaintance of a young girl who was the means of leading me to Christian Science. After she left the hospital she went to work for a lady who was a Christian Scientist, and soon had a copy of Science and Health of her own. Bitterly did I oppose her becoming a Christian Scientist, and I wrote her a letter in which I said that I would rather see her in her grave, with her old sweet faith in Christ, than to have her become a Christian Scientist. One day I was talking to her about her new faith, when she interrupted me by asking, "Have you ever read Science and Health by Mrs. Eddy?" I answered, "No." "How do you know so much about it, then?" she asked. That remark gave me the shock necessary to wake me up, and I consented to read the book. She borrowed one at the Reading Room for me, and I had not read fifty pages before I knew that I had found the truth and that I should be healed. I soon had a copy of my own and received treatment of a dear practitioner. One by one the ills clinging to me have disappeared, until now I walk with crutch and cane out of doors, and without either in the house. I do all my own work, and have excellent health. I have been healed of many diseases, have left off glasses, and have had many physical benefits which it would take too long to relate. But best of all I have found the peace for which I had so long sought. I have also been able to help others, for which I am more grateful than I can express.

When I think of the change in my experience, my heart goes out in gratitude to God, and to our beloved Leader, who has given us this wonderful new-old truth. I wish also to express gratitude for the *Sentinel* and *Journal*, which have been such a source of help.

ANNA F. WILSON, Seattle, Wash.

It is with a deep sense of gratitude to God, and to our beloved Leader, that I seek to express my thanks for Christian Science and what it has done for me. Truth has been our family physician for seventeen years. During the late summer and autumn of 1901 we had in our family a case of fever which brought out a most beautiful demonstration of the power of divine Love and Truth. The patient, my son, a young man, wanted no treatment but Christian Science, and had no other. He was working and boarding away from home at the time he was taken ill. He came home on Sunday morning and said he was not feeling well. He decided to remain at home that night, and after he was healed he said that it seemed as if he had gone to sleep then and not waked up until he awoke well. I give thanks to God as the ever-present Life that can and does dispel the illusion of death. I am also grateful that through the understanding of Christian Science as taught by our beloved Leader, Mrs. Eddy, he was healed. It seemed to be a most serious case. One morning when the practitioner came there was no sign of life, but he spoke to my son several times, and receiving no reply, began to treat him. My son then looked up, and reached out to shake hands. The Scientist asked him if he would like to get up and be dressed, and he said he would. With a little help he was soon dressed, and then walked into another room. He asked for something to eat and took a hearty meal. It was not long before he regained his strength, and his sight; his hair began to grow, also his finger-nails were restored. I wish to say again that there was not one single material remedy used. How can we ever fear to trust all to such a God who is Truth and Love!

MRS. A. GISNER, Scranton, Pa.

I did not come into Christian Science on account of physical healing; but after studying Science and Health carefully, and taking a course of instruction from one of Mrs. Eddy's pupils, I was convinced that Christian Science reveals the truth and is founded upon the immortal teachings of Christ Jesus. When I was fourteen years old I joined an orthodox church, and received many benefits from my connection with that church for over fifty years. I was well acquainted with many of its prominent ministers in Chicago, and considered some of them my personal friends; my children were all baptized in that church, and attended Sunday School and church services; I know that they also were very much benefited, and for this reason it was no easy matter for me to sever my connection with that church in order to join another religious organization. The demand upon me, however, seemed imperative for my own and my family's good, and I took the step without the least doubt as to its being the right thing to do in the light of the knowledge I had gained through my study of Christian Science. Since my association with the Christian Science Church I have been healed of bronchial trouble. I have also been healed of excessive nervousness, and a tendency to become quickly irritated at the least provocation. The habit of worrying about my business and my family affairs has likewise been cured, and I now know God is ever-present; that divine Love will deliver my family and myself from all evil, as well as from sickness and sin.

When I need help I study the Lessons from the Bible and Science and Health; I also repeat from memory and read the vivifying and immortal words of Christ Jesus, who was dear to me long before I knew of Christianity under this new scientific classification. Now that I have accepted Christian Science I am ready and earnestly desire to defend and maintain its teachings. I can assure the world that it is here to stay. It will live throughout the centuries as promulgated by our revered and much loved Leader, Mrs. Eddy.—BARTOW A. ULRICH, Chicago, Ill.

It is with much love and gratitude that I write these few lines to tell some of the many things Christian Science has done for us. Over four years ago, all material remedies having failed to help me, I went to see a Christian Science practitioner. I had been very sick, was then just able to

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walk, and at times felt very miserable. I was discouraged and downhearted when I called on the practitioner, but she talked to me so kindly, telling me that God never sent sickness upon His children; that He is all-power and Love, and would heal me quickly, that I felt much better when I went home. The Bible was a new book to me, and I studied it with Science and Health every day. I had three weeks' treatment and was well, and how happy I felt! I could work all the time and was never tired. Since then I have had many demonstrations in the truth. Several times, when it has seemed hard to overcome severe ailments, I have asked a dear practitioner for help, and she has always been ready to help me. We have seven little ones in our family and there is hardly a day in which we do not overcome error in some way.

I thank God for giving us Mrs. Eddy as our Leader; she is so faithful and true. I am striving to follow on in the path of health and holiness, and hoping to be able to help others as I have been helped.

MRS. OLIVE WILKINSON, Custer, S. Dak.

After first hearing of the good work which Christian Scientists are doing, it took me ten years to become willing honestly and earnestly to study Science and Health. Since I commenced to study Christian Science with the right thought very many blessings have come to me, and no words can express my gratitude to God, and to the Founder of Christian Science for this healing truth. Soon after I commenced to read our text-book, my youngest daughter, then four years old, was healed of an alarming attack of throat trouble in a half hour, under Christian Science treatment. Two years later, while jumping some distance to the ground, she injured her ankle very badly, but the trouble was completely overcome in two days' time. Many different ailments and troubles have been destroyed for us by Truth. I consider the greatest of all our blessings to be the complete change of disposition in both my oldest daughter and myself. What a wonderful thing it is that in our time has been brought to suffering humanity the knowledge of Life as God, Mind, and that man was not made to suffer but to rejoice.

BERTHA ASHTON COOPER, Vineland, N. J.

I wish to express my sincere appreciation and gratitude for what Christian Science has done for me. I was a sufferer from asthmatic trouble for about fifteen years, sometimes being unable to do anything for weeks at a time. From one to two months every summer I was comparatively useless, although I tried almost everything I heard of in the *materia medica* line; and being a druggist, I made a special study of the various so-called remedies, only to find that the more I studied and tried the less help I seemed to receive from material means. I was treated by eight different physicians in that time, but none of them could afford me more than temporary relief. The last remedy tried was a hypodermic injection of morphine, and the doctor said he was afraid I would not pull through as my heart action was so weak. I had to resign my position as head clerk in the prescription department of one of the largest drug-stores in New York city in 1893, as the doctor said I must go West or I would not live very long; but that did not materially improve my condition.

Christian Science was first brought to my notice in 1903, by a dear cousin who had been healed through its influence, and as I had tried about everything else and had failed to get relief, I was willing to try anything that promised to help me. After a few treatments I could eat anything I wanted without any fear of its bringing on an attack of illness, whereas prior to that time I was in constant trouble, although I ate only such food as the doctor said I was able to digest. I have also been healed of the other diseases, as well as of a very hasty temper and profuse blasphemy, although I had taken treatment only for the asthmatic trouble. I had not been much interested as to whether there was a God or not, and hardly ever went to church, but I find through Christian Science that God is a God of love, and the Bible and Science and Health are my daily study. I thank God for a better understanding of the Bible through the illumination of Science and Health, as given to us by Mrs. Eddy, and I am trying to live so that my life may attest my sincerity.—WILLIAM LEGATE, Kalamazoo, Mich.

My heart goes out in gratitude to our beloved Leader for the truth she has given the world. He who will read "Science and Health with Key to the Scriptures," and open his heart to divine Love, will receive many rewards and his life will be one great harmony. Christian Science came to my help in 1899, when all else had failed. My dear mother said to me on the Sunday morning I reached New York, "There is God and Science; you know Christian Science has healed me, and it can heal you, dear boy, of the drink habit." For ten years I had been a slave to intoxicants, and in that time I had tried all the so-called cures, but they had no effect on me. Drink had been my false god, and for it I had lived, but when I reached home that morning I was willing to do anything for relief. I went down on Madison Avenue, where Christian Science meetings were held, and listened to the Lesson-Sermon. I was introduced to a practitioner, who asked me to call at her office the next day. I shall always remember that service, for never had I seen such love and happiness written on the faces of a religious body. Then, too, my hand was clasped in brotherly love, although I was addicted to drink. The same love was shown me next day, when the practitioner took me into her office and talked to me as I had never been talked to before. She gave me the first sight of God's great love, and showed me how Christ, Truth, was ready to give me help. She said, "God can heal you, and no other can. Look to Him for help and believe in Him, and the peace that passeth all understanding will come to you."

One treatment cured me. I read the Christian Science text-book, and have done so ever since. Taking the Bible and Science and Health as my guide, I have struggled through the wilderness of material thought until to-day I can see how great is Love, and I see in my daily life God's power to lead "beside the still waters," where one is at peace with all men. Again I lift my voice in praise to our dear Leader for the great good she has brought to the world, and I say in closing, "Seek, and ye shall find."

CHARLES ELMER BOND, White Plains, N. Y.

Two years ago I was taken seriously ill, having had three severe attacks, one Friday morning, another Friday night, and the third Sunday afternoon. We employed a Christian Science practitioner at once. I was not at any time under a physician's care, nor taking medicine of any kind. Every appearance of disease that followed was met and overcome by Christian Science. Just two months from the time I was taken ill I returned to my work, teaching school, going back and forth through all kinds of weather, not losing another day the remainder of the term. To-day I am in perfect health, never having had a return of the trouble in any form. I have indeed every reason to be grateful for Christian Science, not only for what it has done in the past, but for what it is doing for me every day.

EDITH A. THOMPSON, Alpena, Mich.

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FROM OUR EXCHANGES.

[*The Outlook.*]

No one who does not know other literatures, and especially other Oriental literatures, can appreciate the extraordinary difference of note between the Bible and other writings; its quiet, apparently unconscious assumption of authority, its definite and unhesitating attitude of command, its direct statement without any attempt to buttress its position by abstract reasoning, its simple narrative of unprecedented experiences and unusual events as if they were matters of common knowledge, its freedom from abstract statement, its marvelous concreteness. It habitually wears the air and uses the speech of revelation; it never explains, justifies, reasons; it is throughout a literature of intuition, insight, and vision anchored solidly in human experience and vitally bound up with historical events. It is, above all other books, the Book of Life, not only because it deals with the ultimate things of the soul, but because it is the book of the life of a race; bone of its bone and blood of its blood in its substance, but soaring far above the reach of its highest experiences in its revelation of God to man and of man to himself.

[Rev. Glen Atkins, D. D., in *The Advance.*]

Jesus says that, if we are really believing in him we begin directly to take his place, to do his work and to fulfil his purposes. Now this argues two things. It argues first of all that Jesus Christ meant that his work should be permanent and that his presence should be immediate and continuing in his Church. This word of Christ argues indirectly that his works are of a sort which may be repeated. They are not in any way so signal that they belong to his time alone, they are capable of being passed on, they are part of the permanent inheritance of his disciples. Directly a man becomes his disciple the power to do his work is already resident in that man's life. . . . The Master's work is the inheritance and the high possibility of his Church, and no one of the great ends which he sought is for us impossible of attainment.

[*The* (London) *Christian World.*]

In religion, as in science, it is the unlooked for that has always been coming to pass. In every age the facts have in the rudest way been shocking the susceptibilities of the orthodox. Of this, Christianity itself is the best possible illustration. The Messiahship of Jesus was an affront to the whole church-consciousness of Judæa. The orthodox doctrine, preached in its synagogues and expounded in its divinity schools, was of a Messiah, son of David, who should come in power and re-establish the independence and glory of the old kingdom. What an intolerable audacity, this new heterodoxy, which proclaimed the lowly Jesus as the Anointed One, and the kingdom to be looked for as inner, and of the soul!

[*The Churchman.*]

Christianity is indeed, primarily and essentially, a religion and not a philosophy. A great preacher has recently called our attention to the frequency in our Lord's mouth of the words last, least, lost. The last shall be first, the least shall be greatest, the lost shall be found. A gospel which is in such a sense for all cannot be converted into a philosophy which in its very nature is for the very few, and they the greatest and the most favored. It must be, and forever remain, the simple, direct, social message of God to every human soul, of love and life.

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A LADY WITH A LAMP SHALL STAND IN THE GREAT HISTORY OF THE LAND



A NOBLE TYPE OF GOOD HEROIC WOMANHOOD
LONGFELLOW

BOSTON, JUNE 22, 1907

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ITEMS OF INTEREST

National.

Protection for the people was the topic of President Roosevelt's speeches at the Jamestown Exposition last week. Taxation and reclamation he regarded as important questions to be considered in the near future. Speaking of these he said: "One of two great movements in our public life is the question of, in certain ways, reshaping our system of taxation so as to make it bear most heavily on those most capable of sustaining the strain. The other is the question of utilizing the natural resources of the nation in the way that will be of most benefit to the nation as a whole. The conservation of our natural resources and their proper use constitute the fundamental problem which underlies almost every other problem of our national life."

Visitors at the Charlestown (Mass) Navy Yard nearly all walk the length of the reservation to get an opportunity to see the Constitution, which is being restored to her old-time fighting appearance, and now have a fine chance to view the guns which will constitute the frigate's armament. There are fifty-four of these guns, and they follow as closely as possible the style used on the ship at the time of her world-famous battle with the Guerriere. They were cast at the foundry at the local yard from models made after plans taken from old prints and drawings of the ship's armament.

Export returns of the Bureau of Statistics of the Department of Commerce and Labor show that wheat exports in the ten months ending with April aggregated about 66,000,000 bushels, while flour exports also show an increase. This is the natural sequence of the large crop of 1906, which was the second largest ever produced in the United States. The total shipments during the entire fiscal year, wheat and flour combined, may be estimated at about 140,000,000 bushels. Thus it appears that the United States has regained, in part at least, its position as one of the important wheat-exporting countries of the world.

Neither the bears in Wall Street nor the croakers at large, though aided and abetted by the clerk of the weather, are able to check the progress of prosperity, according to the officials at Washington. The Government's cash balance is $85,000,000 larger than last year at this time. The postal receipts for the year will be a record—exceeding $180,000,000—a gain over last year of $12,000,000. This indication of a growing business is found in every part of the country. The railroads are still unable to furnish cars for all the traffic that is offered them.

The Wabash Railroad came in last week for the largest number of convictions ever made in the United States District Court for the southern district of Illinois. A jury, after being out forty-five minutes, returned a verdict finding the road guilty on fifteen of the seventeen counts, alleging violations of the interstate commerce law by failing to have freight cars equipped with safety appliances.

The opening move of what is expected to be a great contest between the United States Government and the coal roads, was made in Philadelphia last week, when the suit against the anthracite coal-carrying railroads, which are charged with carrying on a monopoly in the production, transportation, and sale of hard coal, was filed in the United States Circuit Court.

Errors in crop estimates by the Department of Agriculture have commonly been on the side of conservatism, and keeping this fact in mind, it is safe to accept the report for June 1 as evidence that the wheat crop of 1907 is more likely to exceed the average yield of the last ten years than to fall below that level.

The State of Minnesota is about to begin suit to oust the Standard Oil Company from the State. The suit will be based upon an alleged violation of the Hinton Law, which provides that the price of oil must be uniform throughout the State, allowance being made for shipping charges.

International.

The list of delegates and attaches to the Second Peace Conference at The Hague on file at the Dutch Foreign Office June 13, numbered one hundred and ninety-nine. It is apparent from prevailing gossip that the chief interest of the Conference will revolve about the jealousy and antagonism between Great Britain and Germany. Already a feeling is prevalent among the diplomats that the United States is destined to play a great role in the coming Conference. The general position of the United States may be summed up as follows: The most advanced position on any question involving the peaceful adjustment of international disputes, whether the subject comes up in the form of a proposal for the limitation of the expenditures for armaments, the immunity of private property at sea, the extension of the principle of arbitration, the permanent strengthening of the personnel of The Hague tribunal, or the Drago doctrine.

The *Echo de Paris* prints a report that a wealthy Parisian will form a company and pay to the Wright brothers of Toledo, O., a million francs for the right to manufacture the aeroplanes invented by them after the Wrights have made a successful test. The Ministers of War and Marines have promised to buy a dozen aeroplanes from the company. Another report states that German capital is ready to manufacture the aeroplanes, paying the Wrights a royalty.

The attempt made by the Radical members of the lower house of the Russian Parliament to instruct the Agrarian Commission to adopt the principle of compulsory expropriation of land was defeated by the Constitutional Democrats. By imperial ukase the Douma has been prorogued until Nov. 13, and while agrarian disturbances are anticipated later, a spirit of quiet confidence in the ability of the Government to handle the situation prevails in administrative circles.

The *Jiji*, published at Tokio, in a leading editorial says the recent assaults on Japanese in San Francisco were merely incidents growing out of the industrial troubles in that city, and that they do not constitute a cause for diplomatic action. The editorial advises that the authorities be trusted to mete out justice, and deprecates the outcome of the affair.

Russia's plan of reconstruction in the Far East now appears to be based on fear of China. Notwithstanding a lack of money, Russia is endeavoring to greatly strengthen her Siberian borders. The effect of their loss of prestige with the Chinese powerfully impresses the Russian people.

After an interval of six weeks, an earthquake shock, lasting four seconds, occurred at Kingston, Jamaica, June 13. On the same day a severe shock was experienced at Valvivia, Chile. Several buildings and the railroad bridges there were destroyed and five persons were killed.

The Franco-Japanese agreement was signed at Paris, June 10, by Foreign Minister Pichon in behalf of France and Minister Kurino for Japan.

Emperor Francis Joseph of Hungary celebrated the jubilee of his coronation as king of Hungary, June 8, 1867, at Budapest.

Industrial and Commercial.

A plan is being developed in Switzerland to conserve all the water power from the many Alpine streams, and apply it electrically to the propulsion of the trains on the existing main line railways, thus avoiding the necessity for importing coal for railway transport purposes, and developing the power resources of the land itself. A far greater scheme than the above has been laid before the American Institute of Electrical Engineers, this being nothing less than the conversion of the entire motive power system of the railroads of the United States from steam locomotives to electric traction and stationary power houses. As a consequence of an investigation it appears that if the single phase system, as adopted by the New York, New Haven, and Hartford Railroad, were installed on all the railroads of the United States, with generating stations such as are now in actual service, the aggregate cost of operation, now about $1,400,000,000, would be reduced by about $250,000,000.

By spending a few million dollars the United States can reclaim enough land along the Mississippi River, now valueless, to duplicate the entire cotton crop of the South. It has ben proven that there are thirty thousand square miles capable of yielding indefinitely, without fertilization, a bale to the acre, and even allowing for only one-half of it to be in cultivation at any one time, there would still be land enough to give ten million more bales of cotton than the South is now producing.

The shad situation is causing the fish commissioners no little uneasiness, for not only is this season poor, but future seasons are likely to be poorer, as each depends on the success of its predecessor of five years before. The decrease in the run of shad in the Connecticut River in the last few years can be rightfully attributed, the commissioners say, to the direct results of the decrease in the number of shad fry available for planting.

The torch has been applied to the new three hundred-ton furnace of the Alabama Consolidated Coal and Iron Company at Gadsden, Ala., which is one of the most modernly equipped plants in the South.

The *Iron Trade Review* says a new record in blast furnace production was made last month, statistics showing an output of 2,291,030 tons.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

[From *The Boston Globe.*]

MRS. EDDY IS KEEN, ALERT.

EDWIN J. PARK.

Concord, N. H., June 15.—At her beautiful home, Pleasant View, this afternoon, Mrs. Mary Baker G. Eddy, Discoverer and Founder of Christian Science, for the first time in six years gave a real newspaper interview, and for forty minutes talked not only entertainingly but with animation and keen intelligence on a number of subjects in which she is concerned.

When I make the statement that this was the first real interview Mrs. Eddy has given to a newspaper man in six years, I use the word "real" because I have in mind the fifty-five second meeting which about a dozen—eleven I think was the actual number—of newspaper writers had with Mrs. Eddy at her home on the 30th of last October. At that time Mrs. Eddy was in the presence of the reporters for less than a full minute and only a few questions, three or four, as I now recall it, were asked of her. The questions on that occasion were asked by a young woman who had been selected to perform that duty, and while Mrs. Eddy answered them readily, no opportunity was given any of the other writers present to propound any queries of their own or to hear her participate in a sustained conversation.

This afternoon I met Mrs. Eddy under far different and more satisfactory conditions. I was admitted to her study, and sitting in front of and close to her, I had for forty minutes an opportunity for uninterrupted conversation with the famous woman and for observation of her.

Mrs. Eddy Did the Talking.

In the interests of strict accuracy I desire to state at this point that most of the talking was done by Mrs. Eddy, and that my role was principally that of a most interested and earnest listener. The principal part I took in the conversation was occasionally to propound a question. Mrs. Eddy talked fluently and incisively. At no time was she at loss for a word or an idea in conveying her meaning to me. Considering her age—she will be eighty-six years old the 16th day of July—Mrs. Eddy's memory for dates, names, and circumstances seemed to me to be marvelous. In fact her memory in that regard is far superior to mine, as I took occasion to tell her, and I am a great way from being eighty-six years of age.

It is not my purpose to write a brief for Mrs. Eddy nor in her behalf, but to relate with entire truthfulness and as much accuracy as possible what occurred between us at Pleasant View this afternoon. I am not an alienist, and my experience with women eighty-six years of age has been *nil*, but I do desire to say here that if the mental competency of Mrs. Eddy had not been called in question by the "next friends," and if I had met her and talked with her as I did this afternoon, the thought that she was not fully competent mentally would have been the last one that ever would have entered my mind.

It is true that Mrs. Eddy is not robust, physically, and that her hearing is not acute, but her brain is keen and active, and there never is a moment of hesitation in replying to a question nor delay in forming the phraseology in which she answers. The trend of her thoughts remains unbroken, and her alert mind turns instantly from one line of suggested thought to another one put forward to take its place.

Quick Shift of Topic.

This afternoon I purposely diverted her mind from one line of thought concerning a question I had asked her in regard to her son, George W. Glover, by suddenly inquiring of her if she personally keeps an oversight of her household and its affairs, and she took up the new idea suggested to her and proceeded to talk upon it with not a moment's delay, her mind grasping the new subject, as dissimilar from the former one as I could think of, almost before I had the question formulated.

Apparently every faculty of Mrs. Eddy, with the single exception of her hearing, is unimpaired. To my mind, one of the most remarkable things she did this afternoon was to read without glasses. When I entered her study she was reading with the naked eyes a typewritten letter from J. R. Mosley of Macon, Ga. It contained a message of sympathy and good cheer and Mrs. Eddy was much pleased by it. She read the letter to me, and later she read to me a selection from her book, Science and Health, printed in small type, as an answer to a question I had propounded to her. Still later, in my presence, she took a copy of Science and Health, which she presented me, and wrote in it my name and "Compliments of the author, Mary Baker G. Eddy." When she came to write my name she took my card in her left hand to make sure of the initial, and read the card without glasses, as she had the typewritten letter and the extract from the printed book.

Received at Pleasant View.

I was received at Pleasant View about 1.57 o'clock by Mrs. Laura Sargent, Mrs. Eddy's companion. Mrs. Sargent showed me into the reception room at the easterly side of the hall, the room in which I had seen Mrs. Eddy last October, and in that room I met Archibald McLellan of Boston, one of the three Trustees of Mrs. Eddy's estate. I chatted with Mr. McLellan about two minutes, and then Mrs. Sargent came to the door and said Mrs. Eddy was ready to receive me. Mrs. Sargent showed me to Mrs. Eddy's study at the head of the stairs on the second floor, and I was introduced to Mrs. Eddy. Mrs. Sargent retired.

Mrs. Eddy was sitting in a large easy-chair, in the southeasterly corner of the large room, a writing-desk at either side of her and a magnificent view of the Merrimack valley stretching away to the eastward. When I was presented, Mrs. Eddy arose and stepped forward about three or four feet to meet me, with her right hand outstretched in greeting. Mrs. Eddy grasped my hand firmly and said,—

"Mr. Park, I am very glad to see you. I am glad to

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welcome you here, for I am aware of the fairness with which you and the *Boston Globe* have treated me."

Mrs. Eddy then stepped back to her own chair, and motioning me to another easy-chair directly in front of her, asked me to be seated. In the brief time the introduction and reception occupied I noticed that Mrs. Eddy, who had only just returned from her daily drive down to the city, was dressed in a black silk dress, with white lace about her throat and wrists, that her lace collar was caught at the throat with a diamond sunburst of great beauty and undoubted value, and that her pose was that of a distinctly self-contained and reliant woman.

Reads Rapidly and Clearly.

When I entered her study Mrs. Eddy was reading a typewritten letter, and she held it in her left hand as she rose to greet me. When she had made me welcome and had resumed her chair, she said,—

"I was just reading a most cheering and comforting letter from Mr. Mosley. I will read it to you," saying which she read me the letter rapidly and clearly. When she had laid the letter aside I remarked that I never had had the pleasure of meeting her personally before, and I said, "You do not appear in public much of late years, Mrs. Eddy. I am sure many people would be glad to see more of you."

"It is quite impossible to do so," she replied.

"Many have wondered that you do not," I ventured.

"The best reason why I do not appear more in public," responded Mrs. Eddy, as she reached out her left hand and took from the desk a well-worn copy of Science and Health, "appears in this book. I will read it to you."

Then, without the aid of glasses and unhesitatingly, she read the following from Science and Health, which I found later in the copy she gave me to be printed on page 464:—

"It has been said to the author, 'The world is benefited by you, but it feels your influence without seeing you. Why do you not make yourself more widely known?' Could her friends know how little time the author has had, in which to make herself outwardly known except through her laborious publications,—and how much time and toil are still required to establish the stately operations of Christian Science,—they would understand why she is so secluded. Others could not take her place, even if willing to do so. She therefore remains unseen patiently at her post, seeking no self-aggrandizement but praying, watching, and working for the redemption of mankind."

"Dear," in Kind, Motherly Way.

When she had concluded reading this excerpt Mrs. Eddy laid the copy of her book carefully back on the desk and said, "I shall be glad to present you with a copy of my book. Would you like it?" I replied that I would, and Mrs. Eddy reached for a push-button which hung conveniently at her right hand, and there was an answering ring, three times repeated, in another part of the house. Almost immediately Mrs. Sargent appeared in the doorway and said, "Yes, Mrs. Eddy."

"Please get a copy of Science and Health, dear, for Mr. Park," said Mrs. Eddy, and Mrs. Sargent bowed and disappeared. She returned quickly with the copy of the book, and Mrs. Eddy said, "Thank you, dear." Mrs. Sargent asked if there was anything else Mrs. Eddy wanted, and she replied, "No, dear," and then Mrs. Sargent retired.

"Dear," spoken in a kind, motherly way, appears to be a favorite expression with Mrs. Eddy. At a later time in the afternoon, when she had summoned the Bohemian housekeeper to the study, she called her "Dear," and several times when replying to questions I had asked her, she spoke to me similarly, saying, "Yes, dear," or, "No, dear."

Before I left her this afternoon Mrs. Eddy wrote my name and "Compliments of the author, Mary Baker G. Eddy" on the fly-leaf of the book she gave me. By or on behalf of the "next friends" the authority of Mrs. Eddy's signature to several letters or other documents has been questioned. There can be no question as to her signature in my book. I saw her write it.

Talks of Husband's Death.

Mrs. Sargent having brought the copy of "Science and Health" which I was to be given, and having retired, I said to Mrs. Eddy:

"You know, of course, of the great interest which has been aroused by the 'next friends' litigation. Won't you tell me something about it? And also something about your son, George W. Glover?"

"You mean the 'next friends' *alias* 'next enemies,' do you not?" she replied, without a moment's hesitation and with a trace of a smile. Then she continued:—

"I was unfortunately situated about the time of the birth of my son. My husband, Maj. George W. Glover, was in business in Charleston, S. C., where we had gone to live after our marriage. We had not been married quite a year when he went to Wilmington, N. C., on a business trip and I went with him. At Wilmington he was attacked by yellow fever and he died there after nine days.

"The people in Wilmington said that it was unprecedented for a man to live so long with yellow fever, and they attributed his withstanding the disease so long to the prayers of his wife. When my husband died I was in a most distressing predicament, as I was left alone far from my friends. The people there told me that it would be months, perhaps years, before I could get all his affairs settled, and I desired to return to the home of my father at Sanbornton Bridge in this State.

"My husband had been a Mason, and the dear Masons of Wilmington were very kind to me. One of them was chosen to accompany me to my father's house, and he never left me until he had seen me safely inside the door. My son was born at my father's house, but my father married again, and it was not pleasant for me there. You know that old couplet, 'A mother's a mother all the days of her life, but a father's a father until he takes another wife.'

Leaves Father's House.

"When my son was eight years old I determined to leave my father's house to pursue my literary work, and I selected as the woman best calculated to care for the child, the wife of Simeon Cheney, who was formerly Mahala Sanborn, who had been our nurse and who I knew to be a good girl, kind and tender, and who I knew would take good care of my boy.

"I was then able to earn fifty dollars a week by my writings, and I had been offered three thousand dollars a year to write for the *Odd Fellows Covenant*, as it was called in those days, published by the United States Lodge of the Odd Fellows. Later the name was changed to the *Odd Fellows' Magazine*."

Mrs. Eddy mentioned the names of the different men who were editors of the magazine, and at a point where she paused briefly I remarked:—

"Your memory for names and dates is much better than mine."

Mrs. Eddy leaned forward and said earnestly:—

"You could do it if you tried. It is all a question of the triumph of Mind over matter. You could do it if you tried. I should love to have you for a student."

Never Forgot Boy.

Continuing, Mrs. Eddy said:—

"I was very busily engaged in my writings, but I never forgot my boy. He was a very smart boy and the Cheneys grew very fond of him, and they wanted to keep him for their own. I sent them money for his educa-

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tion and support, and I wrote to him many times, but they kept my letters from him, and they told him his mother was dead. The result was that finally, believing me dead and not liking the way in which he was treated at the Cheneys, George ran away. I searched and searched for him, but never could find him, and for a long time I could get no trace of his whereabouts. Finally I heard through a letter from my relative, Mrs. Alexander Tilton of Sanbornton Bridge, that my boy had enlisted in the army and had gone to the front. It was then too late to do anything. George went into the army when he was sixteen and served four years, coming out when he was twenty, and then he went back to the West. I got in communication with him then, and wanted him to come to me, but he preferred the Black Hills. In 1899 I built and furnished him a house in Lead City, S. D., and it is a better house than the one I live in, and I have furnished him money from time to time."

Other Subjects Introduced.

At a pause in Mrs. Eddy's story concerning her son I suddenly switched the conversation by saying:—

"You have a very beautiful place here, Mrs. Eddy. Do you look after it and personally control your household?"

"No living person," she replied at once, with marked animation, "abridges my rights in this house or governs my actions."

Then I made another abrupt change in the line of thought by saying: "Mrs. Eddy, would you mind telling me what impelled you to place all your property in the hands of your three Trustees at the time you did (March 6)?"

"Certainly not," she said without the slightest hesitation. "I had come to a place where I could not carry on my work of Christian Science and attend to my business affairs. Some nights I had lain awake all night considering my Christian Science work, and then the next day I would be occupied all day with my business affairs, and there had been long growing in my mind the understanding that I must give up one or the other. My mind was too much diverted by business cares to give the thought to Christian Science which that demanded, and finally, a week or a fortnight before I created the trust, I called Laura Sargent into my room and I said: 'Laura, I am going to put my business out of my mind. I cannot go on being pulled one way and the other by material and spiritual matters,' I said, 'I am going with God.' No one but Laura Sargent knew of my decision until I sent for General Streeter and told him what I wanted done.

Selection of Trustees.

"I will tell you why I selected each of the Trustees. I selected H. M. Baker because I knew he was a Baker and was honest. I knew him thoroughly and knew that he was capable of my business. I took Archibald McLellan, the editor of my papers, for the next one, because I knew him and that I could trust him. I took Josiah E. Fernald of Concord, who is president of a national bank and who is treasurer of the Old Ladies' Home, and is a man I know personally, for the third one, and I don't believe I could have done better in making my selections. I picked them all out myself and for the reasons I have given you.

"By appointing them Trustees of my estate, I was made safe in my property and was relieved of the burden of caring for my material interests. I was not only relieved of the burden of caring for my business, but I was also relieved of what I call the inconsistency of bearing the burden, for one cannot serve two masters, and I chose the spiritual. I went with God. I have shut out society; I haven't time for it. I have things of more value to my life and to mankind to attend to."

Devoted to Her Work.

"May I ask," I said to Mrs. Eddy, "if you are now at work on additional writings on Christian Science; if you are amplifying what you have already written?"

"Yes, constantly. I am writing and studying, reflecting, all the time. I have dismissed material affairs from my mind wholly and am giving myself altogether to my work."

At this point, although having somewhat abruptly changed the subject of conversation in the same way once or twice before, I said to Mrs. Eddy:—

"Mrs. Eddy, adverting again to the subject of your household, do you wish me to understand that you personally oversee the arrangements and operation of the establishment?"

Inadvertently I had dropped my voice quite low, and Mrs. Eddy did not catch the question offhand. She leaned forward in her chair and said: "What, dear?"

I repeated the question, and she immediately reached for the push-button, which was near her right hand, and I heard the bell ring.

"I will answer you in a few moments," she said smiling.

Refers to Next Friends' Allegations.

Pending a response to the bell, and the response was not long in coming, Mrs. Eddy remarked, referring to the allegations of the next friends that she is not mentally competent, "I think I am *compos mentis*, but I may be mistaken." She smiled when she said this. Then she said: "I look after the house in a general way, and I look after the whole place, too. Why, when they repaired the fountain out there (pointing to the lawn), a short time ago, the men watched my window about all the time to see if I was looking at them, and they found I was. They were very grateful to me for the words of praise I gave them."

When Mrs. Eddy had proceeded thus far there came a response to the call she had sent on the bell, and the response was Mrs. Eddy's housekeeper, a young woman who had been recommended to Mrs. Eddy by a Western Christian Scientist and who is greatly appreciated by Mrs. Eddy.

The housekeeper was plainly flustered at her unexpected summons before the head of the house, and she started in to apologize for her appearance, although there was nothing about it that required an apology. She was a neat, wholesome-looking young woman, in the attire in which she had been at her duties about the house.

"Never mind, dear, you're all right," said Mrs. Eddy, and that quieted the housekeeper somewhat.

Direction of Household.

Then, as an answer to my question as to whether she really concerns herself, personally, in the matter of looking after the household and the estate at Pleasant View, Mrs. Eddy held this colloquy with the housekeeper:—

Mrs. Eddy—"Are you my housekeeper?"

"Yes, ma'am," affirmed the pleased and radiant girl, bowing and smiling.

"Do I go down stairs and look around every day and see that everything is running smoothly?" asked Mrs. Eddy.

"Yes, ma'am, you surely do," answered the housekeeper.

"Am I careful and observant?" said Mrs. Eddy.

"You surely are, ma'am."

"Have I arranged the furniture and shown just how I wanted it?" pursued Mrs. Eddy.

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"Yes, ma'am, you've told me just how everything is to be."

"That will be all, dear," concluded Mrs. Eddy, and the housekeeper bowed herself out.

"My household is very harmonious and very devoted to my interests," continued Mrs. Eddy, after the housekeeper had gone. "Mr. Frye has been with me for twenty-five years, Mrs. Sargent for eighteen, and my cook for fifteen, and they are all most faithful."

As her last act in concluding the interview Mrs. Eddy wrote the inscription in the copy of Science and Health which she presented to me, and as I was leaving her study Mrs. Eddy, showing no signs of fatigue from the interview, which had lasted forty minutes, said:—

"I am very glad to have seen you, Mr. Park."

KNIGHTHOOD IN CHRISTIAN SCIENCE.

W. D. MCCRACKAN, M.A.

DURING the age of chivalry a man-at-arms could not become a knight until he had taken an oath to protect the distressed, maintain the right, and live a stainless life. He was a champion of good against the assaults of evil, so far as he understood these terms. The Christian Scientist of to-day, though bound by no oath, is also serving God, good, in a knightly manner, and is called upon for constant proofs of his prowess and generosity.

He is like one of these knights starting on a journey on an errand of mercy and succor, and taking with him a perfect outfit. He knows that his spiritual equipment is designed to meet every need he may experience and to protect him from every attack he may encounter. He rejoices in a sense of good cheer and security, and he is eager and earnest in his desire to test his strength under varying conditions and multifarious circumstances, because he trusts in God's loving care. No wonder he fares forth in a happy mood, even though his way may take him at times through dark forests or across barren deserts. He feels confident that experience will surely develop his aptness in handling the weapons of his warfare. He places complete reliance upon the absolute goodness of God, who will see that he is never tried beyond his powers of endurance, nor tempted without a sufficient understanding of Truth and Love to enable him to resist successfully. The knights of old acted largely upon the measure of reliance they placed in their well-tested weapons and accoutrements. The old Teutonic traditions especially have much to say about the swords of redoubtable warriors. There are anecdotes, songs, and pictures, representing famous knights addressing and acclaiming their trusty swords as loyal friends and good comrades.

If the age of chivalry, with its ideals largely tinctured by false notions, could produce so valiant a loyalty in the heart of a knight towards his sword of steel, surely this new age of spiritual enlightenment must produce a far nobler devotion on the part of the Christian Scientist towards "the sword of the Spirit" which he is privileged to wield. In "Science and Health with Key to the Scriptures" (p. 595), Mrs. Eddy gives the spiritual definition of the term "sword" as "the idea of Truth; justice." Elsewhere in this same work she writes of "the sword of Science" (p. 266), and "the two-edged sword of Truth" (p. 458). In fact the whole-hearted loyalty of Christian Scientists as a body towards the truth they have been taught, is remarked by many who have no understanding of this truth itself. More fearless than any legendary knight of old, issuing from his castle gate to seek out and destroy the dragon lurking in the neighborhood, must be the Christian Scientist of to-day who purposes to triumph over the great red dragon mentioned in the Apocalypse. Better acquainted and on better terms with the power and temper of his great two-edged sword must he be, than was the ancient warrior expected to be with his material weapon.

More consecrated to his ideal than any knight-errant pursuing his way through forest and stream, must be the Christian Scientist who has enlisted to follow the Christ, the Way, where'er Truth may lead. He must be absolutely undeterred by the self-sacrifice entailed and by the ceaseless demands of self-conquest. He must be obedient, meek, and mighty, and learn to follow the trail, the narrow way which leads over hill and dale, by precipice and peak, to the final summit, which is aglow with the sunlight of God's love. None so ready as the true knight to recognize the qualities of real leadership in another,—in one whom God has appointed and who has proved this divine commission by faithfully pointing out His waymarks.

"THE WAY TO EXTRACT ERROR."

ARTHUR E. JENNINGS.

OUR text-book tells us that "the demands of God appeal to thought only" (Science and Health, p. 182). I shall never forget the joy that came to me when I first caught a glimpse of the meaning of that statement. I had been a student of our text-book some considerable time, and no doubt had read this sentence over and over again, but I did not appreciate it until I arrived at a certain point in my demonstration over sense and self. Then I saw what an enormous amount of patience our Leader must have in proving to so many that "the way to extract error from mortal mind is to pour in truth through flood-tides of Love" (*Ibid.*, p. 201).

What a vista of thought this opened out to me. It enabled me first of all to grasp the meaning of the passage from the Lord's Prayer: "Give us this day our daily bread," as interpreted by Mrs. Eddy: "Give us grace for to-day; feed the famished affections" (*Ibid.*, p. 17). It is a help to know that this interpretation is correct according to the original language, and it is so comforting and healing to experience the understanding spiritually, and apply it to our daily life. Many times since then I have been able to rely upon divine "grace" and apply that prayer to my daily needs. We often hear the Bible quotation: "My grace is sufficient for thee," but what a substantial thing that grace becomes in Christian Science. It enables us to rely less and less upon materiality and personality for happiness and success. Now we know that happiness is spiritual, therefore we are not so easily disappointed or discouraged. We can affirm the truth about every real thing and every real individuality, in face of all seeming trouble and misunderstanding. Then we are truly relying upon His grace by making God first in our affections and in our aims.

One of the first lessons which I learned from our text-book was this: If I saw evil I realized that I must get it out of my own consciousness; and in order to do so I must understand the Principle and rules of Christian Science and be governed by them. I had a simple illustration of this one evening recently. I was riding along one of the beautiful lanes in this county on my bicycle, when I came upon some children playing in the road. I rang my bell, but in spite of that a little boy playing with a hoop ran across right in front of me, and I had to dismount quickly. I stopped and spoke kindly to the children without referring to the incident, and the little boy looked up and said smilingly to his playmates, "I did not hear that man's bell." I believed that child. He was so intent on his play that his ears were closed to everything else. I was thankful that I had enough understanding not to rely entirely

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upon the child's sense of hearing for his safety, and as I proceeded on my way I thought how much my experience in Christian Science had been like this. When I stopped relying upon material sense, and helped others through "flood-tides of Love," there was safety. When I learned not to wait for another to get out of the way, but to act myself and trust Principle, there was harmony.

FRAGMENTS.

C. VERRALL.

In reading one of the letters to our Leader published in the *Sentinel*, some inspiring thoughts came to me which led to the question, What are the "fragments" that remained after the feeding of the five thousand? Some weeks later the answer came in connection with work which seemed almost unprofitable and needless, but which came in the form of duties that some one must undertake. I asked myself, Are not the fragments which the multitude rejected as worthless and insignificant, the opportunities of service for which we may receive no thanks, and for doing which we may even be despised? This thought led to another. What is it that makes a home in the real sense? Is it not those little nameless sacrifices which cannot be paid for, which are not acknowledged to be the special duty of any one, sometimes only the loving touch added to work which has been considered finished? Then came the thought of a home of which the owner said, "I never think of it as my own." It was a home like that which Jesus provided for his followers. Wherever he was, there was a home,—on a mountain, in the wilderness, or on the water. Wherever the Master was, there was the sense of safety, plenty, and protection,—the consciousness of the infinite love of the Father-Mother God for all His children, and tender care for even those who were quite unconscious of the blessings they were receiving.

By sharing her letters with us, as well as in a multitude of other ways, our Leader is feeding thought with the "bread of life," and is thus strengthening feeble hands in their efforts to supply their own and others' needs.

[Written for the *Sentinel*.]

"THE KINGDOM OF HEAVEN."

BEN. HAWORTH-BOOTH.

It gleams as lightning in the lurid shade;
'Tis like the leaven that the housewife laid
Unseen among the meal, till all was made;
Like fisher's net, filled from the weltering deep
With bad and good, to cast aside or keep;
It comes in silence, thief-like, while we sleep;
Like the small mustard-seed, uncared, that fell
And grew the mightiest of the herbs, until
The birds of heaven upon her branches dwell;
'Tis like the king who for his marriage-feast
Called rich and poor, the peasant and the priest;
But all men made excuse, the greatest as the least.
Like the ten virgins that the scrolls record,
Who took their midnight lamps to meet their Lord,
And five had oil, and five no oil had stored;
'Tis like hid treasure that the swain hath found
Deep in the delvéd earth, then casteth round
To sell his heritage and buy the ground.

Seek ye such goodly pearls? This merchandise
Is safe from sordid hands and envious eyes:
Sell all ye have, to gain so great a prize.
There is no male nor female, bond nor free,
Nor Jew nor Greek henceforth remains for me,
For we are one with Christ in God's eternity.

SELECTED ARTICLES.

[Mrs. Phillip Martineau in *The Onlooker*, England.]

There was once a clown who yearned to play tragedy, but who could never obtain a hearing owing to the peals of laughter which greeted him from a too faithful audience.

Mark Twain's reputation as a humorous writer hardly warrants his excursion into the deeper field of metaphysical healing. It is unnecessary to dwell on the bad taste of his humor, for it has been fully commented on by many of the leading papers; but his rapid flights from strong abuse to highest praise leave one in considerable doubt at the finish as to his object in writing such a book.

If it is to decry the Christian Science Leader, Mrs. Eddy, he fails on his own showing, for while abusing her in no measured terms, he cannot speak too highly in favor of Christian Science! He quotes from her book Science and Health (chapter on Prayer)—"*The Divine Being must be reflected by man,—else man is not the image and likeness of the patient, tender, and true, the One 'altogether lovely,'*" and does not see that unless she *were* reflecting the Divine, that it would have been impossible for her to have healed the sick (and without payment) during many years, as he relates in another part of his book. It seems as though Mark Twain, while partially reflecting the bitter hatred evil has for Mrs. Eddy, is forced by the power of Truth, involuntarily as it were, to admit here and there throughout his book the efficacy and wonder of that Power in healing sin and sickness—a power lost to us as regards practical demonstration since the third century, and made known to us again by Mrs. Eddy. He admits on p. 53 that Christian Science can banish four-fifths of the pain and disease in the world, and says (p. 268): "*But there is a mightier benefaction than the healing of the body, and that is the healing of the Spirit, which is Christian Science's other claim. Personally, I have not known a Christian Scientist who did not seem serene, contented, unharassed. . . . Time will test the Science's claim. If time shall make it good, if time shall prove that the Science can heal the persecuted spirit of man, why then Mrs. Eddy will have a monument that will reach above the clouds.*"

And while endeavoring to prove that she was incapable of writing Science and Health," he yet says (p. 171), talking of her ideas: "*This one came out of no ordinary business head, this must have come out of her own . . . there has been no other . . . in a thousand years that was equal to it.*"

Many of the statements he makes are inaccurate. For instance: That on supposed evidence of unequal writing, Mrs. Eddy could only have written twelve pages of "Miscellaneous Writings" herself. Quite forty pages are addresses and extempore sermons preached before large numbers of people by Mrs. Eddy in different places. . . .

Those who have been healed of sin or sickness by the help of Christian Science recognize only too clearly that without the unceasing devotion of Mrs. Eddy to the Cause of Christian Science, they would not now be reaping the benefits of her work and experience, and it is hard to believe that Mark Twain, who is well known for his kindness of heart, could of his own accord have attacked a lady so universally respected and beloved, whose desire is for seclusion—"time to assimilate myself to God."

[With respect to the absurd charge that only twelve pages in Mrs. Eddy's "Miscellaneous Writings" were written by herself, there are thousands of Christian Scientists who have heard her give many of the addresses published in this book, and who know all of the statements in it to be her unique, forceful, and original teaching.—EDITOR *Sentinel*.]

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[From the *New York American.*]

The Rev. Dr. Madison C. Peters, in his sermon last evening [April 28] in the Majestic Theater, on "The Good in Christian Science," said: "Christian Science promises not only life and happiness beyond the grave, but health, success, and happiness here. Based upon observation, her [Mrs. Eddy's] followers are far more healthy than members of other churches, and it is claimed that they are more successful and happy than other professing Christians. If this claim is true, and in the main I believe it true, then Christian Science is a challenge to other churches.

"I believe that Christian Science to-day, in proportion to its numbers, is exerting more influence for good on the world than any other religious force at work. It is an undoubted fact that the Bible teaches health and success and promises life and happiness here and hereafter, and unless the other Christian churches will use power to prevent disease and heal sickness, Christian Science will steadily grow. To change bad effects we must change the thinking that produces them. I believe church members should be happier than they are and take example from the Christian Scientists, who I know are happier in their belief than other church people. What Christian Scientists are doing to-day all professing Christians should do, they should think right as the basis of happiness, and live clean to conquer disease."

[Editorial in the *Baltimore American.*]

There is scarcely any imaginable crime which does not grow out of, or is not attendant upon, the prosecution of war, . . . and yet, because it has gone on for thousands of years, the tender feelings of civilization must not be hurt by an assault upon this relic of barbarism. There can scarcely be any question about the attitude of Jesus. He was the gentle, dignified embodiment of peace, if ever there was such. All of his teachings are so directly opposed to war and its consequences that it is difficult to understand the attitude of the Christian Church through twenty centuries. There have been small detachments of the Church which have bitterly set their faces against war, but they do not appear to have thriven greatly, possibly because they were out of touch with the great body of the Church. While peace has been proclaimed from every pulpit at a certain time of the year, scarcely a word has been said in opposition to war. Peace seemed to be regarded as a kind of indefinite attribute of Jesus, having no particular reference to his followers. It is for this reason that the presence of these distinguished clergymen was hailed in New York with unexpected enthusiasm. The announcement that certain churches had gone over bodily to the movement was welcome. It was felt that if this great body could once be set in motion as a sincere ally of the movement for universal peace, the object would be gained.

[V. O. Strickler in the *Evening Recorder*, Amsterdam, N. Y.]

An article in your paper of Feb. 26 charges Christian Science with being responsible for the disruption of many homes. No evidence is offered in support of this charge. Neither is the charge sustained by those who are in the best position to know the facts. More than this, an acquaintance with the teachings of Christian Science shows how impossible it would be for this religion, when really understood and properly applied in the relations of everyday life, to bring discord or separation in the home. . . .

Christian Science teaches that the home relations are sacred, and that they must be maintained against the attacks of evil. Christian Science enlarges the affections; it does not contract them. It has been truly said that when we have more to love, we love more, and Christian Science inculcates a genuine love for all that is good and pure. Under its ministrations husbands and wives who have been estranged for one reason or another, have been brought together again, and homes that have been disrupted by vice, selfishness, or worldliness have been rendered harmonious.

Jesus said, "I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. And a man's foes shall be they of his own household." He expected that some members of a household might accept his teachings, while others would not, and that this would cause a difference of opinion. Such experiences have necessarily occurred all through the ages. Some are ready for the truth; others are not, but there need be no discord on account of a disagreement of opinions. Men have differed over religious topics from time immemorial, and it would not be difficult to find cases of divorce or separation because of a difference arising from a belief in other creeds, but it would be unfair to say that that particular church was causing divorce. Those who understand Christian Science know better than to believe that it is other than a force for good in society.

[Joseph W. Range in the *Seattle* (Wash.) *Times.*]

Christian Scientists do not proselyte. They ask no one to join their Church. The Church has no money-getting schemes. All people who come into Christian Science come in because the gospel of Jesus Christ is made practical to their every-day needs, bringing to them health, happiness, and rest. "The kingdom of heaven is at hand." Christian Science has made us to understand the Bible; and to understand the Bible aright is to be able to heal the sick man of his diseases and the wicked man of his sins. Christian Scientists are willing to let judgment of their faith in the divinity and leadership of Jesus Christ rest in the works done in his name,—on a record of unnumbered thousands healed from sin and disease. . . . It is a fact that could be proven, if necessary, that every disease known to *materia medica* has yielded to the benign influence of Christian Science treatment, which is the prayer of understanding that Jesus taught and which heals both sin and disease. Then why not give God the glory for these good works done in answer to Christian Science prayer, and not ascribe them to Beelzebub?

[Willard S. Marcox in *The San Francisco Examiner.*]

Christian Science does not teach that "things do not exist." The belief that it does so teach is based upon misapprehension. Our position here is strictly Scriptural. "All things were made by him [God]; and without him was not any thing made that was made." "And God saw every thing that he had made, and, behold, it was very good." This included everything in creation, everything which God made. It is pronounced good, hence the conclusion that what is not good God did not make, and that it only seems to be, but is not. Sin, disease, death, are either good or they are not good. If they are not good, and most of us will agree that they are not, then they do not really exist, because all that God made is good, and He made all that was made.

Sin, sickness, and death must be accounted for in some other way than by declaring that God made them, or that He simply permits them to be. Both of these statements are morally as well as logically impossible. Sin, sickness, and death are not included in the list of things which God made. They are, according to Christian Science, only false beliefs about that which is—a perverted sense of the spiritual. To the Christian Scientist it is easier to understand this explanation than to take in the usual theological account, which practically makes God the author of disease and pain and sin, and at the same time declares that He

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is all good, a loving Father, an ever-present help, etc. And it should be remembered that many members of the Christian Science Church wrestled with this theological paradox and tried to believe it before they found satisfaction in the Christian Science view.

Christian Science does not say, "It is not necessary that we should overcome sin, sickness, and death." They cannot be ignored. They must be overcome. The Bible commands it, and Christian Scientists are busy overcoming, in their own way. Differing from the way of scholastic theology, they believe that evil will never be overcome so long as it is held to be real or immortal. They expect to overcome evil by denying it any existence, but the denial must extend to the actual overcoming. We must prove our theory by our practice. To say there is no sin and at the same time to indulge sin does not prove anything concerning sin, except that it seems to exist. But to refrain from evil and lead a sinless life is a demonstration of the nothingness of sin.

[Albert E. Miller in the *Pittsburg* (Pa.) *Post*.]

It would almost seem as if our critic were expressing a hope, rather than a fact, when he foretells the early decline of this faith among men. No such "exodus" as he depicts is taking place among the adherents of Christian Science, nor is it at all probable that men will desert a faith which has brought them a foretaste of heaven in daily life. There are no heresies among its members. There may be faiths which endeavor to parallel Christian Science, but they do not encroach upon its boundaries.

It is regrettable that any critic of the religious faith of his neighbor should couch criticisms of this faith in language that one would strongly resist if employed toward one's own religious belief. Rather should it be said, as of old: "Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren." Christian Science has gained the support of people who, as a class, are at least equal to the average. Many of them, in fact a large majority of them, have received spiritual training covering periods of many years in the older churches, and this should at least fit them to decide wisely concerning spiritual matters, and enable them to determine what constitutes the truth concerning God and His son Jesus Christ. To contend against this self-evident fact would be to reflect upon the ability of the older churches to teach successfully their adherents how to discriminate between truth and error.

Aside from this, many infidels and unbelievers have been led to Christ through the study of Mrs. Eddy's writings, and the Bible has become to them a rational and believable exposition of God's word to His children. The Christian Scientist believes that the right understanding of God's purpose toward mankind will heal the sick as well as reform the sinner. Christ Jesus taught and demonstrated this. His promise was, "These signs shall follow them that believe." Let me say once more that Christian Science is a rational interpretation of the Scriptures. It not only teaches that the sick should be healed, but it heals them. It brings comfort to the sorrowing; it binds up the broken-hearted, and what the future may bring forth when this teaching shall have become more thoroughly understood, time alone can determine.

One thing is certain: Christian Scientists owe apology to no one for their determination to propagate their faith. Their Leader, Mrs. Eddy, has given to this age one of the most remarkable examples of Christian fortitude and forbearance, in the face of unrighteous persecution, that the world has ever witnessed. Her loving counsel to the fellow-members of her Church, to follow her only as far as she follows Christ, rears a wall of defense which renders futile any attempt to attack the integrity of her mission.

AMONG THE CHURCHES.

WILMINGTON, DEL.

The members of First Church of Christ, Scientist, held their sixth annual meeting last evening [May 15]. A large attendance was present to listen to the reports of the officers and committees and to participate in the election of officers and directors for the ensuing year. The treasurer's report showed the church to be in a healthy financial condition with all bills paid and no obligations due. The secretary's report stated that there had been about twenty-five per cent increase in membership during the year and a very marked increase in the attendance. The librarian stated that the number of callers at the Reading Room and the demand for the writings of Mrs. Eddy had been greatly in excess of former years. A unanimous vote was passed, thanking the press of Wilmington and of the State for the uniformly fair and impartial treatment that has been accorded Christian Science at a time when sensationalism and misrepresentation are rampant.—*Wilmington Journal.*

NEEDHAM, MASS.

By invitation of First Church of Christ, Scientist, Needham, Mass., the local post of the G.A.R., together with the Woman's Relief Corps and the Sons of Veterans, attended the regular service in a body on Memorial Sunday, May 26. No deviation from the regular order of service was made, save in the presentation of a brief address of welcome by the First Reader, who said in part,—

Never in the world's history were so many alive to the horrors of war, and at the same time so appreciative of the old soldier, as now, when people so generally are inquiring how they may work more intelligently in the interest of universal peace. And surely no man is more worthy of honor and appreciation at the hands of his fellow-citizens, than is he who in the hour of a great crisis counted even the hazard of life as secondary when compared with the welfare of his country. It matters not what may be the menace to the well-being of mankind, the quality of soldierly heroism is ever in demand, and the character behind it is ever the same,—it is unselfish, loyal to a high ideal, large-minded, chivalrous, obedient, brave; and these qualities make the effective soldier, and the effective citizen as well.

Christian Scientists are realizing, with most thoughtful people, that the arena upon which the greatest battles are to be fought is that of the individual consciousness, and they are coming to understand the meaning of St. Paul's declaration in his letter to the Romans, when he says, "The good that I would I do not: but the evil which I would not, that I do." Christian Science explains the nature of this mental warfare and shows how selfishness, pride, lust, envy, all evil impulses, are in league to despoil every man and enslave him. Were men working more intelligently to destroy these evils, war with material weapons would never again be called for and man would never have to kill his brother-man that right might win. Our Memorial day will come to have a two-fold meaning when it encourages a just appreciation of the sacrifices of those who have laid all on the altar for love of country, and at the same time teaches the present and coming generations how to live so righteously that there will be no occasion for war.

A pleasant feature of the service was the gift of a check conveying a generous contribution to the funds of the Post from the members of the church and congregation.

Correspondence.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book does not consult nor read letters on disease. Writing to Mrs. Eddy *is not* prohibited. Take no notice of startling reports about Mrs. Eddy. Our Committee on Publication will be reliable on this subject. ***Beware of counterfeit letters.***

"A JOYOUS STATE OF MIND."

In its report of the annual meeting of The Mother Church held Tuesday, June 11, *The Boston Globe* said,—

The aspect of the gathering and the tone of all that was said indicated a joyous state of mind among the Scientists, notwithstanding the unusually bitter attacks made upon the movement of late. It was reported that the past year had witnessed larger audiences at the lectures, both in this country and abroad, a much wider circulation of the literature, and a greater manifestation of interest in Christian Science generally throughout the world than any previous year in the Church's history.

The above aptly describes the mental attitude of those who attended the annual meeting, as well as the attitude of those who took part in the Communion services on the previous Sunday, and it is not at all surprising that the joy and peace which Christian Science imparts to its followers should have been manifested in the appearance of so representative a gathering of members of the Church. A congregation of Christian Scientists is a congregation of people who have been brought up out of great tribulation,—out of sorrow and sickness, some from the very gate of death,—and the health and happiness which they now enjoy must find outlet in their manner and in their appearance.

Christian Scientists are realizing the truth of Mrs. Eddy's profound and inspiring statement on page 45 of Science and Health: "Christ hath rolled away the stone from the door of human hope and faith, and through the revelation and demonstration of life in God, hath elevated them to possible at-one-ment with the spiritual idea of man and his divine Principle, Love," and this realization of divine omnipotence manifested through Christ is the foundation of their joy.

Although the attendance upon the Communion and annual meeting of The Mother Church this year was small, in comparison with that of last year and other years before the adoption of the present rule by which the general membership is invited to be present only once in three years went into force, all the Boston papers—*The Globe, Transcript, Herald, American, Journal, Post, Record,* and *Traveler*—liberally and interestingly reported the meetings.

ARCHIBALD MCLELLAN.

A GRATEFUL TRIBUTE.

ON another page of the *Sentinel* we give in part an article recently published in *The Onlooker*, a widely read English magazine. Mrs. Martineau replies seriatim to a number of the misstatements in Mark Twain's book, but we quote only one of her corrections, that which deals with the authorship of "Miscellaneous Writings," and students of our literature may be interested in having a more detailed statement respecting Mrs. Eddy's authorship of the articles contained in this book, from one whose personal knowledge of the subject goes back over twenty-one years. In replying to the statement that only twelve pages of this book could have been written by Mrs. Eddy, Mrs. Martineau says that fully forty pages are given to addresses and sermons which had been listened to by large audiences. The writer is glad to be able to say that she was one of the privileged listeners on a number of these occasions, and while Mrs. Eddy modestly says that, owing to the great demands upon her time, "most of these articles were originally written in haste, without due preparation" (Miscellaneous Writings, Pref. p. viii.), the present writer can bear witness that they are wonderfully close to the inspired and inspiring thought given out on these occasions, as hundreds of others can testify.

On June 13, 1888, Mrs. Eddy spoke to a very large audience of people in Central Music Hall, Chicago, and the writer, who was present, could not help uttering a fervent prayer that the thrilling words then spoken might be preserved and given to all truth-seekers. And they were! It was easy to see that our dear Leader's thought was big with a divine idea, which was destined to go forth and accomplish the thing whereto God had sent it, and so her words on this occasion were given to us in the article, "Science and the Senses," from which we venture to quote as follows: "Love's labors are not lost. The five personal senses, that grasp neither the meaning nor the magnitude of self-abnegation, may lose sight thereof; but Science voices unselfish love, unfolds infinite good, leads on irresistible forces, and will finally show the fruits of Love" (Miscellaneous Writings, p. 100). Wonderfully prophetic words, were they not?

So much for one article in this book. The writer, who is widely acquainted among Christian Scientists, knows of no one except Mrs. Eddy who could have written this article as we find it. It it as like Mrs. Eddy as is her handwriting, and the same may be said of all the articles in this book, which will be more and more read and appreciated as the years roll on and the truth of Christian Science is better understood. The writer remembers thinking, as she listened to the address of Mrs. Eddy to the Alumni of the Massachusetts Metaphysical College in 1895, that she would cheerfully give all she possessed if her students could have the privilege of reading it; and, happily, the address was given to us in this book (p. 110).

All through Mrs. Eddy's teaching, whether oral or written, we find her "comparing spiritual things with spiritual," as St. Paul says; but now, as in his time, "the things of the Spirit of God" are "foolishness" to the carnal mind, to material sense. We rejoice that the hour has struck when this false sense is called to give place to spiritual sense,—the sense which apprehends God and the man of His creating. And so it comes to pass that many doubting cavilers are being led, one by one, to look into Christian Science for themselves; one by one they are being healed of their doubt and brought to see why people love Christian Science and its Leader. They find in the pages of Science and Health and in all Mrs. Eddy's writings messages from the All-Father,—messages which meet humanity's need at this hour, which throw a glorious light upon the ministry of our Lord, and reveal an outlook for mankind worthy of man's high destiny and an infinitely good creator.

ANNIE M. KNOTT.

A SIGNIFICANT PROTEST.

IT is one of the stock claims of those who have tried to secure repressive legislation respecting the practice of Christian Science, that they are impelled by a sincere interest in the welfare of the people, that their motive is unselfish, and that they are seeking to right a wrong which, strange to say, the people themselves have not voiced nor even discovered. While it can but seem remarkable that this perception and interest should be exclusively confined to practising physicians, whose material interests are so

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plainly affected by any movement which would tend to lessen the dependence of the public upon their services, this contention is ever pressed before legislative bodies; hence special interest attaches to the warning being given by some physicians to-day, that the public welfare is imperiled at the hands of the medical profession itself.

In a recent issue of *The Independent Review* (London, England) there is an article by James A. Rigby, M. D. (Consulting Physician to the Preston and County of Lancaster Victoria Royal Infirmary), in which emphasis is laid upon the hazard to society involved in committing "the power of life and death" to those who are ready to enlarge their experience by advising "illegitimate and indefensible exploratory operations," while the ignorant, the careless, and the venturesome are not in any way held responsible for their acts. After presenting a startling array of facts, with which the writer states he is personally familiar, he declares that "there is nothing exaggerated, nothing overstated," they are findings "which may be verified any day in any part of the country, and it is now time they should receive the careful and deliberate attention of the State. In the case of a naval officer losing his ship, even though no loss of life is involved, he is court-martialed, and a searching investigation is instituted to decide whether or not he is in any way culpable . . . but in the case of the surgeon no such inquiry or investigation is made, and he may proceed in his happy-go-lucky way from one unsuccessful operation to another, secure in the consciousness that no inquiry into his conduct will be instituted, and that his professional course will not be in any way impugned"!

In closing his discussion of the situation the doctor says: "The present position of operating surgery has founded what is in fact a new tribunal, and one of great and far-reaching power, with very little if any responsibility, and that in the interests of the people at large it is quite time it should be seriously inquired into, and, if it is found necessary, its power should be limited and its responsibility vastly increased by bringing each individual case operated upon, where a fatal termination ensues, under the notice and investigation of an authorized court of inquiry."

While thoughtful people have awakened somewhat to the significance of medical and surgical experimentation, the above statements are made, be it remembered, by one of the initiated, a physician of experience and recognized ability, whom both personal interest and professional pride would naturally impel to minify rather than magnify discreditable facts. There is certainly no question as to the final authority exercised, as described, by even the inexperienced, or as to their immunity from investigation even though many and fatal blunders are made, and under these circumstances the propriety of limiting the people's constitutional right of freedom of choice as to the means by which relief from physical ills may be sought, and the advisability of interdicting, so far as legislative restraint can, the practice of that healing art which in the hands of Christ Jesus was shown to be wholly adequate, which he commended to his disciples, and which is to-day setting the sick and sinful free,—all this can but be a matter of deep concern to alert people, and especially to those who are jealous for the maintenance of the liberty wherewith "Christ hath made us free."

The efforts which some physicians have made to enlarge their "power of life and death," and to make it an offense even to try to fulfil the commands of the Master,—that his followers should heal the sick,—is a colossal presumption, and it is destined to meet with ever-increasing protest at the hands of the nobler-minded representatives of the medical profession, as well as at the hands of all others who prize that individual freedom for which Christian Science stands, and the value of which is above rubies.

JOHN B. WILLIS.

LETTERS TO OUR LEADER.

Boston, Mass., June 9, 1907.

My Precious Leader:—I am glad I know that I am in the hands of God, not of men. These reports are only the revival of a lie which I have not heard for a long time. It is a renewed attack upon me and my loyal students, to turn me from following in the footsteps of Christ by making another attempt to dishearten me and make me weary of the struggle to demonstrate my trust in God to deliver me from the "accuser of our brethren." It is a diabolical attempt to separate me from you, as my Leader and Teacher, and thus deprive you of your faithful student and her faithful students, who are living, as far as they can demonstrate, according to your teachings in Science and Health. They are striving to emulate your holy life, and to trust in God, as you do, in every hour of sorrow or joy. My disloyal students are determined to destroy me and my work. Their efforts to prevent me from loving and obeying you, as Leader and Teacher, are futile to terrify me. I shall follow your example of trust in God, so far as I can, and God will never forsake me, nor any who put their trust in Him.

Oh, dearest, it is such a lie! No one who knows us can believe this. It is vicarious atonement. Has the enemy no more argument to use, that it has to go back to this? It is exhausting its resources and I hope the end is near. You know my love for you, beloved; and my students love you as their Leader and Teacher; they follow your teachings and lean on the "sustaining infinite." They put their trust in God, and recognize you as the messenger who brings to them the message of salvation from sin, sickness, and death, through making their atonement with the creator, the one God, who is the source and supply of every need. They who refuse to accept you as God's messenger, or ignore the message which you bring, will not get up by some other way, but will come short of salvation. I see the subtle suggestion of the enemy and am not afraid. My trust is in God I know, and my students know that we must work out our own problems as you work out yours—but we shall follow your teachings and strive to emulate your example and love you as our Leader. Your Father is our Father. He will protect us as He has and ever will protect you. We have much to do to stand in this hour, but we trust in God.

Dearly beloved, we are not ascending out of sense as fast as we desire, but we are trusting in God to put off the false and put on the Christ. This lie cannot disturb you nor me. I love you and my students love you, and we never touch you with such a thought as is mentioned.

Lovingly your child,

AUGUSTA E. STETSON.

Macon, Ga., June 6, 1907.

Mrs. Mary Baker G. Eddy,

Pleasant View, Concord, N. H.

Beloved Friend and Helper:—Your statement some time ago,—"God has always been kind to me, and I am certain He will work this out for the best,"—and other things you have more recently said, have meant so much to me that I want to thank you for them. I am always cheered and blessed as I remember that the God who works all things together for good, and consciously so for all who love and trust Him, is surely working all things together for your highest good. Because I feel assured that nothing can keep you from loving and longing to bless your seeming enemies, as well as your real friends, I feel assured that God will enable you to turn all seeming defeats into larger

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and truer victories. With grateful appreciation for your life and life-work, I am Yours in sincere love,

J. R. MOSLEY.

Boston, Mass., June 6, 1907.

Mrs. Mary Baker G. Eddy, Concord, N. H.

Dearly Beloved Teacher:—We thank you most deeply for the visit of last Saturday. Though short in time it was full of vital interest to us. Your words of deep import will remain with and strengthen us. We were especially rejoiced, at this time, to see you in the enjoyment of such good health, and manifesting a mental and physical vigor which reminded us of the days when we so often sought and received your helpful counsel in connection with our then editorial work. God is blessing and sustaining you—of that we are sure. Sincerely your students,

SEPTIMUS J. HANNA.
CAMILLA HANNA.

Auburn, N. Y., May 26, 1907.

Mrs. Mary Baker G. Eddy.

Dear Leader:—The members of First Church of Christ, Scientist, wish to send love and gratitude to you for the many blessings which have come to them through your wonderful works. It is with pleasure we note the many strangers who attend our meetings, and that they always return to hear more of the truth as explained in "Science and Health with Key to the Scriptures." It is our earnest wish that we may be able to demonstrate the truth more clearly in the future. Respectfully yours,

BOARD OF DIRECTORS,
First Church of Christ, Scientist, Auburn, N. Y.

Los Angeles, Cal., May 29, 1907.

Mrs. Mary Baker G. Eddy, Concord, N. H.

Beloved Leader:—We come to you with hearts overflowing with gratitude for the blessings received through the application of the Word, made practical by your selfless love, consecration to God, and spiritual understanding, and we feel that our only way to show this gratitude is to strive more earnestly each day to live the life which Christian Science is teaching. We are especially grateful for the illumination which has resulted in the revised edition of Science and Health, making it doubly clear, thereby constantly calling forth expressions of thankfulness, both for this and for your untiring efforts to show us that we are to "owe no man any thing, but to love one another." And we would tell you that this branch of your planting, First Church of Christ, Scientist, of Los Angeles, Cal., still holds in sweet memory the leaf of olive you laid upon its altar at its dedication, and it now "yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." We are earnestly trying to follow your guiding admonitions as given in "Miscellaneous Writings," p. 135: "Abiding in Love, not one of you can be separated from me; and the sweet sense of journeying on together, 'doing unto others as ye would they should do unto you,' conquers all opposition, surmounts all obstacles, and secures success."

In love and gratitude,

BOARD OF DIRECTORS,
First Church of Christ, Scientist, Los Angeles, Cal.

Billings, Mont., May 30, 1907.

Mrs. Mary Baker G. Eddy,
Pleasant View, Concord, N. H.

Beloved Leader:—First Church of Christ, Scientist, of Billings tenders to you its love and loyalty. We are grateful that the light of Truth and Love is again shining, and that the "Way" is revealed. We know that only purity and unselfishness could perceive "the things of God," and show them to the world creature. The persecutions which attend your efforts to re-establish primitive Christianity are to us but an added conviction of the truth which you teach. "Blessed are they which are persecuted for righteousness' sake: for their's is the kingdom of heaven."

Loyally and gratefully,

BOARD OF TRUSTEES.
BOARD OF DIRECTORS.

Worcester, Mass., June 3, 1907.

Mrs. Mary Baker G. Eddy,
Pleasant View, Concord, N. H.

Beloved Leader:—It was unanimously voted at a special meeting of First Church of Christ, Scientist, Worcester, Mass., that the members of this church express to you their love. Your example of loving forbearance, your fortitude, and your unswerving adherence to Principle, is an inspiration to greater humility, to more earnest endeavor, and to a closer walk with him whose admonition was, "If ye love me, keep my commandments." The supreme importance of demonstration rather than profession at this particular time is recognized, and also the need of hourly watchfulness and prayer for that Mind to be in us "which was also in Christ Jesus." We most lovingly and gratefully acknowledge our debt to you in pointing us to the Wayshower, and in directing our thought from sense to Soul. And we testify to the happiness which has come to us in so far as we have been obedient to your every word of admonition.

We ask to be permitted also, to thank all those who have had your confidence in carrying out the great work of our Cause, and those who have in any way helped to lighten your burdens.

Yours with sincere gratitude and love.

EVELYN KNOWLES, FREDERICK N. COOKE,
HARRY SYLVESTER, *Committee.*

Boston, Mass., June 3, 1907.

Mrs. Mary Baker G. Eddy.

Beloved Leader:—It has been a great comfort to me whenever I have thought of you lately, while pondering the phase through which our Cause is now progressing, to realize that the religion you have discovered and founded is true, that its truth is practical, and none knows its truth and its practicality better than its Discoverer and Founder. I am rejoiced to know that the God you so eloquently and lovingly define to mankind in your writings, is *your* God, and that He does not leave you comfortless, but protects you and guides you continually. I know that the loyalty of your devoted followers is a constant source of solace and encouragement to you, but it also makes me happy to think that a personal sense of support is not indispensable to your welfare, since our God, good, sustains you and provides whatever you need.

Your words in "Miscellaneous Writings (p. 338) seem to fit the time with especial appropriateness: "And remember, a pure faith in humanity will subject one to deception; the uses of good, to abuses from evil; and calm strength will enrage evil. But the very heavens shall laugh at them, and move majestically to your defense when the armies of earth press hard upon you." The prophet prayed that his servant's eyes might be opened to see their angelic allies. I wish you could know how your coreligionists feel about this affair, how their eyes are opened to realize the omnipotence of good and the impotence of every malicious purpose to harm you or your Church. God blesses you.

Affectionately,

WILLARD S. MATTOX.

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THE LECTURES.

DRESDEN, GERMANY.

On Friday, May 3, Mr. Bicknell Young of Chicago delivered a lecture on Christian Science under the auspices of Erste Kirche Christi des Scientisten [First Church of Christ, Scientist] at the hall of Palmengarten before an audience of more than five hundred. Mr. Robert Schattenberg introduced the speaker, and said,—

I have the honor of presenting to you Mr. Bicknell Young, C.S.B., member of the Board of Lectureship of The First Church of Christ, Scientist, Boston. It is the first time that a lecture on Christian Science has been delivered in our city. In this time of universal seeking and searching for Truth it surely is of deepest interest for every one to receive information about this great movement, which came to us from the United States. I esteem it a pleasure to introduce the speaker of this evening and to express to him our warmest thanks for having complied with our wishes.—*Correspondence.*

COLDWATER, MICH.

Judge Septimus J. Hanna lectured on Christian Science at the Armory Hall, April 12. He was introduced by Rev. H. P. Collin, who said in part,—

It is with no little interest that I am present with you here this evening to listen to a lecture on Christian Science. We are interested in all systems of thought and life that engage the attention of intelligent and earnest people and that proclaim their purpose to be a larger and truer knowledge of God and man and a better and happier life. It has always been characteristic of a large portion of those who have sought to understand and teach and live the thoughts of Jesus, that they have not counted themselves to have attained perfection or to be already made perfect. They have been seekers after truth and goodness. They have wanted liberty to study and think and judge for themselves, but they have been willing to grant that same liberty to all others. So it was with Paul. I think I can assure the gentleman who is to address us to-night that, whatever our own beliefs may be, whatever he may present will receive attention that will be respectful and courteous and sympathetic with his chief purpose. We may be critical, but we shall be candid and considerate.—*Correspondence.*

DAVENPORT, IA.

At the Burtis Opera House Monday evening [April 15] a large audience had the pleasure of hearing Frank H. Leonard tell of the faith of Christian Scientists with an eloquence which held the entire audience in the deepest attention from the opening to the close of his address. The lecturer was introduced by Principal Harry E. Downer, who said in part,—

The beliefs of the Christian Scientists are daily misrepresented and condemned by those who have small knowledge whereof they speak. Every fantastic vagary in the realm of the impractical is attributed to them. Their Leader is defamed by newspapers whose natural love of fair play is forgotten in the desire for sensationalism and street sales. She is misrepresented by magazines from motives equally disreputable. This winter lobbies have endeavored to influence legislation at various State capitals that would interfere with the practice of Christian Science and put its adherents in the attitude of lawbreakers.

And yet, in spite of all these elements of disfavor and outright opposition, this branch of the Church of Christ is growing as never denomination grew before. The reason for this I do not know, for I am not a Christian Scientist, but I have been thrown much among them and I can tell you what I know of them. I have found them good citizens, admirable neighbors, and friends filled with optimism and inspiration. They are intelligent students of religious thought. They are people who in their daily walk in life strive to see no evil, hear no evil, think no evil, speak no evil. They are, moreover, possessed of and by a simple and sincere trust in God that is wonderful.

The Davenport Democrat.

ELGIN, ILL.

Miss Mary Brookins delivered a lecture on Christian Science at the Universalist Church, May 2. She was introduced by Mr. Albert Hall of the *Daily Courier,* who said in part,—

As Martin Luther and the Lutheran Church were to the sixteenth century, as John Wesley and the Methodist Church were to the eighteenth century, so are Mrs. Eddy and the Christian Science Church to the present day. The Christian Science Church is the one which is now giving to Christianity its new life. It is attracting more attention in Christian lands than is any other creed, church, or denomination. Its benign influence is felt at every hand. I am not a member of the Christian Science Church, I am not a regular attendant of the Christian Science services, but I have studied its teachings with great profit for more than a year, and I have tested the truths as demonstrated by Christian Science practitioners. Christian Science is being preached about in orthodox pulpits, it is being written about in newspapers and magazines, but the one force that is setting Christian Science in its true light before the world at large is the system of lectures regularly provided by every organized church. To these lectures is due very largely the wide-spread knowledge regarding this new and exceedingly interesting denomination.—*Correspondence.*

LECTURES AT OTHER PLACES.

Rutherford, N. J.—Frank H. Leonard, April 2.
Montclair, N. J.—Rev. William P. McKenzie, April 7.
Abilene, Kan.—Judge Septimus J. Hanna, April 7.
Shenandoah, Ia.—Judge Septimus J. Hanna, April 9.
Wilmette, Ill.—Hon. Clarence A. Buskirk, April 9.
Richmond, England.—Bicknell Young, April 11.
Kankakee, Ill.—Hon. Clarence A. Buskirk, April 11.
Ann Arbor, Mich. (Christian Science Society of the University of Michigan).—Rev. William P. McKenzie, April 11.
Jamestown, N. Y.—Frank H. Leonard, April 13.
Leeds, England.—Bicknell Young, April 16.
Three Rivers, Mich.—Hon. Clarence A. Buskirk, April 18.
Montgomery, Ala.—Frank H. Leonard, April 19.
Indianapolis, Ind. (Second Church).—Hon. Clarence A. Buskirk, April 21.
Delavan, Wis.—Judge Septimus J. Hanna, April 21.
Darlington, England.—Bicknell Young, April 22.
Winfield, Kan.—Judge Septimus J. Hanna, April 23.
Chicago, Ill. (Third Church).—Frank H. Leonard, April 25 and 26.
Jersey City, N. J.—Bliss Knapp, April 26.
Lewiston, Me.—Rev. Arthur R. Vosburgh, April 28.
Rockford, Ill.—Miss Mary Brookins, April 28.
Newburgh, N. Y.—Rev. William P. McKenzie, April 28.
Monroe, Mich.—Frank H. Leonard, April 28.
Washington, Pa.—Hon. Clarence A. Buskirk, April 28.
Chicago, Ill. (Sixth Church).—Judge Septimus J. Hanna, April 28.
Englewood, N. J.—Rev. William P. McKenzie, April 29.
New York, N. Y. (First Church).—Rev. William P. McKenzie, April 30.

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TESTIMONIES OF HEALING.

Standing one evening at twilight on a low hill, a range of which fringes the Colorado Desert in the State of California, I was trying to find my way through an opening in a large mountain, which it seemed should be just beyond. I had been over the ground a number of times and felt that to lose my way in this section was entirely out of the question; but after a fruitless search I felt compelled to conclude, though very reluctantly, that I was lost on the desert. As these words revolved themselves in my mind, the whole horror of the situation seemed to dawn upon me. Was I to be left there to suffer and die of thirst as so many others had done? I tried to think differently, but my fears overcame me. Every canyon I had traversed seemed the right one, and every hill, tree, and shrub seemed to be just like those I had picked out as landmarks to guide me back to camp; but each time I was deceived, and the hills and brush appeared to mock me. I had searched, it seemed, in every direction, and each way proved the wrong one.

As I thought of home, my mind reverted to my boyhood days, when a Christian mother taught me to pray at her knee. I remembered vaguely a part of the 23rd Psalm, "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me," and it gave me new courage. It seemed to be more than the mere repeating of the words, and I began to feel that it could be made practical. Once more I tried to find the way. Looking to the north I saw an opening in the mountains. "That is the way," I cried, and started; but no, I had been there several times and it was not the way; yet I resolved as a last and seemingly forlorn hope to try again. Meantime the Psalm kept passing through my thoughts, and I soon forgot my parched tongue, my limbs ceased to quake. As I drew nearer I began to see familiar objects; no mistaking them this time! I moved forward with a sprightly step; I had found the true way, the only opening in the mountain which led to camp, and at last I found my desert home and settled down to a night of rest. I had escaped the fear of thirst and death; and awoke in the morning refreshed and happy.

The incident related above prefigured the writer's experience in coming into Christian Science, and it seems to him the comparison may help some wanderer on the great desert of error and despair to take new hope and reach out, as he has done, for the true way. When a young man I embraced, at a revival meeting, the religious faith held by an orthodox church. I had been raised by Christian parents, though I had ceased to believe as they had taught me, but finally under the excitement of a moment I started anew, in what seemed to be the only way to find the truth. I was taken into the church on probation for six months, at the end of which time, if faithful, I was to be made a member of that church. There were some sins which seemed to be very difficult of eradication, and some doubts from which I could not free my thoughts, but assurance always came to me that all would be made clear in time. All seemed to go well until the question of eternal punishment came up in our Bible class. Our teacher, a theological student, asked us individually if we believed in eternal punishment. I remained silent. Finally the question was asked me if I did not believe that if we disobeyed God's will He was justified in punishing us throughout all eternity. I did not and could not. I separated from the church. Years went by, and I found myself sick; tired of life; full of aches and pains; hating all mankind; finding no enjoyment in anything; indulging in sin, and dying, as it seemed, with lung trouble. All the world seemed to be against me. Poor in every sense of the word, I had given up hope. I even feared that hope might spring up only to be dashed to the ground, and that that very hope would mock me in my distress.

Christian Science was presented to me, but I replied to my would-be benefactor that I wanted nothing pertaining to religion; that it was a farce and a sham. The seed was sown, however, and soon began to bear fruit. I was led to a practitioner, a dear Christian woman and loyal Christian Scientist. I tried to make myself believe that I had no interest and was only going to accommodate my friend, and so told my practitioner. "Well," she said, "you can't be expected to believe something you do not understand. If you are helped you will believe, won't you?" I mused on her words; I thought I had tried all routes, but this seemed different, and the lady was so confident of success if I would do my part that I decided to give Christian Science a fair trial. I did just as the practitioner directed, as nearly as I could understand, and slowly a little of the truth of this new-old religion was revealed to me. I soon saw that I had found the only opening in the mountain of error that would lead me into the valley of health and peace.

My progress was rapid and in six weeks I felt completely healed! Whereas for years I had suffered constant pain, it was now gone. In place of despondency there came understanding and confidence; fear was banished by love and a desire to know God, good, better. Death was "swallowed up in victory," and I began to learn what was to me a new truth, and to realize in a small way what good exists for those who strive to follow the Master. Though still a babe in swaddling-clothes in the study of Christian Science, the blessings which come with every good work done, and the spiritual uplifting through prayer, are sufficient evidence of promises that will be fulfilled as we seek "first the kingdom of God, and his righteousness."

To every one suffering physical pain, to every one in the anguish of mental torture, to all mankind yet in their sinful beliefs, to every one sitting in judgment on his neighbor, to every self-righteous person, to every one not living in accord with the Principle revealed by Christ Jesus and again by Mrs. Eddy, and to every babe in Christian Science, I want to give all I can from my little store to help them and make their burdens lighter. Christian Science has been to me not only the healing of sickness, but many sins have been overcome, and I have been prospered financially; although where money-getting was once my chief aim in life I can now say that it is a secondary consideration and only interests me in so far as my present need must be supplied. Surely the world has reason to rejoice for the system of healing given to humanity by our dear Leader. Mrs. Eddy's teaching stands to-day as a beacon-light of Truth to this material age, pointing the way to wanderers in the desert of sin and disease,—the way she has proven and knows. She has blazed the way for us to follow, and no one can fail who watches the guide-posts of divine Love. Not heeding these guide-posts, one may find himself going down the road which leads to destruction, but finally he will be compelled to retrace his steps and follow the way our Master taught. Mrs. Eddy has worked unselfishly and gives out abundantly, to all who will receive, the truth that will make them free.

I am indeed grateful to our Leader, and gladly contribute my little mite of love to her already overflowing store. She has been the means of showing me the way, and I would be most ungrateful if I did not return thanks. I have been healed a little less than six years and each day brings more blessings. It is my desire to be at peace with all the world; to know one Love, one Church, one people, to see and know only God's children.

J. E. RHEIN, El Paso, Tex.

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I would like to tell some of the many blessings that have come to me through Christian Science. Some ten years ago I seemed to be heir to all the ills which are alleged to follow severe nervous trouble, fever, etc. I had tried three prominent physicians, but received very little benefit. I also went to Hot Springs, S. D., and took baths and massage, coming home no better. The following fall Christian Science was first brought to my attention, as I had never even heard the name before. The next spring I took treatment and was healed. After the first treatment I was able to eat anything that was set before me, and have done so ever since. I have used no medicine for myself or my two children during these years. But this is not all! Those who know what Christian Science is, know the help that comes to us each day through knowing the truths therein taught. Why should not gratitude be felt towards Mrs. Eddy, who has so nobly shown us the way to health and harmony? I desire to be worthy in word and deed to be called a Christian Scientist.—Mrs. C. A. Hamilton, Omaha, Neb.

If I should tell half the good I have gained by reading Science and Health there would be no room in this issue of the *Sentinel* for any one else to say a word. I did not come into Christian Science for physical healing, but because divine Love led me to it. I have, however, been healed of female trouble of many years' standing, in fact I cannot remember a time when I did not suffer. I also had trouble with my feet, so that for weeks at a time I could not wear my shoes, and was subject to very severe throat trouble. I had tried many doctors, and took medicine continually, but without relief. The reading of Science and Health healed me! I had suffered from hay fever for fifteen years. I called on a Christian Scientist, and the disease disappeared in less than a week. Later the trouble appeared again. I called on another Scientist, and this attack was also overcome. I had worn glasses for twelve years, but with the help of a Scientist I laid them off and have not needed them for about two years. I can read day or night; sew, embroider, or do any other needlework without glasses, though not long ago I again called on the Scientist for help. I have also been healed of a very discontented disposition and spiritual dulness. Before I came to Christian Science I did not believe in the Bible, but by studying it with Science and Health I have found a knowledge that can be demonstrated. I have thus learned to help myself and others.

Can any one wonder that we love our dear Leader, Mrs. Eddy. I thank God every day for her, and my daily prayer is that I may be worthy to be called a Christian Scientist. I am thankful for the *Sentinel* and *Journal*. A Christian Scientist cannot get along without them.

Mrs. Lula Walthall, Crowell, Tex.

Four years ago I first came to the understanding of Christian Science through the healing of my eldest son. He had been ailing for some time, and we had taken him to two different physicians, but he seemed no better. At last he was confined to the bed, and besides the trouble under which he had been laboring, he was taken with throat trouble. The doctor was called again, and when he made another examination he said that there was a serious trouble of the spine, and that all I could do was to place him under some good physician's care, that he himself knew of nothing that would help him. My boy was at his aunt's at the time, and his little cousin was being treated through Christian Science. She was doing so well that my boy said he wished he could have the same help. I then asked the Scientist to see him. That night he got up and ate supper, and next morning he came home with me, a distance of twenty-six miles. The doctor had said that he could not come home for at least three days, and then he must keep quiet. When he got home he went out coasting and seemed to get stronger. He has had none of his old trouble since. We live on a farm, and he and two younger brothers do nearly all the work.

About a year later a younger son was taken very ill. The doctor called it a serious lung and bowel trouble. We then asked the Christian Science practitioner to take the case, as the child preferred this treatment. He got along nicely at first, although we met with great opposition from his father. Later there seemed to be a relapse, and we sent for the Scientist. When she arrived he seemed very bad, but she had been here only a few moments when the fever left, and although appearances were very alarming, in a short time he was better and the fear had left me. He gained from that time on, until his strength was restored; and he is now the largest and strongest boy we have.

We have been able to demonstrate the truth for ourselves a number of times by reading Science and Health, which has truly been our guide to the Scriptures. We are grateful to God, and to Mrs. Eddy for that dear book, the reading of which has made it possible for us to experience the help of Christian Science by patient and persistent work, and thus break the spell of error.

Mrs. Helen L. Sarver, Excelsior, Minn.

For about forty-three years I had been seeking, from Socrates to Emerson, a solution of the life-problem, and mental harmony in ancient and modern philosophy, metaphysics, and psychology, in studying symbolism, mysticism, occultism, etc. Since the Parliament of Religions I have been very closely identified with many *isms*, cults, clubs, and societies, also the different schools of advanced thought and mental therapeutics, hygiene, "nature cures," physical culture, dieting, fasting, etc., without obtaining permanent satisfaction, until last September, when I began in earnest the study of Christian Science. Mrs. Eddy says in "Miscellaneous Writings" p. 181), "When we understand man's true birthright . . . we shall understand that man is the offspring of Spirit, and not of the flesh." The understanding of this truth has given me the peace of mind which "passeth all understanding," and has healed me of catarrhal and kidney trouble, also blood-poison of over twenty-five years' standing, caused by sensuality and excessive indulgence in the drink and tobacco habits for more than forty years.

For the overcoming of these and many other ailments, for the mental emancipation and liberation from Egyptian bondage, and for the spiritual regeneration of both mind and body, I wish to express my great love and gratitude to God, and to our Leader, also to the Publishing Society.—John F. Morgan, Pasadena, Cal.

Several years ago, when the drainage of the city was being constructed, and prior to our coming into Christian Science, I suffered, as I had suffered for many consecutive years before, with what the doctors called a low form of fever. Every year I had medical treatment, but never got completely well. In September, 1898, after having the usual trouble and under the same conditions, my father and mother had my case treated in Christian Science, and my healing was effected through the realization of the truth, as made known in the text-book of Christian Science, "Science and Health with Key to the Scriptures" by Mrs. Eddy. I was sick in bed only one week, and since then have never been troubled with the fever. I am very grate-

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ful to give this testimony, for my experience meant the destruction of a disease which had baffled the doctors, and had increased year after year, until it was almost unbearable. I am so thankful that Mrs. Eddy has made plain to us this wonderful Science of healing.

FLORENCE J. BUTLER, Mexico City, Mex.

I desire to express in some small measure my ever-increasing sense of gratitude for the blessings which Christian Science has shed upon my earthly path, by healing my diseases and bringing me out of darkness into Truth's eternal light. I first heard of Christian Science in July, 1905, when some Scientists came to stay where I live (as servant). One lady, seeing that I was suffering from asthmatic trouble, told me she was sure I could be healed, although I had suffered for eight years from this trouble, weakness of the heart, etc. I had tried all sorts of medicines, and had been told by four doctors that I could not be cured. I had given up all hope; but the lady said Christian Science could help me. She began to treat me at once and lent me "Science and Health with Key to the Scriptures" to read. The first week I was a little better, and when the lady left, at the end of three weeks, I had no signs of the asthmatic trouble. This was such a great and grand revelation to me that I only partly grasped it, but the treatment was continued until in October all the ailments had given way, and the healing was complete. The same month I was able to be present at the Thanksgiving service at First Church of Christ, Scientist, in Manchester, and the great spiritual uplifting I received will always be to me one of the blessings of Christian Science. The one great impression this visit made upon me was the love to one another that existed among the congregation. The beauty, the peace, the harmony and love was so very real, for it was not only seen but lived. My mother, too, who was quite a helpless invalid at that time, can now walk about and do her daily duties through the help of Christian Science, and neither my mother nor I have taken any medicine since the first treatment.

Words cannot express the gratitude I feel for all the blessings I enjoy from the knowledge of this great truth, and I thank God that our dear Leader, Mrs. Eddy, has been led step by step to the truth that makes free. I am thankful for having been helped into the light of understanding, and I am very grateful for the Lesson-Sermons, the *Sentinel*, and our other Christian Science literature. My earnest desire is that I may live a life worthy of the name of Christian Science.

RACHEL WALLIS, Richmond, Yorkshire, England.

While reading the *Christian Science Sentinel* of Dec. 1, 1906, I was particularly impressed with one of the testimonies, because it recalled a similar experience of my own, which took place some years ago while I was living in San Antonio, Tex., and which I had forgotten until I read this article. I realized that I had never acknowledged through our periodicals this blessing, nor many others which I have received since finding the truth in Christian Science, and it really made me feel ashamed of myself, so I thought I would write at once. To-day is the first of the new year, and I will do my first writing by acknowledging some of my many blessings since coming into Christian Science, wherein we are taught to know that God is Love.

The experience referred to began while I was sitting with our family at home. They were not particularly interested in Christian Science at that time, but thanks to divine Love, one of my sisters has since then become a Christian Science practitioner, and some of the others are much interested. I was suddenly attacked by severe pains all over one side of my body. I said nothing to any one, however, but managed unnoticed to get to the next room. I lay down and tried to realize the truth, but not getting much relief, I left the room and went to bed. The entire night I declared the truth, from the Bible and Science and Health. I distinctly remember repeating the 91st Psalm and the scientific statement of being (Science and Health, p. 468), to which I clung continually, though tears at times trickled down my cheeks. I knew that if I were to awaken my dear mother she would wish to do all she could in her kind and loving way by giving material remedies, but I felt this would make my struggle still harder, so I held to the thought of God, "who healeth all thy diseases," and towards morning I obtained relief and was able to turn in bed. I got up about eight or nine o'clock the next day, with very little pain, and during the day I kept close to my books, the Bible and Science and Health, and by night the attack was all overcome, and how I did glorify our heavenly Father for His blessing bestowed upon me in this hour of trial.

Previous to this time, and since then, I have had demonstrations for myself in many ways, spiritually, physically, and financially, and have also been enabled to help others, and my desire is that through this new year I may keep closer to the truth contained in the Bible and all of Mrs. Eddy's works than ever before. I know that if I so live, God's many blessings will be bestowed upon me bountifully. I had a feast of spiritual blessings while attending the dedication of The Mother Church last June, and they will forever remain with me. Of late my dear husband is compelled to be away from home a great deal, and I have the thought of loneliness at night to overcome, as I am away from all of my family, but I am trying to realize that God is ever present and will and does take care of me, no matter where I am, if I put my trust in Him.

In reading the comments of different people and papers recently, my heart is gladdened indeed to see that the world is recognizing what Mrs. Eddy is and what she is doing for mankind. I receive the *Sentinel*, *Journal*, and *Quarterly* regularly, and my husband studies the Lessons with me when he is here; and for these and many other blessings I am more than grateful to God, and to our revered Leader, who through struggles and triumphs has shown us the way to health, holiness, and happiness, a peace that the world cannot give nor take away. Were my husband here I know he too would join me in acknowledging the blessings we have received through this wonderful truth, as found in the Bible by means of the "Key" which unlocks the long-sought blessings contained therein.

IDA KRAUSE HALL, Camagüey, Cuba.

It is with gratitude and pleasure I testify to my healing through Christian Science. Nearly five years ago I was in bed for six weeks, helpless. I called a physician, and he gave me morphine, and other drugs. He said I had rheumatic trouble in my hip and told me not to step until the pain left me. I became so used to taking morphine that I thought I could not live without it. Last summer I was again taken ill, and the doctor gave me the same kind of medicine. I was in a very bad condition—helpless and hopeless—when a friend of mine was led, as by an angel, to my bedside. She said, "Why will you suffer so, when there is help for you?" I said I would do anything to get out of this condition, that if Christian Science could help me I was willing to try it. My friend at once sent for a practitioner, and when she came I knew God was with her. I began to feel better immediately, and the first treatment cured me of the morphine habit entirely, so that I have hardly given the drug a thought. In two days I was free from pain, and I got up and went to my sister's, also settled up my business. A friend sent me a copy of Science and

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Health, and I have not read anything else but that and the Bible. I am thankful to God that I was led into this light of Truth, for it has changed my thought entirely. Everything looks different to me, and neither tongue nor pen could explain it. I am grateful to our Leader for giving us "Science and Health with Key to the Scriptures." God bless her in her work. If it had not been for Christian Science I do not believe I would be here to-day.

MRS. L. E. DESHON, Brookline, Mass.

It is with the deepest gratitude to God, and to our Leader, Mrs. Eddy, that I send this testimonial of healing. Eleven years ago my eyes were healed through Christian Science, after I had worn glasses for a period of four years. Nervousness figured largely in the case, and I was able to read but a few moments at a time. I was also unable to use a needle, as I would see double. I was fond of decorative art, and asked the oculist if he thought my eyes could be relieved sufficiently so that I might resume that study. His reply was stern: "You need never hope to paint another stroke." Three specialists, high in their profession, had been consulted, glasses adjusted, and changed every few months, but all of no avail—no favorable results. The verdict was that I would never be able to use my eyes without glasses, and at best the glasses gave very little satisfaction, as I was almost as helpless with them as I was without them. I was under medical advice the greater portion of this time, but gradually and continually grew worse, until I hesitated to go into company or to meet strangers, for I was very sensitive as to the disadvantage under which I appeared.

This failure to restore my eyes through human means reminds me of a passage from Psalms: "Give us help from trouble: for vain is the help of man." Through Christian Science my eyes have been wholly and permanently healed. I have not worn glasses since I began Science treatment—eleven years ago—and have used my eyes with perfect freedom for all purposes; I have also gratified my desire as to the resumption of my art work. I have accomplished much in that line; at times working late at night. I had Science treatment for three months, but at the expiration of that time I did not consider my eyes entirely healed. The perfect healing came, however, within a few weeks, and it has been permanent. This shows that God's work stands, and according to Scripture, "Affliction shall not rise up the second time." This is but one of the many proofs we have had in our family of the allness of God. I am grateful for the physical healing, but far more grateful for having the spiritual way disclosed.

Words are inadequate to express my thankfulness for having been led into this blessed truth, and I realize more fully each day that it is the truth.

MATTIE W. MOSS, Billings, Mont.

I wish to express my gratitude for the truth I found in Christian Science. For more than thirty years I suffered from chronic stomach and bowel trouble. For many years a trained nurse, I was prescribed for by numerous physicians and surgeons with small relief and never a cure. After leaving this work, I underwent a serious operation; then followed extreme nervousness, for which I tried physical culture, with small results. Soon after I removed to San Diego, Cal., from New York State, hoping the beautiful climate would cure me, but it failed. I next tried osteopathy. At the end of all, and on the verge of insanity, I remembered that a Christian Scientist, when leaving our hotel, where he and his wife had been for a short time, handed me a folded paper, saying, "I believe if your brother will get this book and read it, it will cure him." My brother was a confirmed invalid, and did not pay any heed to the advice. I, however, remembered it, and though nearly a year had passed, I asked for the book, which was Science and Health. After reading it for a few days, I sought a practitioner and asked for treatment, which was given, the practitioner telling me to go home and eat whatever I liked, and to come again the second day after. I had the second treatment, when to my great joy I was healed! I continued the treatments for a time, as I was involved in business troubles which it seemed that only the courts could decide. I soon found myself in almost perfect health, and my brother, as well as others of the family, sought the truth and are on the way to health.

Greater than physical healing is the spiritual uplifting. Through entire trust in divine Mind the business difficulties were adjusted out of court, and daily I strive to reflect Love, as our Leader teaches. My earnest wish is that every mortal would look into Christian Science, learn the way out of sin, sickness, and a belief in death, to perfect health and happiness. I feel truly grateful for the sowing of the seed which has brought forth so great a harvest; and a gratitude I cannot express for all our Leader, Mrs. Eddy, has given to the world.

MRS. MARY WAKLEY, San Diego, Cal.

I am seventy years old, and it has been about ten years since God revealed Himself to me through Christian Science. I have attempted many times to acknowledge my healing to the public, and do so now to encourage others. I had been a sufferer for fifteen years, and had tried some twenty or thirty different doctors and took medicine daily. I had read the Bible and prayed. Weeping bitterly, I had begged God to relieve my sufferings, but seemingly could get no help. I became dissatisfied with my church, and began to search in other fields, but found no relief in any of them. When I heard of Christian Science I turned to it, and as soon as the truth was explained to me, I began to drink of the living waters. My diseases were many, but with the great spiritual uplift the stone was rolled away and the diseases vanished. I am strong and well now, do all my work, including the milking of a cow. My husband was healed of a severe bowel trouble contracted in the war. I cannot close without thanking God, and our dear Leader, for all the help that has been given me.

MRS. LUZINA COUGLE, Chattanooga, Tenn.

[Written for the *Sentinel*.]

THE MORNING LIGHT.

DAISY E. TRANTY.

METHOUGHT I saw a hill and heavy cross,
And error crying, "Crucify!"
Then on that cross the "perfect man" was nailed,
While all the earth was black and heaven wailed.
'Twas done! And chaos reigned;
And in the tomb of him who deigned
To die for men, was buried their last hope.
Behold! Love rose from out the gloom,
And lo, the stone of sin was rolled away!
While he whom hate had crucified came forth:
And like the spray that tips the heavy wave,
Doubt lashed the shores of doubt and vanished,
while about
The heavens there rang a glad hosanna out!
Gone was the fearful pall of night,
And on earth's vision broke
The radiant truth—the morning light.

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FROM OUR EXCHANGES.

[Rev. C. F. Aked in *The Standard*.]

Reconcile your business with God, your commerce, your whole system of economics, your politics, the principles which dominate your state and federal policies, and the laws by which you live! Let these be reconciled with God. Such a ministry is searching. It must ask you questions, and it must so force them in upon your soul with every argument, threat, and promise, with every warning of God's justice and all the wooing of His love, that you cannot get away from them—cannot silence the questioner by killing the preacher, because insurgent conscience is voicing them again, and it you cannot "down" by any device you have discovered yet! Can you reconcile your business with God? Was yesterday's "deal" in accordance with His mind? A ministry which does not force these questions home is sawdust and chaff.

["The Gadite" in *The Independent*.]

There is no use of beating about the bush for a revival or for a solution of the problem of candidates for the ordained ministry of the Protestant Church, or for a satisfactory answer to the question of world-wide evangelization. All these things may be found at once in an enlightened Christian conscience and a redeemed Christian purse. We may talk as we will about our prayer meetings and our conferences and our what not, the fact remains that the hearts of our Christian laymen are locked up with their cash boxes in the inmost recesses of their chilled steel vaults down at the Imperial Banking House of His Majesty Myself, and the millennium will not come until we break that bank.

[*The* (London) *Christian Life*.]

The great tide is beginning to rise; some of those still living will be privileged to see it rising higher and higher, until it shall bear away the old hindrances to the love of God and man, and lift all above the stress of selfish conflicts into Christian self-denial. The Spirit broods over the dark and troubled waters of human life now, as the writer of the old Creation-story saw it in his clear and beautiful imaginings. The form of the new religious revolution cannot easily be discerned. But its direction is clear. It is towards a purer and truer faith in the living God, to a more consistent and loving discipleship to his Christ, to a closer and more intimate communion, in the spirit of Jesus, with his God and ours.

[*The British Congregationalist*.]

What is serious is the growing indifference to all spiritual claims among the young. This must be combated by an increasing sense of reality in the churches. Their worship and their religious thinking and teaching must bear more directly on the needs and problems of every-day life; and those who profess and call themselves Christians must show by their whole conduct and demeanor that their religion means something to them, and something that is worth having. Theological reconstruction is needed just in order that we may be able to express the vital truths of Christianity in language which the men and women of to-day will be able to understand.

[J. B. in *The* (London) *Christian World*.]

If ceremony can wash away sin—turn a man from thieving to honesty—well and good. If not, what use is it? To observe it as a means of placating God is to resort to the superstition, begotten of that old-world fear of which we have spoken, which places Him, whose name is Love, on a level with Thor and Woden,—with savage deities whose wrath must be appeased by magic rites.

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THE CHRISTIAN SCIENCE JOURNAL

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This monthly Magazine is the official organ of The First Church of Christ, Scientist, in Boston, Massachusetts, and correctly represents the Christian Science movement.
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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

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BOSTON, JUNE 29, 1907

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ITEMS OF INTEREST.

National.

Up in the hills behind Peekskill the first spadeful of dirt has been turned in the great engineering undertaking which will eventually furnish the city of New York with eight hundred million gallons of water a day, in addition to that which is available from the Croton and other existing sources of supply. The main reservoir, in which the waters of Esopus, Schoharie, and Catskill Creeks and the Rondout River, as well as of several smaller streams, will be impounded, is to be named the Ashokan Reservoir, whence the Catskill aqueduct, eighty miles long, will deliver the water without pumping to the Highview Reservoir in Yonkers, the location of which is far enough up in the hills to enable gravity distribution to all parts of New York, Brooklyn, and Richmond. The estimated cost of the Catskill system is $162,000,000.

It will be for Congress to say whether the United States shall return to China the difference between the total expenses and claims incurred in the suppression of the Boxer movement in 1900 and the amount of the indemnity awarded this country. Secretary Root has written a note to the Chinese Minister expressing the desire of the executive branch of the Government that the excess indemnity, nearly thirteen million dollars, be returned. The total of the indemnity levied on China by the Powers was $337,000,000, payable in instalments during a period of forty years. The amount was vastly in excess of reasonable money reparation and the expenses of the Powers combined.

Attorney General Bonaparte has under consideration, with a view to prosecution in the courts under the provisions of the Sherman Anti-trust Act, a case involving nearly all the railroads south of the Ohio River and east of the Mississippi. The charge against these roads is to the effect that they have been operating under agreements to raise the rates for transportation on shipments of yellow pine lumber from the South to territory in the North.

Governors of many States are expected to attend the fifteenth National Irrigation Congress to be held in Sacramento Sept. 2–7 next. The president of the Congress, Governor Chamberlain of Oregon, has written to the governors of the sixteen western States and Territories which come under the provisions of the National Reclamation Act, inviting and urging them to be present. Governors of other States will also be invited to attend.

It is expected that proceedings will be inaugurated by the Department of Justice before the end of the present month against three or four more large corporations, the American Tobacco Company, the International Harvester Company, and the combination of powder manufacturers, for alleged violations of law.

The committee in charge of the coming celebration at Bath, Me., of the building of the first American ship, during the week of Aug. 5, has received word from Secretary Root that Ambassador Bryce has assured him that several British warships will come here to participate in the festivities.

According to a despatch from Berkeley, Cal., President Benjamin Ide Wheeler has declined the presidency of the Massachusetts Institute of Technology, with a salary of $15,000. As president of the University of California his salary is $10,000.

International.

M. Nelidoff of Russia opened the Second International Peace Conference on the 15th at The Hague by affirming that universal peace and disarmament are unattainable, although he believed that a better method for judicial adjustment of disputes was possible. Representatives of forty-six countries were present. All the delegates admit that the public agitation in favor of the reduction of armaments is stronger than at the first Conference in 1899. While the Drago doctrine, the collection by force of private debt by creditor nations, has no place on the official program, it is likely to come up at an opportune moment. All of the Americas, except possibly Mexico, are practically united on this doctrine, although they differ in details. The nations represented are practically unanimous in favoring the revision of the rules observed in time of war, and generally favorable to extending the scope of arbitration. On the 19th publicity for future plenary sessions was unanimously adopted. The only unexpected feature was a proposition submitted by Baron Marschall Von Bieberstein, Germany, for the creation of a high international prize court for the settlement of difficulties arising from the judgments of the local prize courts. The surprise of the day was the formal reservation by General Horace Porter, on behalf of the United States, of the right to present the question of limitation of armaments. He also reserved the right to introduce the subject of the collection of contractual debts by force. On the 20th the various delegations met and selected members to be assigned to the four general committees already created, each delegation having full liberty of choice in this respect.

England appears to be much interested at the present time in "coalite," a bright, hard substance, very similar in appearance to the best coke. In burning it makes no smoke, gives off, it is claimed, something like twice the heat of coal, and lasts forty per cent longer than an ordinary coal fire. This coalite is produced by a process similar to that employed by the gas companies in the production of coke, except that the coal is treated at a much lower temperature, and the residue, instead of being coke, is coalite, which can be easily lighted, and burns with great steadiness and economy. Out of a ton of coal about seventy per cent of coalite is extracted, but its calorific power being much greater, the ton may be said to have suffered no loss in value.

The Assouan Dam, across the Nile at the First Cataract, is to be raised twenty-three feet. The Nubian shores are to be flooded for another fifty miles, and the temples of Philæ, between Assouan and Wady Halfa, will be entirely submerged.

Industrial and Commercial.

At Atlantic City recently the secretary of the Interstate Commerce Commission, in addressing the convention of the Master Car-Builders' Association of the United States, surprised the delegates by declaring that "too tight-fisted boards of directors are responsible for a majority of the railroad accidents of the past year." The speaker said the directors paid "too much attention to stock market reports and not enough to railroad management and the proper rolling stock."

There is to be constructed near Denver, at an estimated cost of $4,000,000, the biggest dam in the world. It will not be as long as the Nile dam at Assouan, nor as high as some others, but it will exceed all constructed or under construction in area presented to the water. It is intended to irrigate more than one hundred thousand acres of land. It will confine the flow of five rivers and impound ten billion cubic feet of water. Five million cubic feet of material will be required for its construction.

The Massachusetts Legislature is discussing the question presented by the proposed merging of the New York, New Haven, and Hartford Railroad with the Boston and Maine road. Together these roads comprise most of the mileage in New England. The Legislature desires to prevent the roads in the State from passing out of the operation of its railroad laws.

According to a report to the Department of Commerce and Labor, the industry of shoemaking is one of growing importance in Austria Hungary, about sixty thousand pairs of shoes being the daily output. Notwithstanding this the importation of boots and shoes from the United States into Austria-Hungary for the fiscal year 1900 was 20,277 pairs, valued at $42,094.

The production of platinum in the United States increased from two hundred ounces in 1904 to three hundred and eighteen ounces in 1905, and reached a price of $34 an ounce, nearly twice the value of gold.

Eighty-two thousand barrels comprised the output of the Portland cement industry in 1880, while the estimate for 1906 has been placed at the enormous total of forty-two million barrels or more.

General.

An experiment is to be made at South Thomaston, Me., to convert the tidal power into usable energy and to transport that energy a number of miles to an inland point, where it can be of commercial value. The tidal power is to be used in the compressing of air, and it is technically figured out that seventy per cent of the tide power can be stored in the compressed air apparatus, and from there be transmitted in a pipe line to the lime quarries and factories in Rockland or in any other place within a radius of twenty miles, to be distributed for industrial uses, it being figured that five thousand horse-power may be secured in this way.

A new comet, first discovered by Zacheus Daniel of the Princeton observatory on June 10, and confirmed later by the astronomical bureau at Harvard, is located in the constellation Pisces near the planet Saturn. This comet is a round, hazy object with a slight central condensation, but has no noticeable nucleus or tail. It can be easily seen through a two-inch telescope.

During the excavations near Pylos, Greece, conducted by the German Institute of Athens, a vaulted edifice containing many gold ornaments and other valuables was discovered. Experts believe the building to have been the palace of the Homeric king, Nestor.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

UNCONSCIOUS IDOLATRY.

THE EARL OF DUNMORE.

There is no power apart from God. Omnipotence has all-power, and to acknowledge any other power is to dishonor God.
Science and Health, p. 228.

WHAT a stupendous area of thought does this pronouncement of our Leader open out to us! What a field in which to exercise our reasoning powers, with a view to arriving at the truth concerning the absolute omnipotence of the one Mind, God, and the equally absolute impotence of any mundane counterfeit of power! As our Leader says, "To acknowledge any other power is to dishonor God" (Science and Health, p. 228). This is a strong but thoroughly wholesome declaration, which every one would do well to ponder; one on which to ask one's self the question, "How far does this saying apply to myself?"

Now I feel sure there are scores of well-meaning persons in the world whose sensibilities would be greatly shocked were it suggested to them that they were ever in the habit of doing anything, consciously or unconsciously, which would dishonor God; and yet, if these same people were to apply to themselves a system of honest, unsparing self-examination, on the lines of the Christian Science interpretation of this phrase, "to acknowledge any other power is to dishonor God," they would be forced to confess that they were frequently in the habit of acknowledging the presence and reality of some lesser power,—a power apart from God,—a power of whose existence we have no evidence except that of the physical senses.

To illustrate: Let us take the case of an individual so engrossed in his particular work or so absorbed in his particular profession as to be quite unable to spare any time to turn his thoughts to any other subject. That individual is making an idol of his work in so far as he is placing it before God and God's work by allowing it to absorb most of his time and energies. Does such an one realize that by acting in this manner he is guilty of breaking the First Commandment, which says, "Thou shalt have no other gods before me"? There are scores of such people, I repeat, excellent, law-abiding citizens, who are nevertheless living in this same erroneous condition of unconscious idolatry. Some may be moving in the stirring arena of camp or senate; some may be students of the arts or natural sciences; others may be engrossed in financial schemes or absorbed in sport; but one and all act more in obedience to the dictates of ambition than to the impulse of any higher motive; one and all acknowledge the false power of their still falser idol, "success." Shakespeare, who was by no means a bad judge of human nature, says,—

Fling away ambition:
By that sin fell the angels.

And by that sin have fallen many besides Lucifer, many who, self-satisfied with their gifts of genius and their talents, are so absorbed in self as to be unable to find time to show gratitude to that God who enriches with all precious gifts,—these are they who are engaged in the exercise of unconscious idolatry and are thereby dishonoring God.

I have thus briefly endeavored to point out that the fact of setting up any power other than the divine, and of the absorption of our physical and mental energies in the work and worship thereof, constitutes a form of idolatry to which the adjective unconscious has been purposely applied, because I believe that in many cases the idolater is unconscious of the gravity of his fault and views his conduct simply in the light of an extra energetic application of his time and talents to the development and perfecting of some given work. Here Christian Science comes in and teaches that we should depend upon God for everything, and not upon materiality. Thus Christian Science demonstrates the impossibility of there being any power apart from God, otherwise the expression omnipotent, as applied to Him, would be a misnomer. It teaches that a man may and should work with energy and should endeavor to perfect whatever work he may be engaged in; but to make a power of ambition, a god of success, and an idol of his work, is a direct infringement of the First (and great) Commandment, and therefore "dishonors God."

There is another signification attached to these words of our Leader, "There is no power apart from God;" another meaning and one full of encouragement and consolation for the sick and suffering, who have hitherto believed in the power of evil, or of some other power apart from God, which made them suffer and against which prayer was of no avail. How comforting for them to learn through the teachings of Christian Science that God is the only power, and that His power is good and never brings suffering. What a consolation for them to know that all they have to do is to destroy their fear of and belief in evil, and to divest themselves of all evil thoughts, to enable them to realize the truth of Mrs. Eddy's teachings and to recognize God as the ever-present help in time of trouble. The old habit into which we have all been educated, namely, that of placing our trust in drugs, we are now able to give up as false and to classify it as another form of idolatry, from which Christian Science has delivered us by teaching us the true meaning of our Leader's words quoted at the beginning of this article.

THE SIMPLE LIFE IN CHRISTIAN SCIENCE.

LOUISE DELISLE RADZINSKI.

WHAT is this simple life that thoughtful men and women desire, and how are they to attain it? Simple means one-fold; open; pure; unmixed; sincere. These terms applied to human life convey a wonderful sense of freedom, of fearlessness and of corresponding purity,—one-fold, therefore nothing hidden in darkening secrecy or under the pall of fear; sincere, truthful, therefore free, noble, upright, fit for any good work the Father has for man to do. A life ruled by these conditions stands as the ideal of worthiness,

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of happiness, and all mankind long for the opportunity to live in this freedom, this happiness; the question is how the men and women of this age shall live this simple life in the midst of the social and the commercial demands and the temptation to absorption in material things of this twentieth century.

In olden times, when a man became convinced he had sinned as deeply as he thought the mercy of God could condone, he withdrew from his human responsibilities and retired to some desert solitude or mountain fastness, there to lead a life of prayer and fasting, either in penance for a life of violent deeds, or to satisfy a yearning for a closer communion with God than he could obtain in his accustomed occupations and surroundings. Many men and women of the early centuries of the Christian era thus forsook all family ties, all civic duties, thinking that in a solitary life they could purify their thoughts and desires of all that had darkened their lives among their fellow-men. They thought that a diet of pulse and water would cool their blood and help them to pure thoughts; but, as many a sorrowing saint has testified, the sinful imaginings and desires of mortal mind followed him wherever he went; he discovered that his own heart was a fountain of evil which a life of prayer, hunger, thirst, and danger from the wild beasts of the desert could not purify, that it might be fit for the dwelling of the angels of God. The material conditions of life had been joyfully left behind, but still their shadows darkened the sight of those who sought the harmony of Spirit and free communion with God. The hermit's grotto, the monk's cell were not always illumined by the divine countenance yearned for; the peace promised by Jesus did not descend to bless the longing penitent.

Throughout the centuries the same mistake has bound men to sin and suffering, and many among us now, seeking peace, begin at the wrong end. To drop one's natural duties in order to devote all one's time and energies to some form of life that will, to belief, make salvation sure, has been the teaching of ecclesiasticism for ages; but as men grew bolder in the expression of their highest thought, claiming the right to interpret the Scriptures according to human needs and not according to ecclesiastical policy, these men were branded as unbelievers, and were cast out from the churches, thus being helped to the simpler life by the very thing that would have obstructed their success in attaining it.

The Scriptural simple life has been a difficult one for those who sought it while blinded by their sense of rebellion and unlighted by Science, the perception and understanding of Truth. The prophet Micah formulated the demands of this life when he said, "He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" This is the simple, true, free life, to walk with God; this is what men and women have sought from the earliest glimpse of a sense of a purer, stronger life than that they were conscious of in themselves. This desire for the highest good is found in all, no matter how inarticulate the individual expression may be; and the great blessing and glory of this present period in the development of mankind is that the "Key" has been given us wherewith to open the way to the simple, true, and holy life, the walk with God.

Christian Science teaches mankind how to walk in God's way in love, truth, and freedom. It does not demand that men should desert their families; deny themselves the pure joys and wholesome activities of human life and duty; but it shows them how to make this life holy, pure, and free,—a blessing, not a burden. By presenting a rational sense of life and a lovable idea of God, Christian Science destroys the ignorant fear that enslaved men, that blinded them to the truth and drove them in despair to the wilderness or to the cloister.

In all that divine Love has given our revered Leader, Mrs. Eddy, the grace to write for our healing and guidance, this true life is made plain and attractive. Jesus said, "And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." Christian Science shows men the true God. In "Miscellaneous Writings" (pp. 306–7) the communion of God with men, through His angels (intimations of Love and Truth), is told in language that will open to awaiting, thirsty hearts streams of refreshment that past ages have failed to bring, in answer to prayer. In "Retrospection and Introspection" (p. 76), Mrs. Eddy again gives us the example we need to make our lives perfect, and on p. 80 she shows, as in a lightning flash, what our Master, Christ Jesus, declared, in deeds as in words, to be his sense of life.

At the present wonderful period of the world's development this teaching is most precious. At no other time have material prosperity and spiritual light been poured out upon the world as they are now; no man, no woman, can at the present time desert the duties and responsibilities, an honest fulfilment of which may open a way to the multitudes who are starving spiritually in the midst of material luxury and power, and who, if guided in the path of Love, will speedily gain the true meaning of life—its harmony and peace.

No man having received sight may allow another to remain in blindness, the darkness of ignorance of Truth. It is his to lead all who desire to find the light of Love, that they may all live that true and simple life, here and now, which opens the portals of the Father's house of "many mansions."

THE REVERSAL OF ERROR.

EDWARD C. BUTLER.

About one hundred and fifty years after Christ, Ptolemy, the Egyptian astronomer, promulgated ideas concerning the universe which had been held in a measure by Plato and Aristotle. The Ptolemaic system of astronomy was held by the human race until the close of the fifteenth century. According thereto the earth was the center of the universe, the heavenly bodies revolving round it at a uniform rate and in regular circles, thus making the greater tributary to the lesser. In 1530 A.D. Copernicus, a German astronomer, corrected the old-time error, and mapped out the heavens scientifically. He taught that the sun was the center of the solar system, and perfectly at rest; that the earth and the planets moved in ellipses round the sun. His theory had been vaguely held by Pythagoras, but it required the courage of Copernicus to formulate the correct view of the universe. Kepler, Galileo, and Newton corroborated the Copernican view, and it is the theory accepted to-day concerning our solar system. Copernicus re-established the connection of the planetary system with the sun, like lost children restored to their father, and thereafter our earth has been held—in human belief—fast to the solar control by chains of resistless power, even while swinging in space ninety million miles distant from the sun. The stellar universe, according to the Copernican system, is in perfect sympathy and rhythmic harmony with the "central stillness." The lesser is, therefore, now truly tributary to the greater. The laws of weight, gravitation, and solar attraction and influence are thus preserved, according to human belief, making life and action possible not only upon our planet, but upon other heavenly bodies as well.

Galileo suffered at the hands of the Inquisition for upholding the idea of the movement of our earth in space. His famous whisper, "*E pur si muove*," has become historic. Jesus suffered martyrdom for declaring that the

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world moves Godward, and Mrs. Eddy has encountered human prejudice because she holds to this view. Like all truly great leaders of thought, Mrs. Eddy has corrected old-time error while following the footsteps of Christ Jesus, of whom she says, "The material senses' reversal of the Science of Soul was practically exposed nineteen hundred years ago by the demonstrations of Jesus" (Science and Health, p. 122). Something of the beauty and bravery of Mrs. Eddy's thought becomes apparent as she pleads for our acceptance of the theories Jesus brought into life,—our absolute dependence upon an attraction to the Father-Mother God; that we shine on as the quenchless reflection of all-controlling Principle, perfect even as our Father in heaven is perfect; subject in truth only to divine law and government. "Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals. In this perfect man the Saviour saw God's own likeness, and this correct view of man healed the sick. Thus Jesus taught that the kingdom of God is intact, universal, and that man is pure and holy" (Science and Health, p. 476). Recognizing "a perfect Principle and idea,—perfect God and perfect man,—as the basis of thought and demonstration" (*Ibid.*, p. 259), we are thus enabled to reverse in thought the error so long seeming to control ourselves and others, and so to help the race Godward.

WHO GIVETH ALL.

LIEUT.-COL. W. E. FELL.

THERE are many Christian people who have not individually experienced through the teaching of Christian Science the affluence of our God, and who look upon poverty almost, if not quite, as in the light of a virtue. The student of the Science of Christianity is, however, quickly and mercifully disillusioned on this point. He learns the falsity of this clogging belief, and becomes conscious that a sense of the absence of supply is by no means a virtue, that it is nothing less than a sense of separation from God, the source of all supply. To realize for one instant, as did Jesus, man's at-one-ness with God, is to be cognizant of Love's ruling—that where supply is man is. Says our Leader, "As a drop of water is one with the ocean, a ray of light one with the sun, even so God and man, Father and son, are one in being" (Science and Health, p. 361). Why do we suffer from a sense of penury? Because we do not follow Jesus' instructions but rather reverse his method. He said, "Seek ye first the kingdom of God, . . . and all these things shall be added unto you;" or as some one has beautifully expressed it: "Seek first to know thy need, and 'all these things,' the supply for thy wants, shall be added unto thee."

When tempted to be anxious and worried over our financial affairs we should take courage and remember that the prayer is for "daily bread." Are we taking thought for to-morrow? Then "give us grace for to-day" (Science and Health, p. 17). Give us heavenly riches for to-day. As heirs of God we have all, and know that every blessing is a spiritual blessing and our God-bestowed right. To know this is to know the truth which makes free,—free from this ungodly sense of God's absence.

In striving to explain the Science of Christianity to one who manifested in a marked degree the child-mind in his quickness to apprehend, he summed up the situation in the following pithy sentence: "I see! we have to know what is true, and all else has got to fall in with it." All that is worth possessing belongs to God, and we are His almoners to distribute His bounty, and dare we in cowardly dishonesty withhold that which is not ours to keep back? Rather should we be bravely trustful, ever giving of our best, for in "ceasing to give we cease to have, such is the law of Love."

If we ask for bread will God give a stone? Do loving parents withhold what is needful from their children? Then "shall mortal man be more just than God?"—our infinite Father-Mother. We need but arise and go to this Father, and cease the fruitless and unsatisfying search for riches amidst the husks of materiality, where no riches are, for has not Spirit, God, enough and to spare? We should turn from the eager contemplation of money, of material riches, to our treasure in heaven; then we shall sing, "Nothing can I lack."

A whole-souled dedication of ourselves and our possessions to Spirit reveals infinite supply, wherein poverty and lack have no name because unknown. If we know this truth, live in this truth, we are free indeed from that which is but a bland denial of God's loving care for all His children. Paul said, "If we live in the Spirit, let us also walk in the Spirit;" then it would not be possible for any demand to be made upon our resources that the infinite source of supply is unable or unwilling to meet. Like the widow of Zarephath, when we draw on the infinite source of good, the meal and the oil are always there; we are but asked to know it and fearlessly draw to supply our own and our brother's need. This was shown when "the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the Lord."

Let us ponder the loving words of our inspired Leader: "Never ask for to-morrow: it is enough that divine Love is an ever-present help; and if you wait, never doubting, you will have all you need every moment. What a glorious inheritance is given to us through the understanding of omnipresent Love! More we cannot ask: more we do not want: more we cannot have" (Miscellaneous Writings, p. 307). With the above assurance we may readily obey the Master's injunction, "Sell all that thou hast,"—all that would seem to come between thee and the Christ,—and taking up the cross, with thy gaze fixed on the crown, "follow thou me," in whom are the true riches, and who giveth "richly all things to enjoy."

[Written for the *Sentinel*.]

HUMILITY.

KATHARINE J. SMITH.

Love, redolent with unselfishness, bathes all in beauty and light. The grass beneath our feet silently exclaims, "The meek shall inherit the earth."—*Science and Health*, p. 516.

GOD'S love doth garb the serrate hills with gold
And glowing raiment, and anew unfold
The floating splendor of the patterned cloud;
Doth weave the grape's mauve miracle of bloom;
Yea, Love doth gear the spider's faultless loom—
From mystic shuttle cast on leaf and lawn
The web fair-fashioned, set with pearls of dawn.

Bird-lilt and insect-croon, parted light of guiding moon,
Love toucheth tenderly, all tenderly;
Dusty weed at quiv'ring noon doth yield some tiny thing the boon
Of shade, shifting slenderly, all slenderly.

The meek of earth inherit visions rare;
More than Chaldean wisdom is the prayer
Of blossoms' breath, of breeze, and sunbeams' gold.
Love's tint and tincture bless our lowly ways
With royal gifts of nature's pleading praise,
And mocking Sheba's homage long ago
Doth mock the dreamless dust of kingly show.

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SELECTED ARTICLES.

[Prof. J. R. Mosley in the *Macon* (Ga.) *News*.]

If Christian Scientists believed what Mark Twain and others claim to believe they do, it would not be necessary for their critics to misrepresent or even oppose these beliefs. Such beliefs would never have been entertained by reasonable men and women; and even if they were believed for a time, their own absurdity would be all that would be necessary to destroy them. As Gamaliel saw and advised, and as all the best and wisest men of all ages have seen, it is best not to judge, condemn, or persecute others for holding religious opinions and convictions differing from our own. Our work is to bless and help each other, and not to criticise, judge, and condemn. To quote Gamaliel's own wise words with reference to the contemplated as well as the actual persecutions of the early Christians, is it not well to "refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought; but if it be of God, ye cannot overthrow it: lest haply ye be found even to fight against God." The very fact that Mrs. Eddy and all other Christian Scientists, to the degree that they are true to her teachings and example, strive to meet all evil with good as well as all good with good, should entitle them to the Christian love and good will of all men, especially of all those who claim to be the followers of him whose religion was and from necessity is and always will be a religion of universal love, kindness, charity, and true helpfulness. . . . In the light of Christian Science, as well as in the light of Christ's own teachings, we are all Christians to the degree and only to the degree that we have the Mind and do the works of Christ; and judged by this standard none of us is a good enough Christian to entitle him to sit in judgment upon others. The very fact that whenever Mrs. Eddy is reviled she reviles not again, that whenever she is persecuted she strives to be kind and just to her persecutors, should entitle her to the name Christian, as well as to Christian treatment; and the fact that she sees and teaches and is actually proving that the Christianity of Christ is universal, eternal, practical, and demonstrable, that it heals the sick, reforms the sinner, and brings to light all good and perfect blessings, is sufficient justification for calling this Christianity Christian Science.

[H. D. E. in the *New York Evening Post*.]

In the *Literary Digest* for May 11 I have read several extracts from an interview with Prof. L. P. Jack, editor of the *Hibbert Journal*, London, taken from the *Evening Post* of recent date. I regret that in my reading of the *Evening Post* this interview should have escaped me, for it contains matter of much interest. For instance, Professor Jack is represented as having said that Christian Science is "the over-emphasis of a partial truth." "It is the extreme revolt," said he, "against materialism—the revolt of those who think in metaphor—and it shows that all men are idealists at heart." Now I am conscious that for several years I have been leaning more and more toward the teachings of Christian Science, but if its teachings fail in logic, principle, or science, I should be most grateful, as a searcher for positive truth, to have this failing pointed out. There is a plain inference from the language of Professor Jack that he is acquainted with the whole truth, of which he says Christian Science is the over-emphasis of a part.

He declares that Christian Science is the revolt of those who think in metaphor. Do you know of any human being who does not think in metaphor? Do you know of any other possible means of thinking? Do you know of any word in any dictionary in any language that is not in itself a metaphor—a mere symbol of thought? Professor Jack declares that Christian Science is the "extreme" revolt against materialism. But what is materialism? It is the belief in the existence of matter and certain forces assumed to inhere in matter, is it not? Is there a physicist in the world to-day who claims that he is able to prove the existence of an atom of matter in the universe? Huxley reproved certain clergymen for classing him as a materialist, stating that he knew of no evidence that such a thing as matter existed anywhere. As early as the thirteenth or fourteenth century philosophers were burned at the stake for daring to maintain the non-existence of matter. . . . If it be true that matter does not exist, then how can any revolt against materialism be called "extreme"?

Professor Jack further affirms that the growing success of this "extreme" revolt against materialism "shows that all men are idealists at heart." But surely the universality of this idealism (a sort of instinct of life, like the hope of immortality) is proof rather of its truth than of its untruth, isn't it? Would Professor Jack imply that pure idealism was irrational, irreligious, or unscientific? Hume once said that Berkeley's arguments left him unconvinced, notwithstanding he was unable to answer them. Thomas Huxley and John Fiske have also said that Berkeley's arguments were unanswerable. If Professor Jack can do what Hume, Huxley, and Fiske admit their inability to do, he owes it to the scientific spirit of the age to do so.

According to Christian Science, "ideas are things." Why deny substance to an idea simply because its nature is too tenuous to be apprehended by the senses? Emerson said, "The Soul of God is poured into the world through the thoughts of men. The world stands on ideas, not on iron and cotton; and the iron of iron, the fire of fire, the ether and source of all elements, is moral force. As cloud on cloud, as snow on snow, as the bird rests on the air, and the planet rests on space in its flight, so do nations of men and their institutions rest on thoughts."

Is this "metaphor," or truth?

[Editorial in the *St. Louis* (Mo.) *Times*.]

The great following of believers in her views which Mrs. Eddy has drawn into harmonious accord, consists of men and women of repute, conscience, and elevated intention. They are catholic, charitable, and open-minded. Whatever others may uphold as a creed, none of fairness will deny the cleanness, decency, and lovableness of Christian Science doctrine in its purity. It makes for sweet living and for honor among men.

[Editorial in the *Merrill* (Ore.) *Record*.]

We are printing in this issue a resumé of the Christian Science lecture delivered in this city last Saturday night, not because we advocate the doctrines therein established, but because the Christian Science movement is wide-spread and vigorous and is therefore of interest to all thinking people. America, since the landing of the Pilgrims, has been a land of innovations. Particularly in a religious way have we made important developments. Since the signing of the immortal Declaration of Independence every citizen of our land has been free to exercise his religious and political belief in perfect liberty, so long as such exercise in no way deprived others of like privilege. The Christian Scientist may be wrong in his belief, but so long as the belief is honestly entertained no true American will scoff at or belittle it.

As we understand it their places of worship are open to all and no compulsory process is employed in establishing a congregation. There are many thousands of people who honestly and enthusiastically testify to great advantage

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they have obtained through the organization. And whatever an individual may think as to the reality of those benefits, he cannot but respect the honest testimony of the Christian Scientist. Individually we are far from convinced of the absolute efficacy of the methods fostered by Mrs. Eddy, but we stand in the same position in regard to many other institutions that are exploited and reverenced by intelligent and thinking people the world over. Our opinion is well expressed by the old toast, "There is so much good in the worst of us, and so much bad in the best of us, that it hardly behooves any of us to talk about the rest of us."

[Editorials in the *New London* (Conn.) *Day*.]

The clearness of Mrs. Eddy's understanding has been one of the remarkable attributes of this most remarkable woman, for on reading the stories of her life it is patent from the very beginning of her activity in the new belief she had a clear view of its future and the important place she would occupy in the movement she inaugurated. It is admitted that Mrs. Eddy is entirely sane.

Governor Hughes of New York has signed a bill, known as the Medical Unification Bill, which revolutionizes the system of State control of the practice of medicine. This law creates a new definition of medicine more sweeping than the old, and substitutes one board of medical examiners under the auspices of the board of regents in place of the three boards now having jurisdiction and representing the allopathic, homeopathic, and eclectic State medical societies. The new law recognizes osteopathy as a system of treatment and provides for the examination and licensing of its practitioners. Among the exemptions from the application of the law defining the practice of medicine is "the practice of the religious tenets of any church," which will apparently exempt practitioners of Christian Science. The New York lawmakers have apparently recognized that personal liberty is a great factor in the making of laws relative to the practice of medicine, and they have favored a law that in its breadth is perhaps unique among medical laws of the States. The effect of the law may be to open still wider the loophole through which quackery may safely pass, but if there are persons who will put themselves under the influence of quacks they deserve to suffer for their ignorance. The utmost freedom in selection of a physician will never hurt the medical profession, for the practitioners of ability will still have the call and by their success cast discredit upon the doctors whose ignorance is a menace to life.

[Editorial in the *Chicago Journal*.]

Mrs. Eddy and the Christian Scientists are not the only persons in the world who disparage drugs in the treatment of disease. The greatest living physician and surgeon, Professor Osler of Oxford, formerly of Baltimore, has made a speech in which he said that the best doctor is he who knows the worthlessness of medicine. Only four of the drugs in the pharmacopoeia, according to Doctor Osler, have any therapeutic value. All the others do more harm than good. This may explain the cures that are unquestionably wrought by Christian Science.

Like can only comprehend like. When you cease to be finite, you become one with the Infinite. You realize this union, this identity. Things that exalt the soul,—such as beauty, poetry, music, prayer, devotion,—all assist, till we stand in the immediate presence of the Infinite, who shines out from the deeps of the Soul.

Letters of PLOTINUS (A.D. 254).

THE LECTURES.

CONCERNING THE LECTURES.

[We are glad to publish the following article, which was prepared by a member of the Board of Lectureship. The lecture work is of importance and it is necessary that it should be carried on with the greatest possible economy of the lecturers' time. We commend to the consideration of the branch churches these suggestions in the interest of orderly methods, which will increase the efficiency of this important branch of our denominational work.—EDITOR.]

Christian Science makes progress in a community first by the demonstration of healing. Those who have been healed usually assemble for regular services, and after increasing in numbers may form a society, and have notice of their services in the *Journal*. When continued proof of healing is given by the members of the society, their influence in the community increases, and so new members are added and additional workers trained. After a good proportion of the members in a society have become members of The Mother Church, and when there is ample membership to provide for rotation in office and sufficient liberality developed to sustain the additional duties, then the society may become organized as a branch church.

Under the By-laws of the Manual, each branch church must provide for the welfare of the community in two ways: first, by having a Reading Room (Article XXXVIII., Section 1); and second, by arranging for one or more annual public lectures (Article XXXV., Section 4). A lecturer is permitted to lecture for a society, if called upon; but only the churches are required to make provision for regular public lectures.

A lecture invariably arouses interest in Christian Science, and as a result a number of people, cherishing a new hope of deliverance, are found inquiring for healing. These seekers after God should find proof of His love, and if a company of Christian Scientists is lacking in vitality, so that healing is not done, it is evident that they have not reached the stage where a lecture can be given profitably. Furthermore, inquirers should be able to find the instruction given by the Lesson-Sermon read on Sunday, and the encouragement given by the testimonies of the Wednesday evening meeting, and in addition have the welcome of a public Reading Room, where the writings of Mrs. Eddy and other authorized literature may be studied without initial expense. By these means the interest awakened by the lecture is maintained, questions are answered, and the lives of men are blessed. It must be evident that Christian Science societies should await growth, and avoid the disadvantages of prematurely assuming the duties of a branch church.

The lecturers have endeavored to assist the churches in this work of providing public lectures by issuing at their own expense a circular to answer the questions usually asked; but the instruction given by the circular is not always utilized by the clerk and officers to whom it is sent, and correspondence is sometimes addressed at random to those who have no means of answering the queries. Therefore it seems desirable that the general membership of the churches, whence committees are sometimes drawn to arrange for lectures, should understand how this work may be accomplished.

Correspondence regarding a lecture should in all cases be addressed, by the clerk representing the church, to that member of the Board of Lectureship whose services are desired,—not to the Clerk of The Mother Church, nor to the editorial department or the business management of The Christian Science Publishing Society, nor to the Board of Lectureship.

Only churches or societies which are advertised in the

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Journal, and thus publicly known to be branches of The Mother Church, are eligible to call for a lecture; so Christian Scientists may discontinue any efforts to arrange for lectures on the program of other assemblies, or in connection with organizations not authorized by the Manual.

It is sometimes a matter of consideration for churches to avoid incurring undue expense involved in calling a lecturer from a great distance. There is no reason why a number of neighboring churches in good fellowship with one another, should not correspond and confer together, and agree to call the same lecturer, so that expenses may be apportioned and shared.

Individual clerks have written at the same time to ten or a dozen of the lecturers asking for a date, and then when an actual engagement has been consummated, the other lecturers have not been notified that they need not keep open the date they offered. The members of the Board of Lectureship make request in their circular that they be notified by wire in such cases, as it requires thought and caerful study of time-tables to arrange these offers of dates, and it is advantageous to the work in general that they should know promptly when a proposed date is either accepted or considered unavailable. In some churches it has become a custom to avoid unnecessary correspondence with the lecturers by allowing the members of the church at a business meeting to express their choice in regard to the lecturer through an informal ballot, so that the clerk is authorized to send a direct invitation to the lecturer for whom there is the largest vote; and failing to secure his services, may write to the next on the list. This mode of reaching a decision is here presented as one way of working, but it must not be considered as in any sense mandatory, since every church is entirely free in regard to its rules and modes of doing business.

THE BOARD OF LECTURESHIP.

The appointments for the year beginning July 1, 1907, are:—

Miss Mary Brookins, C.S.B., 925 N. Y. Life Building, Minneapolis, Minn.

Hon. Clarence A. Buskirk, C.S., 1337 Mt. Clare Place, St. Louis, Mo.

Clarence C. Eaton, C.S.B., 624 N. 3d Street, Tacoma, Wash.

Judge William G. Ewing, C.S.B., 541 St. John's Avenue, Highland Park, Ill.

F. J. Fluno, M.D., C.S.D., 1368 Franklin Street, Oakland, Cal.

Judge Septimus J. Hanna, C.S.D., 1532 North Nevada Avenue, Colorado Springs, Col.

Prof. Hermann S. Hering, C.S.B., 91 North State Street, Concord, N. H.

Edward A. Kimball, C.S.D., Post-office Box 518, Chicago, Ill.

Bliss Knapp, C.S.B., 4 Batavia Street, Boston, Mass.

Frank H. Leonard, C.S.B., 305 Temple Bar Building, Brooklyn, N. Y.

Rev. William P. McKenzie, C.S.B., 1010 Massachusetts Avenue, Cambridge, Mass.

William N. Miller, K.C., C.S.B., 6 Sumner Terrace, S. Kensington, London, England.

Mrs. Sue Harper Mims, C.S.D., 1219 Peachtree Street, Atlanta, Ga.

Rev. Irving C. Tomlinson, M.A., C.S.B., 82 Warren Street, Concord, N. H.

Rev. Arthur R. Vosburgh, C.S.B., 517 Central Building, Rochester, N. Y.

Bicknell Young, C.S.B., The Republic, 209 State Street, Chicago, Ill.

Letters and telegrams sent to the addresses given above will be duly forwarded.

MOBILE, ALA.

On Sunday afternoon, April 21, a good-sized audience was present in German Relief Hall to hear Frank H. Leonard of Brooklyn, N. Y., speak on the subject of Christian Science. The stillness of the house and the marked attention of the listeners during the hour and a half that Mr. Leonard spoke showed extraordinary interest. The lecturer was introduced by the Hon. N. R. Clarke, who spoke in part as follows:—

Among you are many who, from personal experience and actual connection, with full knowledge of its historical advent and sequence, are fully cognizant, while all of you have heard of the wonderful growth and progress of a branch of the great Christian religion which has for the past forty years taught its faithful members the great truths of the Bible, and scattered in its triumphant passage down the years of its existence sunshine and hope to the weary and heavy laden, health to the sick, making lighter the burdens of the afflicted—at all times pointing upward.

When in the year 1866 that great and good woman, Mrs. Mary Baker G. Eddy, made her discovery of metaphysical healing, and founded a system of "moral and religious instruction," thereafter to be known as Christian Science, she gave to the world a blessing that fully entitles her to one of the brightest places in the galaxy of saints. I have not the privilege of calling myself a member of this great institution, but from the standpoint of a layman viewing its object and its works, I can bear witness to the influence it has exerted upon the world for its good, in the uplifting of mankind, in bringing men closer to that perfect state which they must reach before qualified for the life eternal.

I can most truly bear witness to many blessings as the result of faith in its doctrines. I have seen the sunshine of happiness enter a home where prior to the belief in this religion there was darkness and gloom. I have seen the burdens lifted from the abode of poverty and perfect contentment thereafter reign therein. I have seen sickness and disease bid farewell to the body tabernacles where they were wont to dwell so tenaciously, hope take the place of despair, the death-chamber made glorious by a perfect faith in the goodness of the creator and in His promise of a more glorious reunion.

Many believe this religion to be an occult science, working its miracles in a mysterious way, and when one of its Board of Lectureship appears upon a platform, audiences generally flock there with the expectation of having these mysteries unfolded. My understanding is that the foundation of this religion is love and faith in the creator.

Mobile Register.

TOLEDO, O.

To as large an audience as could be accommodated in First Church of Christ, Scientist, in this city yesterday afternoon [April 14] Judge Septimus J. Hanna, of Colorado Springs, Col., delivered an address on the Bible as interpreted by Christian Science. Mr. H. C. Adams, a prominent lawyer of this city, and at one time principal of the Toledo High School, introduced the lecturer, and said in part,—

All advancement in learning, every new height attained in thought, has been fraught with labor, sacrifice, and suffering. To battle against prejudice and bigotry requires courage and sacrifice of the noblest sort, and in this particular the Christian Scientists appear to me as among the foremost of effective workers in God's vineyard. Happily mankind is showing signs of doing away with persecution for conscience' sake, but it has not altogether overcome the spirit of intolerance. The growth of liberalism is steady and irresistible, if not as

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rapid as we would have it according to our poor way of thinking; and we now see the dawning of the day when the intelligence of the world will be tolerant of all honest search for truth. Luther and Cromwell, Pilgrim Rock and the Declaration of Independence, and we may also add Unitarianism and Christian Science, are the results of a mighty but invisible power, whose silent throbbings, like some great tidal force in nature, are slowly undermining falsehood and heaving the whole mass of humanity upwards.

I am not a Christian Scientist, perhaps for the reason that my nature has not yet become attuned to the finer chords of sentiment and truth; but I am happy to say that I rejoice that Christian Science exists for the good it is doing in helping to elevate mankind to a higher plane, and in overcoming the error of their baser nature by touching the sweeter chords of perfect harmony by which they are attuned to the infinite. One cannot come into the presence of an intelligent Christian Scientist without feeling that he has been made better for it. He is not met with anger nor with any other form of error; but on the contrary he is made to feel the uplifting influence of truth, by which he is made free to enjoy the true, the beautiful, and the good.

When you come in contact with those who have pursued the thought of Christian Science and lived it, you cannot help feeling an inspiration to look only for what is good among men. Through such instrumentalities we are getting glimpses of the perfect day of "on earth peace, good will toward men," which proclaims that the golden era of true freedom is about to be ushered in.

Toledo Press.

GRAND RAPIDS, MICH.

An audience that filled to its utmost capacity the beautiful auditorium of First Church of Christ, Scientist, Sunday afternoon, May 19, gathered to hear the lecture on Christian Science by Miss Mary Brookins of Minneapolis, Minn. The lecture was repeated the following evening at the same place. Mr. Percival B. Garvey, First Reader, introduced the lecturer the first evening, and said in part,—

Christian Science offers everything which fully and consistently satisfies the need of humanity right here and right now. It does not create or establish a truth, it simply proclaims it, and projects into human consciousness that which saves and heals, that which always was true and always will be true. Christian Science, instead of rearranging or altering your Bible for you, helps you to study and read it understandingly, and thus the imperishable truths it inculcates become clearer, nearer, and dearer.

On the second occasion the introduction by Luman A. Fields was in part as follows:—

To you who are faint and weary with the heavy burdens of life—to you we bring the glad assurance that through Christian Science is fulfilled the Scripture, "The night is far spent, the day is at hand." "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." In this wonderful religious epoch at whose threshold we now stand, the prophecies of the ages are finding fulfilment, not only in a general way, but also in the minutest details. In this time, says Isaiah, "the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

The universal presence of this spiritual understanding is ushering in the reign of individual and world-wide peace and blessedness. This happy condition the prophet thus describes: "They shall not hurt nor destroy in all my holy mountain." "And it shall come to pass in the day that the Lord shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve." "Violence shall no more be heard in thy land, wasting nor destruction within thy borders;" but, "they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more."

That Christian healing must constitute a leading feature of this new era is plainly indicated by such prophecies as the following: "In that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness." "Then shall the lame man leap as an hart, and the tongue of the dumb sing." "And the inhabitant shall not say, I am sick:" for "God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

John, the beloved disciple, speaking of the second coming of Truth's idea, definitely states that "there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie." In harmony with this prophecy, the teachings of Christian Science are making possible the realization of the growing and insistent demand from religious, social, and business life that the fundamental qualities of purity, honesty, and goodness find sincere and noble expression in all the varied activities of daily living. The fulfilment of these and many other similar prophecies is made possible only through the spiritual understanding imparted by Christian Science.

Correspondence.

LECTURES AT OTHER PLACES.

Rockland, Mass.—Frank H. Leonard, April 30.
Alton, Ill.—Miss Mary Brookins, May 5.
Chicago, Ill. (Fourth Church).—Judge William G. Ewing, May 6 and 7.
Salamanca, N. Y.—Judge Septimus J. Hanna, May 7.
Lawrence, Mass.—Hon. Clarence A. Buskirk, May 12.
Washington, D. C.—Frank H. Leonard, May 12.
Portland, Ore. (First and Second Churches).—Rev. Arthur R. Vosburgh, May 12.
Cincinnati, O. (First Church).—Rev. William P. McKenzie, May 12.
Peoria, Ill.—Rev. William P. McKenzie, May 13.
New York, N. Y. (Fifth Church).—Judge Septimus J. Hanna, May 14.
Warsaw, Ind.—Frank H. Leonard, May 14.
Oshkosh, Wis.—Frank H. Leonard, May 16.
Crawford, Neb.—Miss Mary Brookins, May 16.
Bethlehem, Pa.—Hon. Clarence A. Buskirk, May 16.
Pittsburg, Pa.—Rev. William P. McKenzie, May 16.
Green Bay, Wis.—Frank H. Leonard, May 17.
Portland, Me.—Bicknell Young, May 19.
Seattle, Wash.—Rev. Arthur R. Vosburgh, May 19.
Danville, Ill.—Frank H. Leonard, May 19.
Buffalo, N. Y. (Second Church).—Hon. Clarence A. Buskirk, May 19.
Dayton, O. (Second Church).—Mrs. Sue Harper Mims, May 19.
Chico, Cal.—Francis J. Fluno, M.D., May 19.
Reading, Mass.—Judge William G. Ewing, May 21.
Lexington, Mass.—Judge Septimus J. Hanna, May 21.
Jackson, Mich.—Mrs. Sue Harper Mims, May 23.
Newburyport, Mass.—Judge Septimus J. Hanna, May 23.
Winsted, Conn.—Judge Septimus J. Hanna, May 24.
Saline, Mich.—Miss Mary Brookins, May 24.
New London, Conn.—Judge Septimus J. Hanna, May 26.
Laconia, N. H.—Judge William G. Ewing, May 26.
South Bend, Ind.—Hon. Clarence A. Buskirk, May 26.
Randolph, Vt.—Rev. William P. McKenzie, May 27.
Littleton, N. H.—Judge Septimus J. Hanna, May 27.
Evanston, Ill.—Hon. Clarence A. Buskirk, May 27.
Creston, Ia.—Mrs. Sue Harper Mims, May 30.
East St. Louis, Ill.—Hon. Clarence A. Buskirk, May 31.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book does not consult nor read letters on disease. Writing to Mrs. Eddy *is not* prohibited. Take no notice of startling reports about Mrs. Eddy. Our Committee on Publication will be reliable on this subject. *Beware of counterfeit letters.*

HISTORY.

In these days when so much is being written about our Leader and Christian Science, it is well for us to remember that Mrs. Eddy has not left the world in ignorance of her early history, nor of the early history of the Cause which she has founded. We do not need to turn for information on these subjects to the alleged histories which have been published by unfriendly magazines and newspapers, for in "Retrospection and Introspection" our Leader has given us not only a summary of names and dates important in her early experience, but also a clear insight to the condition of thought which made her discovery possible.

The study of this book is important to Christian Scientists at this time, not only for the historical data which it contains, but also for the wise yet simple admonition and advice which are so frankly given, and for the lessons of Christian hope and cheer that fill its pages. The consistent Christianity of this book is of itself an answer to the attacks that have been made upon Mrs. Eddy and her works, and every Christian Scientist should be as familiar with it as they are with our text-book, "Science and Health with Key to the Scriptures."

When authentic information about Mrs. Eddy and Christian Science is so much in demand as it is at the present time, her followers should see to it that this is available to every honest inquirer, and for this purpose we most heartily commend "Retrospection and Introspection" as an authoritative statement of facts in connection with Mrs. Eddy's life and works with which it is well we should be familiar.

ARCHIBALD MCLELLAN.

"PROOF AND DEMONSTRATION."

About eleven years ago a new order was introduced in the Christian Science Church, namely, the substitution of the now well-known Lesson-Sermons for sermons prepared and delivered by preachers. There were at that time a relatively small number of organized churches and societies of our denomination, and the rapid growth and development along this line since the introduction of the Lesson-Sermons have proved their value in the education of religious thought in Christian Science. It is safe to say that never before has the Bible been studied by the laity as it has been studied in connection with these Lessons, and its teachings have been applied by many of these students to all the varied problems of their lives. In most cases they have first experienced the power of the truth in the healing of bodily ailments, then in the transformation of their dispositions and the unfolding of man's God-bestowed faculties and capabilities.

From the time of one's awakening to the truth of Christian Science there is more or less of an effort to apply the truth perceived to the experience of each hour, and he who is wise always begins the day with the study of the Lesson-Sermon. At this "morning meal" (Science and Health, p. 35), he partakes of the "hidden manna," the spiritual sense of the Scriptures, which indeed "giveth life unto the world," and those who do this work faithfully find that their needs have been anticipated and met in a wonderful way. Under divine guidance, as we reverently believe, the Scriptures are diligently searched by the compilers of these Lessons, and the great questions of God, man, and the universe, spiritually and scientifically explained from the Bible and Science and Health. In the study of these Sermons it is well to remember our Leader's words, "The hour has struck when proof and demonstration, instead of opinion and dogma, are summoned to the support of Christianity, 'making wise the simple' " (Science and Health, p. 342).

All who attend our services are familiar with the words read at every service, immediately before the Lesson-Sermon, to the effect that these Sermons are "uncontaminated and unfettered by human hypotheses" (See "Explanatory note," *Christian Science Quarterly*). In the Manual of The Mother Church we are told that the Readers in our churches "shall make no remarks explanatory of the Lesson-Sermon at any time" (Art. IV., Section 6). It is understood that each listener is to be left free to grasp all the truth which he is prepared to receive, by the light of reason and revelation. Mrs. Eddy says, "In Christian Science mere opinion is valueless" (Science and Health, p. 341. It would be considered irreverent and presumptuous for the Readers to express their opinions as to the possible meaning of the Lesson-Sermons, and such being the case others should hesitate about doing so at any time, lest they, perchance, deflect the beginner's thought from the true direction. In this, as in many other respects, we can safely trust God to be His own interpreter, especially in view of the fact that so much harm has been done to mankind by mere human opinions.

The student of these Sermons will find it helpful to read the first Science and Health reference of each section when he begins its study, since this reference usually furnishes the key to the section and opens up the meaning of the Scripture cited. We have also an excellent tract, sent out by The Christian Science Publishing Society and entitled "The Lesson-Sermons," which furnishes the beginner with all the information he requires as to the study of these Sermons. The desire to study them with those who are thought to be more advanced implies dependence upon the opinion of others rather than upon divine guidance. We should *let* the Spirit bear witness, and the truth best adapted to each one's need will be made plain to him, especially when he faithfully demonstrates this truth as he sees it. Doing this each day will bring an enlarged sense of Truth's power and presence, and of necessity a clearer sense of the meaning and message of the Lesson, which will establish health on the true basis. We should never forget that the great and mighty conqueror of all human ills, who alone in righteousness "doth judge and make war," is called "the Word of God."

ANNIE M. KNOTT.

A QUESTION OF CHOICE.

Error ofttimes makes itself impressive to human sense, not only by its pains and terrors, but by its asserted greatness, continuity, and conformity to law, and its arguments are of such significance to some that, though they cannot believe evil is good, or that God actually has need of it, they nevertheless feel compelled to say that it is too big and too significant to the life that now is to be counted out as nothingness. They find it impossible to think that "the material universe, with its lights and its shadows, its splendor and its gloom, has sprung from something outside of or contrary to the wish and will of God." Consequently

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they have difficulty in accepting the teaching of Christian Science that evil—all materiality—is unreal, a falsity in its nature and phenomena, and are disposed to think that in some sense evil has to do with the making of good; that there is some reason for it in the divine economy. "The unripe apple," say they, "is unattractive to the palate, but it is the prophecy of delicious fruit," and has a necessary relation to it.

This position is manifestly a resultant of the belief in the reality of evil, and inseparable from it; and if such reality be admitted, the impressiveness of its bulk, continuity, etc., certainly cannot be questioned. If, however, we were to begin to think of the phenomena of material sense as having no more real substance or being than a dream of the night, then its bigness would in no sense increase our difficulty in recognizing its nothingness. Indeed, to one who accepts the divine idealism of Christian Science, the bigger the seeming error the more removed from actuality and the more powerless it becomes, in view of its correspondingly greater removal from the ideal.

The objectors referred to above are certainly right in their intimation that a choice must be made between the denial of the reality of the material universe in which evil inheres, and its acceptance as "good in the making," a part and parcel of the divine ordering. There is no other alternative, and, therefore, whatever problems the first position may precipitate, the question of its acceptance cannot be intelligently settled until we see what the acceptance of the only alternative would involve.

If evil is "good [*i.e.*, if materiality is spirituality] in the making," it is necessary to good. The making must precede the thing made, hence evil has a right to its place, and in that place it is not evil, but good. This would explain the existence of evil, surely, but the explanation is secured at too great a sacrifice, for if evil is good in any place or at any time, moral discriminations must manifestly go by the board. Moreover, if evil be accepted as of divine provision, it must be in the divine consciousness, and the ideality of God can no longer be affirmed! The moral concept of the universe has passed away! When this is seen to be the outcome of the acceptance of the reliability of material sense testimony, then surely that outcome bids us pause.

In Christian Science thought is lifted toward the viewpoint of God, to the ideal concept of whose nature and manifestation all true statement and philosophy must conform. The asserted bigness and continuity of evil are seen to be a part of the delusion of human sense, while its apparent conformity to law is but the semblance of orderliness, which a counterfeit of the divine manifestation must necessarily have to be a counterfeit.

In view of the uncertainty respecting the nature of matter, the constant shifts and changes taking place in the theories of substance, materialists are now emphasizing law as the stable factor in their system, and this is the best they can do. Nevertheless all Christians must remember that it was the asserted laws of materiality, so-called nature, which Christ Jesus constantly set aside as without power or authority; and to-day the nothingness of these laws is being demonstrated in kindred ways. The experience of healing, of escape from the bondage of material law, does far more to settle the question of its unreality than the most logical argument can accomplish; and yet for all who accept the Christ concept of the divine nature, philosophy and demonstration stand together in support of this fundamental teaching that God is all, and God is good, hence all is good. The significance of this matter to our practical overcoming of sin and sickness, is expressed by Mrs. Eddy when she says (Science and Health, p. 92), "Until the fact concerning error—namely, its nothingness—appears, the moral demand will not be met, and the ability to make nothing of error will be wanting."

JOHN B. WILLIS.

LETTERS TO OUR LEADER.

New York, N. Y., May 29, 1907.

Beloved Leader:—The holding of the Memorial service of the E. E. Sturtevant Post in your church could in no way be detrimental to the work of our Association for International Conciliation. It was my privilege during the recent Arbitration and Peace Congress to secure the cooperation, on the same committee, of the presidents of all the patriotic societies which sprang up in the wake of the Revolutionary War, and of a number of those which resulted from the Civil War—the Grand Army of the Republic, the United Daughters of the Confederacy, the United Confederate Veterans, and others. Those who are guiding the action of our Association understand not only the conditions which we wish to change, but the better condition which we wish to substitute therefor, and the way to accomplish the desired result. Therefore we honor and respect the soldier for doing the duty to which his country sends him, while at the same time we know that he would prefer to have the right rule, and justice done, without any resort to force. In proof of the truth of this, you may be interested to know that, upon my motion, Captain William F. Robertson, of the Wilmington Light Infantry, was recently elected Vice President of the North Carolina Peace Society, of which I am President. He demurred, fearing that the two positions were inconsistent. I asked him whether his promise to the State that he would obey her in making war, should interfere with his working to prevent the happening of those things which would make war necessary? He saw from this question that we gave him an opportunity to do good work in the cause of peace, which would decrease the danger of his having to engage in war. So he consented to serve as an officer of our society.

The question which perplexed him is one which many people have not yet solved; many of our peace advocates differ on it. But it seems very plain to me that it is merely a question of meeting conditions as they exist, while working continually to improve them, and in due time everything is destroyed that is contrary to God. I abide in the faith that the time foreseen by the prophets will come, when men shall learn war no more, and I am deeply grateful to you for enabling me to work effectively for the hastening of that day. I am ever conscious of the fact, however, that I cannot wisely work for this while I either despise or neglect those things which we must suffer to be so now, or while I suffer that to remain which ought now to be destroyed. I am endeavoring to do all the duties of to-day, on the journey from "sense to Soul," looking and working for the destruction of all error, when we shall attain to the perfect understanding of Principle which overcomes even death. You, dear Leader, are approaching that hour, and your faithful ones will follow; and on the way your peace motive, and your incessant prayer and labor for the good of others, make your sense unerring.

As the son of a Confederate soldier who did his duty bravely and for years, as his conscience dictated, I thank you for your consideration to the members of the E. E. Sturtevant Post, and I pray that all those who undertake to follow you will exhibit in this our moral warfare the grand qualities of obedience, of courage, of loyalty, of persistence in the right through long appearances of victory for error, of gratitude and love for those who lead in the struggle. It was the exhibition of these qualities under most trying circumstances that has made the patriotic societies come into our world. I pray that the soldiers of all lands may be united in the work of our Conciliation Association, and as soon as "the Father draweth" them, in the work of your Church; then they will come into the peace which the world cannot take away.

In your quick and unqualified approval of our efforts

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to make progress toward peace, through conciliation and arbitration, you have already strengthened our cause. And on the eve of my departure for The Hague I re-echo in mind the wish recorded by the founder of our Association, that your beneficent influence may spread itself as far as possible for the honor of our country and the progress of civilization.

With a deep sense of gratitude, and in the hope that you will find the answer which your spiritual sense can approve,

Your loving student,

HAYNE DAVIS.

Toledo, O., May 22, 1907.

Dearest Mrs. Eddy:—For a long time I have wanted to write to you and tell you of the great happiness that has come to me through the study of your books in connection with the Bible. I am sending to you a copy of the *Army and Navy Journal* containing a short article written by me, which I thought would be interesting to readers of this paper, as your inspiring words which I have quoted show so beautifully your gratitude for the services of our brave soldiers and sailors. These words bring tears to my eyes every time I read them, and my heart is filled with love for you, and gratitude for your appreciation of loyalty and obedience. These words appeal to me especially, as my father is an officer of the United States Army, and my husband, also an army officer, lost his life in the far-away Philippines, in the cause of humanity. May all nations soon find a better way than war to bring freedom to those who are oppressed,—even the way you have taught us in Christian Science. I am proud to be descended from one of your ancestors, Captain Lovewell, who lost his life in the early colonial days in New Hampshire.

Christian Science has brought happiness and a deep sense of gratitude for many blessings to me, where formerly there was sorrow, disappointment, and regret; and I am thankful every day and hour for this comforting understanding of God which has come to me through your interpretation of the Scriptures.

My little daughter, seven years old, loves you, too, and she said to me not long ago, "Mamma, I know when Mrs. Eddy goes to sleep at night she is listening to beautiful music." With loving thoughts, I am

Sincerely yours,

ELIZABETH KELLOGG WITHER.

Rome, Ga., May 1, 1907.

To Our Beloved Leader:—By unanimous vote the members of First Church of Christ, Scientist, of Rome, Ga., desire to send to you an expression of their great love, confidence, and loyalty. We wish to assure you of our loving appreciation of your holy work among men; marking out the path for us, and making it luminous with inspiration to walk in that path, and "eat the bitter herbs" (Science and Health, p. 559) if need be. This small branch of the Vine, in the far-off Southland, though separated from you by many miles, feels very near to you in spirit and in love; and we are working harmoniously for the establishment of our great Cause, the kingdom of heaven on earth. We rejoice in knowing that nothing can touch our Leader, for underneath are the "everlasting arms," bearing her onward and upward, and "the gates of hell" cannot prevail against her security in the Divine embrace.

With deepest devotion, and gratitude to you who, though unseen at your post, are "praying, working, and watching for the redemption of mankind," we are striving to be your faithful followers in truth.

MRS. ROSA L. HANNAN, *First Reader,*
MRS. MINNIE MORENO SLEDGE, *Second Reader,*
MRS. MARY FORT THOMAS, *Clerk,*
Committee.

Joliet, Ill., May 6, 1907.

Mrs. Mary Baker G. Eddy,
Pleasant View, Concord, N. H.

Our Beloved Leader:—During the hour of Jesus' trial and his voiceless struggle against the human hatred of Truth and Love, while he "held uncomplaining guard over a world," he was deserted by his disciples and those whom he had blessed, left without "one sign of fidelity" [Science and Health, pp. 48, 49]. We would not have the history of that error repeated in your experience and ours. We earnestly desire, by this letter and by our lives, to express our heartfelt love and fidelity to you; our loyalty to Christian Science; our recognition of the divine Principle that you have discovered; our implicit trust in your wisdom and ability to lead on the Cause which you have founded, and our sincere confidence in the integrity and honesty of those whom you have chosen to aid you in the work of establishing the kingdom of heaven—the universal reign of Divine Science on earth. By precept and example you have taught us the way to health, peace, and heaven. We sincerely and gratefully thank you. For any wound that our sins of omission or commission may have caused you, we are deeply sorry. We appreciate more and better than ever before your "toils, privations, sacrifices," your "divine patience, sublime courage, and unrequited affection." [See Science and Health, p. 49.] Dear one, we love you.

In the bonds of Christ,
First Church of Christ, Scientist,
H. E. BALDWIN, *Clerk.*

Kewanee, Ill., May 29, 1907.

Mrs. Mary Baker G. Eddy,
Pleasant View, Concord, N. H.

Beloved Leader:—It is with the deepest sense of gratitude, that we, the members of First Church of Christ, Scientist, of Kewanee, Ill., write to you of the loving loyalty of our little band for your wonderful revelation and the innumerable blessings we have received from a devoted and righteous application of the Principle which saves and heals. Our gratitude rises to consecrated veneration when we remember how the "might of his right hand" has guided us triumphantly through a dark sea of seeming discord: the aspect of which, to sense, would tend to wring from one's lips the anguish the Master uttered on the cross. Our church is small, but most harmonious, and faithful in following your teaching. We shall ever endeavor to reflect more and more of divine Truth, expressed in humbleness, meekness, love, charity, and good works, thus in a small measure repaying the inestimable debt we owe to God for having given us a "burning and a shining light" to guide us into the realm of everlasting harmony and peace.

If wishes were wise, we would say "God bless you."

SARAH E. BONE, J. W. HOUCH.
KATHRINE J. BONE, *Committee.*

Barrington, R. I., June 1, 1907.

Mrs. Mary Baker G. Eddy,
Pleasant View, Concord, N. H.

Dear Leader:—We, the members of the Christian Science Society of Barrington, R. I., at our annual meeting, desire to express our hearts' gratitude to you for what Christian Science has done for us. Dismal and comfortless would have been the condition of every one of us but for the teachings of Christian Science. We are striving for a better understanding and in all ways to be more practical—to learn better the application of your words, "I will follow and rejoice all the rugged way."

ALICE G. SAYWARD,
ELLA M. BOURNE,
Committee.

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AMONG THE CHURCHES.

TOPEKA, KAN.

Second Church of Christ, Scientist, which recently purchased the Swedenborgian church property on the southeast corner of Sixth Avenue and Harrison Street, held their opening services in their new home Sunday [May 26]. The property, which has a frontage of fifty feet, is a very desirable location. The church contemplates building a beautiful church on this corner in the future. The present building has undergone a complete transformation. The usual Sunday services were observed, with the addition of a brief address by the president of the church, who in the course of her remarks said, "While we cannot dedicate our material building to-day, as it is not completely paid for, we can dedicate ourselves and our lives anew to God's service, and our real church, which is in the hearts of the people, can be so enlarged and consecrated in this service that it will prove a great blessing not only to ourselves, but to the city and community."—*The Topeka State Journal.*

DAYTON, O.

Perhaps never in the history of Christian Science has the movement been so much discussed as it is to-day. In consideration of the fact that there is no proselyting among the members, the growth of the Christian Science movement has been phenomenal. Dayton possesses one of the strongest and largest societies in the State, and it may prove of interest to many to note the progress and kind of work that is being accomplished by the local organization. Christian Scientists are everywhere reserved in their attitude toward the world at large, and content themselves with works rather than words. The fact is recognized that Christian Science is developing a great influence upon the world of religious thought and is effecting a marked revolution in social conditions as well as medical practice.

The growth of Christian Science here has been phenomenal. In 1894 a church was organized, which began with an enrolment of eleven members. Thirteen years have passed, and several hundred members have been added to the church. The first meetings held in Dayton were conducted in a small room in the Pruden Block, but the speedy growth of the organization necessitated larger quarters. Dayton now has two recognized churches of the Christian Science denomination and stands fifth in number interested in the State. The congregation of First Church owns its edifice on the Boulevard.

Second Church of Christ, Scientist, this city, has been organized about sixteen months, and at present holds its Sunday morning service in the sun parlor, Algonquin Hotel. Both congregations are growing and are in a flourishing condition. Some of Dayton's prominent citizens are Christian Scientists. There are probably five hundred people in Dayton who are adherents of the faith. Many testimonials are on file relating to cures effected by the practitioners of Dayton. As a number of the patients live in Dayton and vicinity, they may be seen at any time if an investigator wishes to verify the testimonials. It is safe to say that the local church is doing a great good for the moral and physical uplift of the community. Its followers are from the representative families of the city, and nothing but praise is due the sober and deep earnestness of the people constituting these congregations.

Dayton Journal.

HONGKONG, CHINA.

Among the visiting attendants at The Mother Church on Sunday, June 9, were Mr. and Mrs. Dunn from Hongkong, China. Mr. Dunn made the following statement concerning his own experience with Christian Science and the introduction of Christian Science in Hongkong:—

In view of the rapid extension of the study of Christian Science during recent years in all parts of the world, it may be of interest to give a brief account of the origin and progress of the movement in the Far East of Asia. The first student of Christian Science to reside in China, so far as I am aware, was Mrs. Conger, wife of the United States Minister at Pekin. Her beautiful work at the time of the Boxer rising, by which she strengthened herself and so many others during those trying weeks, is now a matter of history.

In 1903 my wife and I came out to Hongkong on my appointment to take charge of the Colonial Botanical and Forestry Department under the British Government. We had been studying Christian Science for some years and had taken a systematic course of instruction in England. Christian Science was at that time quite unknown in Hongkong. We began at once to tell the glad tidings to the sufferers, the hopeless and the unhappy. Many heard us gladly and not a little healing work was done. I need not dwell on the opposition which fell to our share nor to the gradual change of these conditions towards respect and toleration when the true meaning of Mrs. Eddy's writings began to be understood and their effect seen. As our numbers increased it became necessary, in 1905, to take public rooms in the town, and some twenty students met together at the close of that year and formed the Hongkong Christian Science Society—the first in Asia—with the object of opening the rooms and providing for the holding of regular services. We now have two convenient rooms in a central part of the town, open daily as Reading Rooms and in which regular Sunday and Wednesday services are held. From Hongkong or from other sources Christian Science is now established in Singapore, Straits Settlements, Shanghai, China, and Yokohoma in Japan. There has also been for some years a flourishing society in the Philippine Islands.

I must give grateful testimony to the very great benefits that I have myself received from the teachings of Christian Science during my four years in the trying tropical conditions of Hongkong, and by which I have been able without the irksome precautions of *materia medica* to discharge the duties of an arduous post without one day's sick leave. Those who have had to deal with large numbers of Asiatic subordinates under tropical conditions will appreciate my gratitude for the overcoming of worry and irritation in executive work, and those who have traveled in the wildest parts of the tropics, far from the comforts of western civilization, will at once see the advantage which my wife and I have felt in a complete immunity from or even anxiety about fever and the other misfortunes which so often spoil such expeditions or bring them to an untimely end. Among the more common maladies of tropical Asia which I have seen cured by Christian Science in myself or others are malarial fever, dengue fever, acidity, prickly heat.

Before concluding I desire to say how much gratitude and love we feel for Mrs. Eddy, the courageous woman who once stood almost alone in delivering the message which has brought us such blessings and offers such rich promise for humanity.

CORRECTIONS.

[The notice of a Christian Science organization at San Rafael, Cal., which appeared in the *Sentinel* of June 8, should have read church instead of association. This church was organized in 1903 and has the usual card in the *Journal*. The notice which appeared in the *Sentinel* was published as sent us.—EDITOR.]

[An article in the *Sentinel* of May 4, republished from a magazine, states that Fifth Church of Christ, Scientist, of New York city is located at 228 West 49th Street. This should have been 45th Street.—EDITOR.]

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TESTIMONIES OF HEALING.

It is now about twenty years since the truth came with its healing beams to my consciousness. A chronic invalidism, marked by occasional serious and alarming conditions, necessitated several surgical operations by specialists, culminating in the "rest-cure," taken at Rhita at very great expense. This, in addition to the preceding expensive operations, electrical treatments, etc., made in all a small fortune in medical bills, and resulted in very little alleviation of my ills. This brought me at last to Christian Science, which restored me to health, strength, and usefulness. Now for these many years I have, without medical treatment or any material reliance whatever, although formerly a spinal brace had to be worn to keep me up, been able to undergo fatigue in traveling, exposure, and loss of sleep,—experiences that have been quite wonderful,—and which have elicited much comment, as ordinarily the same conditions would seemingly have imperiled my life.

With unfailing gratitude to our dear Leader for added years of comfort and usefulness, I rejoice to follow in the light that through her has been revealed to us.

SUE HARPER MIMS, Atlanta, Ga.

I desire to express my ever-increasing sense of gratitude for the many blessings which Christian Science has brought to me, in leading me out of the darkness into Truth's eternal day, enabling me to understand the Bible and to know and to love God. When I realize what Christian Science really is, and what it has done for me, my gratitude is unspeakable. For twelve years I had been a great sufferer from all kinds of stomach trouble and attacks of bowel trouble. I had eminent physicians all over the country; one physician, who has a world-wide reputation, did not allow me to eat any fruit or vegetables for four years, and for three years I was not allowed to drink any water; but with all these restraints I obtained only temporary relief. After coming into Christian Science, this trouble was healed instantaneously. I now am free and eat anything I desire.

About five years ago I met with an accident which caused a severe injury to my right leg. I had been under a physician's care all this time, and was compelled to use remedies and bandage the leg continually; but the excruciating pain I suffered is indescribable. When Christian Science found me I had become greatly discouraged; and I am very happy to state that in less than three weeks of treatment I was completely healed of this injury.

I am profoundly grateful, both to God and to our beloved Leader, for the many blessings that have been brought to me through this blessed truth, and I can pay my debt of gratitude only by living the life of a true Christian Scientist.—JEANNETTE H. JONES, New York, N. Y.

About a year and a half ago, after many years of struggle with the world, I found myself sick and discouraged —disappointed by and with humanity; this, too, in spite of the fact that I had always wanted to do right. My life was one of constant worry and I never seemed satisfied or truly happy. I boasted that I was always able to overcome my enemies, but every time I got through with one there was, or seemed to be, another who had to be knocked down. There came a time, however, when defeat seemed certain, and I no longer cared what happened so long as I could end it all, for I felt that everybody misunderstood my motives, which I thought were always good.

After having tried doctors, and having been ordered away by my physician, who gave me morphine to deaden the pain caused by severe bowel trouble, at the suggestion of a customer I sneaked into the office of a Christian Science practitioner. When I sneered at him, and told him I could not leave my business as the doctor had insisted I must do that very day, the Scientist said, "My dear fellow, if you go away you take yourself with you. What you need is to get away from yourself." Without knowing a single thing about Christian Science, and in spite of my sneers and unbelief, I was healed in two days, although I ate certain things to test my healing. Since then, with the love and patience manifested, I have come into an understanding of Christian Science, and have had the opportunity to prove my faith by my works. Harmony has taken the place of discord in my business and home life; perfect health—the kind I never dreamed was possible—the place of sickness; worry is a thing of the past, and my heart is full of thanksgiving. Need any wonder, then, that we are not disturbed by the attacks now being made upon us; for the wisdom of the world is folly, compared to the wisdom of God. In Science and Health, (p. 266), Mrs. Eddy sums up my case completely and exactly, in one brief paragraph, which begins: "Would existence without personal friends be to you a blank?" The answer to this question filled me with gratitude for so much truth expressed in so few words. I am happy to have been a channel through which many others have been healed; my own father of an ailment for which he had worn rubber stockings for three years, but which have since been discarded.

We can well afford to be, and should be, patient with those who have not yet seen the light,—when we remember that it was only through the love expressed to us by others that we have this pearl of great price. When I stop to think of the love, patience, and work which it often takes to convince one mortal that God does heal our sickness,—even after the movement has such a splendid footing in the world to-day,—what infinite courage and love did it take for one lone woman, unaided and without money, to tell the whole world that what they thought real was unreal. It is, therefore, no wonder that with this knowledge before me my appreciation of the wonderful truths which Mrs. Eddy has revealed to us is finding daily expression. When I tell people to-day that I am trying to be a real Christian Scientist, I find that it attracts respect, not ridicule.

With the hope that through Christian Science some one may be spared suffering, these facts are respectfully submitted by an Israelite brought up in the Jewish faith.

MILTON WEBER, New York, N. Y.

Words are incapable of expressing our deepest thoughts, and I pause reverently, thinking what I can say at this late day to declare my gratitude to God, the giver of all good, for my manifold blessings, and to show forth my appreciation of our Leader, the one who has labored so faithfully to make plain the way of salvation, to help us to understand the Principle of being, whereby peace and health can be attained here and now.

Nearly sixteen years ago I was compelled to resign the position I had held for several years, as art director of a college. As there was no perceptible sign of weakness, and my work showed no failures, the president of the college refused to accept my resignation until a second and more urgent request was made. My life had been a constantly busy one, as public school teacher and art director, and at this time sleeplessness was added to the supposedly hereditary liver and bowel trouble which compelled idleness. Leaving my college work, and after various experiences with friends and foes, I was advised by a doctor in New York city to

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try a celebrated rest-cure, in order to regain my normal condition. A strong belief in will-power had always sustained me in my work, enabling me to keep my ailments somewhat in subjection; but the sleeplessness, coupled with a serious nervous condition, now threatened my life. Half a year spent at the Springs gave no perceptible benefit. While there I was admonished to attend chapel exercises, the good man of the house saying, "God can do what doctors fail to do;" and he often said that he gave little or no medicine. Having prayed all my life,—more from habit than understanding,—I obeyed reluctantly. The nights were spent tossing on my bed; the days in taking baths, pouring out medicine, counting pellets, and anon sketching the people drinking from the sulfur pools. The best night's rest I had was once when after midnight I grew desperate, and reaching out in the dark for the medicine that my attendant had left, with the advice to take but little as it was very powerful, I drank from a glass nearly all its contents. I then slept till morning, an experience very unusual. Glancing at my table, I found the glass of medicine was untouched, while the glass of clear water was nearly empty, proving that as one thinks, so it is.

I had repeated the Lord's Prayer and the litany constantly through nights of agony, but God seemed so far away that often I would ask in despair, "Where is God?" None but myself ever knew the stifled ambition, disappointment, and anguish of soul I experienced during nearly two years of this purgatory, all these experiences forming a composite picture of pandemonium. In my case, however, man's extremity was truly God's opportunity, for after my return to Chicago Christian Science was thrust upon me by those who knew nothing of it personally, but they had friends who had been healed of very peculiar ailments. After the third person accosted me, it flashed upon me that I had heard the words "Christian Science" about five years previous, while amongst the mountains with a sketching club, and the seed then dropped into thought was not lost. Finally a practitioner's name was given me, but nothing save enforced idleness could have driven me to make use of this God-given opportunity. Calling upon her with burdens which I thought were beyond her sympathy or power to remove, she remarked that God is able to help us in all our afflictions and trials and that she would give me treatment. She bowed her head, while I gazed upon her with the criticism that she was "only praying" for me; but soon the spirit of humility overcame my combativeness, and the power of that prayer erased a deep-seated and acute pain in my head, and this has never returned in these sixteen years.

It was as when the Christ had said, "Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him." The light which seemed to enter that room proclaimed to me, "God is Love," and I seemed to see those words in letters of gold every way I looked. To my awakened consciousness it was a heavenly vision. Mrs. Eddy tells us that the "spiritualization of thought lets in the light" (Science and Health, p. 407). I felt that I must know something of this subject, so I asked if there was any book that I could read. Having never before heard the book mentioned, the words Science and Health appealed to me as a medical treatise. Buying the book, I hastened home, eager to see what was in it. I read the preface carefully, as was my custom, and then began to read the book. Some of the statements appeared vague, while others deeply interested me and awakened a new line of reasoning, as they explained subjects of vital importance. Studying day and night, reading several pages, then reviewing, accepting all I was capable of receiving, it occurred to me after several weeks that I was free from the liver and bowel trouble; but when or how I was healed I could not tell. This was a great surprise, on account of my later affliction—sleeplessness—continuing, although somewhat abated. My dominant desire was to rest and sleep in a natural way, but over-anxiety, constant fear and dread kept my thoughts filled with that which I longed to consign to oblivion. This lesson early learned has enabled me to be more helpful to my fellow-men. Mrs. Eddy reminds us that we must learn "either by suffering or by Science" (Science and Health, p. 240).

The prophets of old, Jeremiah and Ezekiel, gave to the world a denial of the asserted law of inheritance, and before long Science and Health opened to me the Bible, saying, "Whom therefore ye ignorantly worship, him declare I unto you." The Bible was now read with a different incentive; the God who is Love was made known to me. During my affliction and idleness, my Bible would invariably open at the book of Job, my condition of thought attracting me to a like condition,—a lesson clearly seen afterward, and made helpful to others. My reading of this wonderful book would generally close with a feeling of compassion for Job; also a wonder why God permitted the patience of Job to be so greatly tried, and why his "comforters" did not mind their own business. Like the boy gazing at the stone face upon the mountain, changing his conception as his thought advanced, I began to look upon the Bible characters from the view-point of Christian Science, and found my conception of God and humanity changing in the dawn of a new light, and mortal man's various forms of self-righteousness and frail understanding of God became lessons to my awakening consciousness, while Job's final confession to God was fast becoming my acknowledgment,—"I have heard of thee by the hearing of the ear: but now mine eye seeth thee."

Having in time past read and taught the Bible from a literary, historical, and moral point of view, gradually its "spiritual import" began to inspire me with a deep sense of the omnipotence and omnipresence of God, which afterward made it possible for me to bring healing to my absent friends and fellow-sufferers. The help and healing in the family of a dear brother (a druggist) aroused him to examine into the faith that was within him, and he became convinced that there was no life-giving power or principle in drugs; and finally, as he expressed it, his drug store "gave him up." Members of my former church have been made to realize, through the healing in their families, that God's children are not miserable sinners, and that sickness and sorrow are not a divine inheritance. My church discipline I treasure as one of the stepping-stones on the way "from sense to Soul" (Science and Health, p. 566. I treasure also all the many lessons learned in the nearly two years of varied experiences before I fully realized that the truth had made me free from all my delusions. For the benefit of others I will add that naturally the "last misfortune" to fly out of my Pandora box was the one I studied the most and hugged the closest. In "Miscellaneous Writings" (p. 307) Mrs. Eddy says, "What a glorious inheritance is given to us through the understanding of omnipresent Love! . . . This sweet assurance is the 'Peace, be still' to all human fears, to suffering of every sort."

HELEN R. PLATT, Boston, Mass.

Ten years ago we came into Christian Science. At that time I had kidney disease, supposed to be inherited. I was healed of this trouble in a comparatively short time, and have a great deal to be thankful for. Before coming into Christian Science fevers were frequent with me. At one time I had a long illness and was doctored by my grandfather, who is a physician, and for a while my recovery was doubtful. I have been practically free from fevers since coming to Christian Science, which has kept me well nearly all of the time; so that my best proof of the power of Truth is that it keeps me well. The visitation of chil

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dren's diseases upon me has been so slight that I scarcely know whether I even had any of them or not, except that I was told I had a slight attack of an ailment supposed to be contagious. I am very grateful for the blessings Christian Science has brought me, and I love Mrs. Eddy for pointing the way to God.—ZERELDA COBB, Pittsburg, Pa.

I cannot let another year dawn before I send in my testimony as to the healing power of Christian Science. About five years ago I was struck in the face by a piece of wood, which resulted in a severe injury. I had the bone set, and it healed in little over a week, although a bright red spot remained on my nose. A year after the injury this spot became sore, and troubled me, off and on, for three years; when it developed rapidly, one side of the nose, the eye, and cheek being affected. I had been studying our text-book, and also had help; but the condition seemed to grow worse, until finally, through the perseverance and loving kindness of my teacher, I was brought to see the nothingness of disease and the allness of God. As soon as I gained this consciousness of Truth the healing began; and in three weeks I was entirely well. This seemed to me a wonderful demonstration of God's power—to see this dreaded disease yield, and simply fade away! Words cannot express my gratitude to God, and to our dear Leader, Mrs. Eddy, who by her self-sacrifice has enabled her students to do such great work.

Although this physical healing seems the greatest thing, it is not nearly all that Christian Science has done for me. Through the reading of Science and Health I was healed of hay fever and nervous headaches; my financial condition has been greatly improved, also my domestic affairs are more harmonious, and in every way I have been helped. Surely God does "give us abundantly, above all that we ask or think." I wish to add that this healing took place a year and a half ago, and there has been no return of the trouble.—M. ESTELLA POWELL, Media, Pa.

From my earliest recollections until I found Christian Science I hardly knew a day free from pain, and never a time when I felt really well. I was repeatedly under different physicians, but their treatment hardly relieved the suffering, even for a season. All that kept me from utter despair was my trust in God, as I then understood Him, and the hope of relief after death. When a very small child I had hip and spinal disease, which necessitated the use of a crutch. Later, heart and kidney trouble developed, together with inflammation of the hip joint. As I grew older the burden became heavier, even though I was not expected to be self-supporting, for I felt I was of little use to any one or even to myself. I prayed only for something to relieve my suffering, no matter what.

In June, 1904, at the time when things seemed the darkest, a dear Christian Science friend invited me to visit her in her home near Boston. She, through her love and patience, gave me my first glimpse of what God's love can do. I began treatments with a Christian Science practitioner, at the same time studying our text-book, "Science and Health with Key to the Scriptures." In six weeks the heart trouble was completely healed, while the kidney trouble and inflammation of the hip were healed in a few months, and there has been no return of them. In the September following I went to work for a dressmaker in Boston, staying until the next May and losing very little time because of sickness. I then went into business for myself, and have had all my needs supplied in proportion to my faithfulness to the teaching of Christian Science and my trust in God. Sometimes the way did not seem clear and I was tempted to be discouraged, but after each struggle I had cause to rejoice. Many minor troubles, including a very sensitive throat, have yielded to the power of Truth. I was enabled after a time to give up my crutch, and the shorter limb has grown nearly three inches. While I am deeply grateful for the physical healing, it cannot be compared with my new understanding of God and the peace that comes from knowing that whatever the conditions may seem to be, over, under, and around me is an infinite, ever-present Principle,—Love,—that is guiding me safely.

I hardly know how to express my love and gratitude to God for this wonderful gift, Christian Science; neither can I express my deep love to our Leader, who has given us our text-book. I can only strive to grow more worthy of the blessings I have received, and watch every opportunity to prove by my life a portion at least of what Christian Science teaches, so that I may be an avenue through which others may be led to their Father, as I have been.

ALICE VIOLA HOPKINS, Boston, Mass.

It is with a feeling of deep gratitude that I make known the wonderful blessing I have received through Christian Science. For over two years I have been studying and enjoying the rich treasures of thought and experience found in "Science and Health with Key to the Scriptures." It encourages and strengthens me every day. Before I accepted Christian Science I had been a sufferer for over fourteen years from heart, kidney, and stomach troubles, also from extreme nervous headaches. I was in a hospital for a month, underwent a severe operation, and was an invalid ever after. Sleepless nights and restless days added still more to my distress. Eight doctors were unable to ease my constant suffering, until my case was finally considered hopeless. One of my doctors, however, suggested Christian Science, but after my healing, failed to recognize the source of my help.

Christian Science found me on my bed, awaiting death as my only relief, but within half an hour after the practitioner called I was up, dressed, and helping to prepare dinner. My friends and neighbors considered my healing a miracle, and for some time could hardly believe I was the same woman. Now I am doing all the work for a family of five, and I grow stronger every day, knowing that divine Love does keep and care for me. Words cannot express my thanks for being so lovingly led out of doubt and gloom into a clearer understanding of man's true relation to God as His child. I should estimate the amount expended for doctors' services and drugs at eight hundred dollars; while my treatment in Christian Science was free, as I had then no money to offer.

MRS. HARRIET V. STONEHOUSE, Jamestown, N. Y.

In reading the many testimonials of healing in the *Sentinel* I feel that all who have been helped to perfect health through the knowledge of divine Principle should help to spread the glad tidings. I have been enjoying health and peace as the immediate results of my first reading of Science and Health, and have desired for a long time to express my thankfulness for it all, but somehow could never find words adequate to convey the completeness of the change which the knowledge of Truth has brought me through Mrs. Eddy's teachings.

ANNA WARE BARNES, Holmesburg, Pa.

In the old thought we commenced the year by taking account of stock, as it were, seeing what could be placed to our credit and thinking of the failures we had made. Now, on the first day of nineteen hundred and seven, I am looking to see what my advancement has been in

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this Science I am studying, and one thought comes to me very forcibly, viz.; that I have failed to do my duty in acknowledging the help received in Christian Science. Each month and each week I look eagerly for our literature, feeling that I need every article written,—but we must be willing to give if we would receive. For thirty years I was to mortal sense an invalid, a great sufferer. I received an injury which caused complications, so that no part of the body was free from pain. From allopathy I went to homeopathy; then to hydropathy; a year in a sanitarium, etc.,—changing, hoping for relief; at each change a little better, but soon returning to the old conditions.

About eighteen years ago, when this Science was little understood and there was a strong feeling against it, I was at a summer resort, and a lady who had been wonderfully healed and who was consequently very enthusiastic, seeing how pale and sickly I looked, asked me if I knew anything about Christian Science. I replied that a friend had written me that she had attended some lectures, and that Scientists said there was no sin, no sickness, no death, and I thought it was the most ridiculous thing I had ever heard of. In a few days she asked me if I would like to have her treat me. I was willing to try anything, so consented. She then gave me a copy of Science and Health and asked me to read it. The midnight lamp was often burning, and I found the teaching to be both logical and self-evident; but how could I ever abandon the opinions that had been held for centuries! I was, however, ready to admit that Science must have an absolute Principle, no matter whether it agreed with my beliefs or not. For a year the struggle was great; but I could not go back to the old beliefs, and finally the light of spiritual understanding dawned on my consciousness, and I have never been inclined to return to *materia medica,* although many problems have presented themselves.

It is great cause for rejoicing to know that our help is always with us, and (as I think all who are interested in this Science will say) the physical healing is nothing compared to the spiritual uplifting. The Bible was seldom read by me in the past, because it seemed so contradictory; but now, having the "Key," it is a daily study. The English language is inadequate to furnish words that can express adequately my love and gratitude for our dear Leader. I send thanks to all who help on the good Cause.—M. L. MORGAN, San Francisco, Cal.

I first heard of Christian Science nearly four years ago, at which time I was in a wretched condition of physical health, never having recovered my strength after two operations which had been performed in 1898. I also suffered very much with stomach trouble, and a day never passed but I took medicine for some ailment, especially headache. When I heard of Christian Science, and it was explained to me, I knew it was the truth, and I determined from that moment to be a Christian Scientist. From that day to this I have not used any kind of a material remedy, and I can honestly say that Christian Science has never failed me. Instead of being a nervous, delicate woman, obliged to rest for two or three hours every day and unable to walk any distance, I am strong and well. I go to business all day, am on my feet the greater part of the time, and hardly know the feeling of fatigue. But, tremendous as are the physical benefits, they are as nothing to the spiritual joy which Christian Science has brought to us; it has taught us where real happiness lies, and every one in our household is honestly trying to overcome self and to bring forth the fruits of the Spirit.

To dear Mrs. Eddy my heart goes out in love and loyalty. I feel that to her purity of life and her clearness of vision I owe all that I have and all that I am. Actions speak more strongly than words, and I am trying to show my gratitude as she would have me.

LAURA B. DOORLY, Leeds, England.

For about forty years I was a slave to the tobacco habit, having often tried to quit it, especially since I came into Christian Science three years ago. On account of the seeming reaction on my nerves and heart, I had treatment by a practitioner, and still failed to overcome the habit. The day after Christmas I felt that I had to quit tobacco. I went at it, determined to conquer at any cost, and my wife and I made the demonstration. Since this experience I have had no trouble with my heart or nerves, and I have gained fifteen pounds in weight. I am mounting upward as on eagle's wings. The gratitude I offer to God, and to His chosen one, our beloved Leader, is a fuller consecration of all I have or am to the Cause of Truth.

GILES F. HUNT, Blanchard, Ia.

It would be ingratitude on my part did I not admit that I owe my well-being to Christian Science. About two years ago I was confined to one of our hospitals, getting ready for a very dangerous operation. As I was not expected to live, my relatives advised me to make my will; which was done, and my wife was telegraphed for, as she was traveling in Europe at the time. Fortunately for me the operation did not take place, as I was considered too weak for the ordeal. At the end of six weeks I left the hospital, seemingly a physical wreck, patched up but not cured, with the operation to take place as soon as I was stronger. In the mean time I went from one doctor to another and from one remedy to another, until I stumbled on Christian Science; and I was ripe and ready for it. Although I had been reared in the letter of the orthodox Jewish faith, I found in Christian Science the true religion, and I started in all sincerity to practise it in my daily life. God was very good to me. I improved from the start, and although my healing came slowly I had the utmost faith that I would get well,—be healed completely,—and so it was. I enjoy the best of health and have gained about fifty pounds. From a business standpoint I can say that my needs are abundantly provided for by divine Love, which "always has met and always will meet every human need" (Science and Health, p. 494)—our needs and not our wants.

Words cannot express my gratitude towards Mrs. Eddy, the Discoverer and Founder of Christian Science, for this beautiful truth. May her works be a shining star for others as well as for my coreligionists.

H. GOODFARB, Kansas City, Mo.

I was taken to a sanitarium after being two years in bed and having the best of medical skill. At Saratoga Springs, N. Y., a Christian Science practitioner came to me, and I was able to be up and around in two weeks. In three months I came home to Baltimore. Many can testify to my condition in this city, but the Christian Scientists did not know me until after my healing. As I took up life again and met the old thought, I sent for a practitioner, and was helped over many rough places. I am grateful to be able to say that Science and Health by our beloved Leader now enables me to do my own work and also to help others. At the present time I am manifesting the harmony called good health.

IDA G. FARREN, Baltimore, Md.

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FROM OUR EXCHANGES.

[*The Congregationalist.*]

The only way in which the Church of Christ can renew her youth and vigor is for her members to get together in practical service. If they cannot thus get together in the Church, they will unite outside of it, as they are doing. Unity in spirit with rivalry and division in labor is not the unity for which our Lord prayed, nor is it any real unity in the eyes of sensible men and women. The time has arrived when Christians in earnest can get together in the enterprises which they regard as essential to their Christian service. If the churches would survive as ecclesiastical organizations, they must unite in administering such enterprises.

[*The Christian World.*]

Men long for a basis of life which shall be as credible to the intellect as it is inspiring to the soul. They want a religion into which their whole manhood can go; and this is what at present they have failed to find. The Church, they say, feeds the heart at the expense of the brain; and so it has, to the modern man, become as unsatisfying in one way as the world is in another. The disaster that has happened to it is that people have come to repeat its creed in a quite different sense from that in which they repeat the creed of electricity or mechanics. This last is actual belief, a belief by which they run trains or build bridges. The other is, in part at least, make-believe.

[Rev. Burt Estes Howard in *The Christian Register.*]

Love dreams dreams, then sets about making the dreams come true. That was the inspiration of Jesus. He was keenly sensitive to the wickedness and depravity and hypocrisy of the people all about him. No stain on the souls of men escaped his notice. But he had a supreme faith in manhood and a vision. Over and above every poor, soiled fragment he saw the thing it might be, the clean, white soul it might become. In the tattered bits of broken manhood and womanhood he saw the prophecy of a divine wholeness that they were meant to have, and his love set itself to work and bent under the world's burden that the wounded, staggering feet of the miserable and sad might struggle upward toward the perfect. . . . Love never faileth. It hopeth all things, believeth all things, endureth all things.

[Lyman Abbott in *The Outlook.*]

God was always a speaking God; always a self-revealing God; He has never left Himself without a witness among men. . . . He is the Light which lighteth every man—believer and unbeliever, Jew, Christian, and pagan. In every warning of conscience, in every aspiration to a purer and better life, in every sorrow and shame for wrong done or duty neglected, He is manifesting Himself to His children. Offspring of His are they; and their very idolatries and superstitions are a blind seeking after Him. But in one perfect man He has so lived, one perfect life He has so filled with His illuminating, inspiring presence, that His glory of perfect truth and perfect graciousness was there seen as never before or since. The infinite and the eternal we cannot know, because He is infinite and we are finite. Only in the terms of a finite human experience can He interpret Himself to us. And this He has done, that in that perfect life and character we may see both what should be the object of our highest reverence—not power, but grace and truth—and what the example and the inspiration for our highest endeavor.

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"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

Vol. IX. No. 45

BOSTON, JULY 6, 1907



A LADY WITH A LAMP SHALL STAND IN THE GREAT HISTORY OF THE LAND



A NOBLE TYPE OF GOOD HEROIC WOMANHOOD
LONGFELLOW

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ITEMS OF INTEREST.

National.

Passenger rates on all railroads of the United States, says the Chicago *Inter-Ocean*, will be reduced to two cents a mile. The lowering of the price and the complete abolition of the old three-cent rates will begin July 1. This was the decision reached in Chicago recently after a long discussion by the leading railroad presidents of all the Western and trans-continental roads. Officials of several of the roads admitted that they had been forced to bow to public opinion and anti-railroad legislation. They said that no further fight would be made on the two-cent laws already passed and that the roads would accept the inevitable.

Founded by John Adams, President of the United States, Adams Academy, Quincy, Mass., has indefinitely closed its doors because of lack of funds. Dr. Everett, who has been master of the academy for twenty-nine years, in presenting the diplomas, said: "If I have not taught you to be men; if I have not taught you to follow the path of honesty and truth, though it leads you to the scaffold; if I have not taught you to be Americans; if I have not taught you that you owe a responsibility to your heavenly Father which you cannot shake off, even though you are alone in the desert, then my time and your time has been wasted."

The Porte has addressed a communication to the American embassy at Constantinople, giving satisfaction in the case of the last outstanding question between the embassy and the Porte and thus removing the objection to America's acceptance of the three per cent customs increase. The question at issue between the United States and Turkey has been the dispute with regard to discriminations practised against American missionary schools in the dominion of the Porte. The contest has dragged on now since 1902.

The national collection of heads and horns, long in existence as a project, has become an institution and a fact, with Dr. Hornaday's valuable collection donated as a nucleus. The New York Zoological Society will own the collection and will take care of it. For a time it will be housed in the Administration Building of the Society, which is now being built in Bronx Park, but as the collection grows, a new building will be required, which it is expected the city will furnish.

Including the so-called "out-of-course" degrees conferred upon students of former years, who for some reason did not receive their degrees in the regular manner, and the honorary distinctions, the total number of degrees conferred by President Eliot at the Harvard Commencement was 1,068.

The committee selected to determine the design for the new home for the Bureau of American Republics has made its decision in favor of the design submitted by Kelsey and Cret, associate architects of Philadelphia. The building is to cost $750,000, including furnishings and decorations.

The Treasury Department has completed the purchase of $25,000,000 in four per cent bonds maturing on July 1, 1907, under the order of the Secretary of the Treasury issued early last April. Those bonds remaining unredeemed will be taken up and paid for on and after July 2 next.

The Treasury surplus for the year has reached $81,052,317. The receipts for the current fiscal year, lacking five days, have already aggregated $648,786,026. The expenditures this year to the same date were $567,733,709.

The total enlisted strength in the line of the United States Army is 64,520 men. With the men in the staff departments and the Military Academy the grand total on July 1 will be 68,976.

The registration of Filipino voters began June 21. Reports indicate that the total registration will be heavy.

International.

The official text of the Franco-Spanish understanding has been published. It binds each country, in the event of circumstances arising which threaten to modify the *status quo*, to consult the other with a view of "common action." The declarations contained in the agreement were exchanged May 16.

A plot to steal fifty million dollars from the Russian Government office at Tschita, where the money was kept for enterprises in Siberia, has been discovered and thirty Russians arrested. They had made a tunnel one hundred and twenty yards long from a hotel to the safe.

The last link of the Yerkes' tube system of underground railroad in London was opened June 22. The new line, which connects the northern suburbs with the heart of London, is eight miles long. It was begun in 1903, runs on an average of sixty feet below the surface, and cost $25,000,000.

The Wellman-*Chicago Record Herald* Arctic expedition arrived at Spitzbergen June 8. Rapid progress with the work of the expedition is reported.

In accordance with the terms of an imperial edict just issued the opium dens in the native portion of Shanghai were closed June 22.

Premier Campbell-Bannerman last week moved his resolution curtailing the power of the House of Lords.

Industrial and Commercial.

The National Cement Company has been formed, to combine several of the most extensive plants outside the control of the American Cement Company—the Cement Trust—and will construct in New Jersey what is said to be the largest Portland cement plant in the world. The company has been incorporated with a nominal capital of $2,000,000 common stock. It is expected that negotiations will soon be closed for the acquisition of fourteen plants in New York, New Jersey, and Philadelphia, thus giving the company a controlling interest in the Portland cement industry of the entire country.

Recent fuel tests made by the Government indicate that it may soon be possible for locomotives to enter cities without emitting smoke of any quantity whatever from their stacks. The tests indicate that a fuel made from slack coal pressed into briquettes not only burns almost without smoke, but also evaporates more steam and produces more power under the same boilers than does the same amount of coal. These briquettes are made by taking the waste or slack coal from mines and mixing it with sufficient tar so that the coal will hold together, the whole being pressed into blocks or cakes by machinery.

By the sale to the Nippon Oil Company of Japan of its wells and plant in Echigo Province for $875,000, the Standard Oil Company has taken the first step toward the abandonment of the Japanese oil field. Experts of the Standard Company, after several years of experimenting and experience, have come to the conclusion that the prospects do not warrant operations on a large scale. Echigo is Japan's best developed oil section. It is probable also that the company will dispose of its holdings on Hokkaido, the northern island.

A better bale of cotton than has ever been compressed before will, it is expected, be the outcome of a resolution adopted at the closing session at Memphis, Tenn., of the annual convention of the Southern Compress Association, which embraces seventy-eight plants in five States. The members pledge themselves to see that all cotton is properly tagged and that railroad companies refuse bills of lading to shippers unless the package bears the name of the consignee, the destination and mark. It was decided to standardize bales.

The efforts being made by the United States Government to replenish the rapidly decreasing lobster supply off the New England coast are meeting with more success than even the most sanguine exponents of the movement could have expected. Last year's collection of the eggs of the crustaceans amounted to almost one hundred and twenty-five million, which, with the plant of 1905, brings the total up to to two hundred and twenty-five million.

Traffic through the ship canals at Sault Ste. Marie for May broke all previous records. The vessels locked through carried a total of upwards of 7,800,000 net tons of freight, exceeding the maximum of any previous month during the fifty-one years the canal has been in operation.

The largest cranberry bog in the world is being established just outside Siasconset, Mass., and when completed will cover five hundred acres, of which three hundred will be under cultivation by July 1. The company which is promoting the enterprise is incorporated with a capital of $100,000.

It is estimated that the strawberry crop in Sussex County, Delaware, will total $300,000 in value this season. On the big day fifty-three cars were sent from the shipping point, and for several days the number ranged from forty to forty-five cars.

Despite the fact that the United States produces probably twelve million bushels of peanuts per annum, her importations in the year about to end will aggregate nearly $500,000 in value, while exports for the year will approximate about $300,000.

Contracts were placed recently by the United States Steel Corporation for six thousand steel cars, aggregating in cost $6,500,000.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

SUBMISSION TO DIVINE PRINCIPLE.

SAMUEL GREENWOOD.

As mortals realize that the tendency of a belief in material selfhood, with its desires, affections, and ambitions, is ever towards evil; that of themselves they have nothing upon which to build a perfect character or a pure consciousness, nothing pertaining to immortality and goodness, and that all in them which opposes the reign of Spirit must be denied and cast out before the Christ-idea can appear, they begin to see that salvation depends upon their complete submission to the all-inclusive Truth of being, explained in Christian Science as divine Principle and its idea. Applied to our daily work this means that "nothing that defileth," or that would make us false to the divine ideal of man, should be allowed to enter or remain in thought. Although to a material sense this may be the way of the cross, to spiritual sense it is the way of the resurrection.

Self-abnegation is a virtue whose culture and development is productive of the highest good, and this is indispensable to our success as Christian Scientists, but we are apt at times to lose sight of its importance or apathetically to neglect it. Self-assertiveness is one of the strongest characteristics of human personality. It manifests itself in self-will, stubbornness, intolerance, pride, hypercriticism, etc.; and the hardest struggles of the pilgrim Christward are for self-surrender, for the putting down of the false human ego and the enthronement of the divine. The willingness to put one's self and one's opinions and preferences aside, and to be guided wholly by the leadings of divine Principle, is one of the truest tests of discipleship in Christian Science.

The influence of Christian Science upon the individual is to make him more charitable and more considerate of others. If he is not growing kindlier in judgment, if he is not thinking less evil of his brother, and loving everyone better as time passes, he may be sure that it is not Christian Science which is influencing him. We are taught that without Love, the letter of Christian Science is but "its dead body" (Science and Health, p. 113). It is possible to gain considerable knowledge of the letter of this Science without experiencing either moral or physical reformation, or without gaining the ability to demonstrate its teaching. Indeed, the high standard of Christian Science tends to bring out sharply opposing thoughts which may be latent in the student's mentality, and if he does not imbibe enough of the spirit to bring these into subjection to the Christ, he is apt to present the abnormal habit spoken of by our Leader, that of talking the right and living the wrong. (*Ibid.*, p. 448.) As students of Christian Science we need always to remember that the Principle of this Science is Love, and that its rule is love; and that it cannot be understood from any other standpoint, nor demonstrated in any other way.

If we have reached that height of spiritual understanding where we can infallibly interpret the demands of divine Principle, we shall have gained so much love in the process as to lift us above all harsh criticism or unkind judgment. Those who are gaining most of the Christ-spirit leave others freest to work out their own problems in the way that seems right to them, always counseling in love, but never dictating nor coercing. If others are honest in their motives and conscientious in their efforts, the requirements of Principle will be unfolded to them much better than we can do. God's ark does not require steadying at the hands of mortals.

Submission to Principle does not mean submission to one's personality. It is possible for one to become so mistaken in zeal as to be dogmatic in his attitude towards those who differ from him, a position that is not helpful to any one. Dogmatism should and does become obsolete in Christian Science. Those who are wholly governed by divine Principle work together in harmony and love, allowing their mutual differences to exist amicably instead of engendering strife and bitterness. How much do any of us really know of God as Principle beyond what we actually demonstrate in life practice? Our position and conduct alone prove whether self is submitting to divine Love.

Students take up the study and practice of Christian Science who have different temperaments, training, education, culture, etc., from each other, and they do not at once come out from the influence of former ideals and beliefs. Because of this they may easily differ in opinion regarding things not essential to their salvation nor involving disloyalty to the Christian Science text-book; but this need not disturb their mutual love and good-will, nor prevent them from uniting in labor for mankind and for the welfare of our Cause. The problems that arise in the association of individuals could easily be adjusted through brotherly love and a generous allowance for the different aspects which the same thing may present to different persons. One thing that we all may agree upon is to be governed in all our deliberations by divine Love and wisdom, and to accept the result in the spirit of meekness. It is the privilege of all to be so deeply concerned in the redemption of mankind that personal opinions or preferences become insignificant.

As the human submits to the divine, the imperfections and deficiencies of personal character disappear; envy, malice, hypocrisy go out as the Christ-truth dawns and ascends in human thought. Personal ambition or glorification is the opposite of genuine Christian Science; but there is what may be named a higher type of selfishness that, for the sake of one's own peace and safety, eschews all evil. When we become willing to let Love and its attributes be All in all to us, we shall not care what position we fill so long as we are growing Christlike and God's kingdom is coming in the affections of men.

What is there after all in this mortal human self worthy of recognition or honor or obedience? What does it give in return for all our care, but disappointment, discontent, and sorrow? Let personal ambition be satisfied; let the

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individual gain all the positions he covets, all the ends he desires, receive all he longs for materially, and what is he the better for it? What does fame or power or prestige bestow upon men? When all these things have come and gone, we must begin as a little child to learn through Christ the way of Life; we must leave our pride, worldliness, and all else pertaining to self, and in humility learn the way of Love, if we would be satisfied and awake to our true being. How much better that we spare ourselves the suffering that follows self-indulgence, and in submission to Truth sacrifice all that does not belong to man in the divine likeness. This self-surrender is a small thing compared with the greater gain of thus approximating the character of Jesus, who, as the Scriptures tell us, "pleased not himself."

Our salvation from error will never be accomplished until we work it out ourselves according to the Principle and rule of Christian Science. To be in submission to this Principle is to be guided by the promptings of divine Love in place of self-interest, to cherish nothing inimical to our own or another's good, to express nothing unworthy of the ideal man, nothing that can cause our brother to stumble or give him a single pang of pain. Egotism and pride may deceive self, mistake personal domination for the reign of Principle, and personal homage for loyalty to truth, but these vanities do not forward one's spiritual growth, nor secure from God more than we have earned. God demands that at all times we be good and pure and loving, and being this we shall be our true selves, reflecting the divine nature and government.

WEALTH AS SCIENTIFICALLY UNDERSTOOD.

H. L. GWALTER.

There is that maketh himself rich, yet hath nothing: there is that maketh himself poor, yet hath great riches.—PROVERBS, 13 : 7.

WEALTH is abundance, plenty, possession, riches, treasure, substance. Marshall in his "Principles of Economics" says that a man's wealth is to be taken to consist of two classes of goods, . . . those material goods to which he has, by law or custom, private rights of property and which are therefore transferable and exchangeable, and those immaterial goods which belong to him and serve directly as the means of enabling him to acquire material goods. A still better sense of wealth is given in the word richness, expressing not the possession of riches, but "being rich." Richness is the overflowing plenty of inherent quality, excellence, fruitfulness; we thus can speak of the wealth of the soil, the wealth of affection.

The word wealth is a derivative of weal, signifying a sound, healthy, prosperous state,—happiness, prosperity, well-being. Commonweal and commonwealth signify strictly the common good, and the primary sense of weal is strength, soundness. The true nature of wealth is best expressed in the word affluence. Affluence means a profuse or abundant supply, a flowing toward, concourse. The dictionary defines affluence as "abundance of material goods, accompanied with generous expenditure." The realization of affluence therefore demands that abundance be made liberal use of, in giving out, imparting. We could not speak of a miser as living in affluence, though we might speak of his hoarded wealth as useless riches. Affluence implies a "flowing readily"—which suggests Life; a "flowing toward,"—which tells of Love; the having or furnishing of abundance,—abounding in substance, which to be ever abounding must be infinite, eternal Truth. We find then that wealth signifies a state of having more than common abundance, and while wealth does not allow of limitation, on the contrary riches are always measurable,—having a limit, coming to an end somewhere and at some time.

Science and Health (p. 140) bids us rejoice "in the affluence of our God." True wealth in Christian Science is the power of demonstrating the infinite ability of divine Love to meet every need, for others as well as for ourselves. The true sense of wealth binds us closely to God, since in order to have an abundant supply which will never fail us, we have to turn to the infinite. Infinite good is the ever-flowing source from which all good must come, and we can only realize wealth in the going out of good through us to others; our measure of wealth lies in our ability to give. A material sense of riches, on the other hand, would tend to separate us from God and from our fellow-men,—through cares, worldliness, pride, fear, and limitation,—producing spiritual barrenness. The psalmist says, "They that trust in their wealth, and boast themselves in the multitude of their riches; none of them can by any means redeem his brother, nor give to God a ransom for him: . . . that he should still live for ever, and not see corruption."

True wealth can never be gained by oppression, by trampling upon the rights of others or by taking advantage of our brother. Jeremiah says, "He that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool." Pride of possession would blind us in our relation to God and cut us off from the source of wealth. The wise man said, "There is a sore evil which I have seen under the sun, namely, riches kept for the owners thereof to their hurt." The mere accumulation of riches does not constitute wealth, which bears not in itself the elements of contentment. Happiness can only dwell in the understanding of wealth as the manifestation of the abundance of divine Love, and in the consciousness of reflecting Love, thereby calling forth the response of Love.

Mrs. Eddy said in "Choose ye," her dedicatory Message to The Mother Church, that Christian Science reveals God as giving all, and man as having all that God gives. (*Sentinel*, June 16, 1906.) Our wealth, therefore, is to know that we have, because God has, and because we reflect the infinite. This we realize only in the measure to which we awake from the limitations of material sense. Paul says, "Now we see through a glass, darkly; but then face to face." The attainment of this consciousness demands of us the consecration of every thought and requires that we bring "all the tithes into the storehouse." Selfishness, envy, as well as idleness, will debar us from realizing affluence, the true wealth. The unlimited, inexhaustible ability of divine Mind is reflected in human achievement for good, but the latter is only gained by the sacrifice of self. In proportion as we learn to sink self and to see that God is all reality, we shall prove the prophet's word, "Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit." Then shall we make true the beautiful thought of Dryden, "Each day new wealth without their care provides," and know that "the blessing of the Lord, it maketh rich, and he addeth no sorrow with it."

MEDITATION.

JOHN E. FELLERS.

Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer.—PSALMS.

MEDITATION is a quiet and sincere endeavor to apprehend the "mystery of godliness." It is a discipline, a drilling for the march. It is sometimes the Christian's Gethsemane, wherein he prepares to meet his accusers. It is the

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refiner before his crucible. It is the tree, nestling in the seed; the fruit, hidden in the bloom. It is Bethlehem, contemplating the star. It is progress, measuring the distance up Calvary. It is "silence, healing the blows of sound." It is prayer, winged for its flight to the bosom of God. It is atonement, facing the light. It is the penitent, forgetting the mistakes of the past. It is the teacher, preparing the world's lessons. It is the father, watching for the home-coming prodigal; and the mother, holding to her heart the Saviour of mankind. It is the psalmist, exclaiming, "What is man, that thou art mindful of him?" the patriarch, inquiring, "If a man die, shall he live again?"

From out the years of meditation, fraught with consecration and toil, come the words of our Leader, "O Christian Scientist, thou of the church of the new-born; awake to a higher and holier love for God and man; put on the whole armor of Truth; rejoice in hope; be patient in tribulation,—that ye may go to the bed of anguish, and look upon this dream of life in matter, girt with a higher sense of omnipotence; and behold once again the power of divine Life and Love to heal and reinstate man in God's own image and likeness, having 'one Lord, one faith, one baptism'" (The People's Idea of God, p. 14).

"LET NOT YOUR HEART BE TROUBLED."

ALBERT E. MILLER.

We can never truthfully complain that God has deserted us or that He is separated from us. The fact that we are alive—that one is able to say, "I am conscious, I am alive"—is an admission that consciousness is, and therefore God is, for God is Life. With this as our starting-point, we begin to reason out man's relationship to this infinite Mind, of which he is the expression. The voice of Christ comes down to us through the ages, saying constantly, "Let not your heart be troubled." It may be that we are so engrossed with the material aspect of things that we are unable to hear this voice, but it is always there and always uttering this same loving admonition.

A sense of contentment, of gratitude for the blessings which we already have, is a good thing to build or enlarge upon. A little child recently said, "I must learn to be content with the good things I have, or I may lose them instead of getting more and better things." This was said after visiting a home where every need and comfort was supplied, where everything was beautiful and harmonious. These things did not arouse a feeling of envy or covetousness with this child, but on the contrary made her very glad, for she said, "These folks must have always been very content with the things they had so as to get such nice things; and I must be content so as to get nice things." There was a world of wisdom and philosophy in this child's remark, and we know that this thought as it unfolds must of necessity bring to her all that is good. Let us dwell upon this idea more and more each day; lose sight as far as possible of immediate wants and needs, and still the tempest within by this simple means—by reflecting upon the amplitude of divine Love. The trials of to-day will sink into insignificance as we look out upon the horizon of God's loving promise to His children: "Lo, I am with you alway." This is the way to gain the true sense of substance, compared with which matter is but a mere shadow.

[From the *Concord* (N. H.) *Daily Patriot*.]

Who works for glory misses oft the goal,
Who works for money coins his very soul.
Work for the works' sake then, and it may be
That these things shall be added unto thee.

KENYON COX.

SELECTED ARTICLES.

"DISTRESSINGLY NARROW-MINDED."

[THE following items, which we copy from the *Huntington Beach* (Cal.) *News*, relate to a case of religious persecution and intolerance which one would hardly expect to encounter in the twentieth century and in a free country.—EDITOR *Sentinel*.]

Because the trustees of the Huntington Beach Union High School district believe that Christian Science is demoralizing to the community, Prof. S. M. Abbott has been summarily dismissed from his position as principal of the local high school (Huntington Beach), and will in all probability be compelled during the next year to earn a living for himself and family at some other occupation.

The news of this radical action on the part of the board came as a thunderbolt from a clear sky, and the entire community has been dazed almost beyond expression. So far as the public was aware, school conditions were very satisfactory, and especially so as regarded the principalship. It was known to a great many that Professor Abbott clung to Christian Science as a religion, but as he had been employed upon his merits as a school teacher, no importance was attached to his church affairs, if for no other reason than that the question of religion was never brought up in the schools.

Interviewed on the subject by a representative of *The News*, C. W. Warner, clerk of the board, said Professor Abbott had been informed about six weeks ago that there was a division of the board relative to a change in the principalship, but direct questions elicited nothing but evasive answers. Mr. Warner admitted that the professor's religious belief "might have had a bearing on the case." Mr. Warner was especially anxious that the matter be withheld from the public. He also laid particular stress upon his statement that the board "has not yet officially discharged the professor," but had merely notified him as to the "division" on the question of retaining his services.

Professor Abbott explains the matter in a way that is truly direct and refreshing. With him there is no equivocation or beating around the bush. He says that Mr. Warner informed him on behalf of the board that he would do well to look for another position, the reason given being that the professor's religious belief "would have a tendency to demoralize the community." The deposed teacher is emphatic in the declaration that he was not notified of the proposed change until less than three weeks prior to the closing of the school term, at which time it is practically useless to look for a desirable position, owing to the fact that engagements are generally made several weeks earlier.

Professor Abbott has led an exemplary life in this city and is admitted by the board to be an excellent teacher. But his religion doesn't suit the trustees, and incidentally the public says the action of the board is distressingly narrow-minded.

The *Santa Ana Register* of Saturday had the following to say regarding the local school situation:—

"Things are warmed up at Huntington Beach, and they are getting warmer. All the indications are that the heat will be felt quite keenly by the Union High School Board. Three petitions are out and have been largely signed, and efforts will be made to keep Prof. S. M. Abbott as principal of the high school. Principal Abbott was not re-elected principal for the reason that the members of the school board, a majority at least, thought his religious belief made him morally unfit for the position. The largest

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share of the Huntington Beach school patrons think a big principle is at stake and a fight is on, and in that fight are engaged many who profess no particular religious belief and many who do not know Abbott by sight.

"Three petitions have been signed asking the school board to retain Professor Abbott. These petitions state that the only reason for Abbott's dismissal is his religious belief, that religion is not taught in the schools, that a man's religion should not be considered if he performs his duty and does not force his views upon his students, and one declares than an act of dismissal with no other reason for it than the one given would be 'an outrage to the intelligence of this age of civilization and learning.' One petition was passed among the students of the high school, and every student with one exception signed it, asking for the reinstatement of Professor Abbott.

"Professor Abbott is not the only person dismissed from the high school. Miss Lucy R. Watkins, teacher of English and history, is also a Christian Scientist, and she, too, is dismissed. Professor Abbott has been principal of the high school and teacher of the commercial department. His students declare that he has given no intimation of his religious belief to any of them. Professor Abbott said this morning: 'I doubt if more than a very few people in this city knew my religious belief. Three weeks ago I met Mr. C. W. Warner, clerk of the board, on the street. He told me that the board was divided on the principalship. I asked him if there had been any criticism on my conduct of the school. He said no. I demanded that he tell me the reason. He said that my moral influence was not right. I asked if my habits were not clean, and the behavior of my family not upright. He said there was no criticism there. I asked him if it was because I was a Christian Scientist, and he said that was the reason.'

"Abbott has been a teacher for twenty-five years, and in that time has always been at the head of the school where he was teacher. He was twelve years city superintendent in Illinois. He came to the coast from Hot Springs, Wyo., where he was city superintendent. Professor Abbott said he had been a believer in Christian Science for two years. He was led to the belief by the fact that his daughter had been cured while under the Christian Science treatment of a severe form of St. Vitus dance. He says his family hold the Scientist belief, but none of them had thrust it upon others, having accepted it for themselves and followed it."

"To the Board of Directors of the Huntington Beach Union High School.

"*Gentlemen:*—We, the undersigned, residents, heads of families, and parents of children attending the Huntington Beach Union High School, do hereby respectfully request your honorable board to retain Prof. S. M. Abbott in his present position as principal of that school. We ask this for the reason that we are informed that his contemplated release from his position is solely on account of his religious belief. We do not believe that this reason should ever be allowed to control or influence the selection of teachers in this school, for the reason that religious teaching is *not* a part of the curriculum of the schools.

"We have satisfied ourselves that Mr. Abbott is a general favorite with the students, and we have no reason to be dissatisfied with the progress they have made under his instruction. Hoping that we have been misinformed as to your reason for action, which action would certainly be an inexcusable outrage to this age of civilization and intelligence, and that you will see your way clear to retain Mr. Abbott in his present position, we have the honor to remain,

"Yours, etc."

Three petitions, each worded practically as above, have been circulated in the Huntington Beach Union High School district during the past few days, and the fact that the papers are signed by almost ninety-nine per cent of those accosted is ample evidence of the sentiment of the community in the matter of permitting religion to further interfere with public affairs. It is doubtful if a petition of similar importance ever received fewer refusals to sign. Every religious denomination in the city is represented, each in goodly numbers, to say nothing of the names of those who have no connection with the churches.

[*The News* stands pat on the question of giving every body a square deal. We subscribe to no particular religious belief, being strictly in the newspaper business. Space is given Professor Abbott's communication for the reason that the editor has a personal knowledge of many instances wherein he has been attacked through his religious belief by people who can discover nothing to say against him personally.—EDITOR.]

Editor News:—The article published in the last issue of your paper, stating briefly the facts relative to the action of the school board in virtually deposing me from my position as principal of the Union High School for the coming year, has aroused such wide-spread interest and provoked so much discussion that I am constrained to write this article, not in the spirit of vindictiveness, but to present the matter in its true light and to correct the erroneous reports and impressions which have and may be made.

I have been charged with being a Christian Scientist. I plead guilty to the charge and am willing to receive my sentence at the bar of intelligent, unbiased public opinion. It is further charged that, because I am a Christian Scientist, my moral influence is not right in the school and community; but that on the contrary the tenets of my faith would, if generally lived and practised, undermine the very foundation of the moral structure. The first part of the statement, being personal in character, I will not discuss. I am content to leave the determination of that matter to the community, who know what my life has been. The second allegation, that the belief of Christian Science is subversive of morality, calls for an answer. Space will not permit of an exhaustive discussion of the subject. I will simply refute two or three erroneous statements which have been made.

First, may I ask what is morality? Who sets up the standard? Can any individual or any number of individuals do it? Have even those grand organizations the churches, which have done so much in establishing Christian civilization throughout the world, authority for legislating a moral code? It must be admitted that the record of events at least goes to prove that they cannot agree. Some contend that the Ten Commandments are the only authoritative moral code. To this Christian Scientists assent. The first command in that immortal decalogue is the bulwark of their creed. These commandments, supplemented with the new commandment given by the great Teacher of Nazareth, constitute their moral guide.

Here let me say that Christian Scientists do not presume to be able to tell any man what is right for him to do. The immutable Word of God, as exemplified in the life of Christ, is the only authority which cannot be questioned. Each individual has the moral right to interpret that Word for himself. I have no moral right enter the mentality of another and force upon him my opinions or secular views. Hence, Christian Science does not allow its adherents to urge their faith upon other people. Those who accept that Science do so because they find in it that which appeals to their reason and satisfies their individual needs.

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It has been said that Christian Scientists do not believe in nor use the Bible. In all kindness I will say that this is a most absurd statement. The Bible is the foundation of their faith, and apart from its teachings this Science could have no claim for recognition. I may say without successful contradiction that Christian Scientists study the Bible more thoughtfully and critically than the adherents of any other creed. I know whereof I speak, having within the past twenty years been a member of three different churches. It has also been charged that Scientists do not believe in the divinity of Christ.

Those who make this statement certainly have not investigated Christian Science, or they would know the charge to be false. I quote from the tenets of Christian Science: "As adherents of Truth, we take the inspired Word of the Bible as our sufficient guide to eternal Life. We acknowledge and adore one supreme and infinite God. We acknowledge His Son, one Christ; the Holy Ghost or divine Comforter; and man in God's image or likeness" (Science and Health, p. 497). This statement ought to stop all further controversy on that point.

It has been said that Scientists believe more in the life of Christ than in his death. They believe in both. The sweet influences emanating from his intercourse with men, his life example, the deeds he performed and the words of truth he uttered, as well as the dramatic episode of his tragic death,—each has its place in the divine purpose of that life. It is not for Christian Scientists to say which is the greater or more important. Divine wisdom will take care of that problem.

I pass from the ethical side of this subject to that phase which more directly bears upon the matter at issue. The real question is, Should a Christian Scientist be allowed to teach in the public schools? Why not ask another question: Should a Methodist, or a Baptist, or a Congregationalist, or a Catholic be allowed this privilege? Whatever answer is given to the second question must be given to the first, or we at once make our public schools sectarian; and nothing will more surely demoralize these schools than sectarianism. The laws establishing our public school system wisely eliminated everything of a sectarian character. No teacher has a right to teach his religion in the schools. There he should be, as far as his teaching goes, neither Methodist, nor Baptist, nor Catholic, nor Christian Scientist. He should be a *man* in the truest sense of the term, with a mind broad enough to recognize good and truth everywhere, and unbiased enough to accredit every individual with the right to the same privileges which he may demand for himself. Any person posing as an instructor of youth who cannot measure up to these standards has no place in the schoolroom.

I regret exceedingly all that has occurred, especially in view of the fact that nothing whatever in the work of the school has given occasion for it. No mention or even allusion has ever been made in the school to the subject of Methodism or Congregationalism or Christian Science, for the reasons above stated. Perfect harmony has prevailed among the faculty and no friction whatever has existed between the teachers and students.

While I deplore this unfortunate affair, for which I am in no way responsible, I cannot refrain from expressing my profound appreciation of the wave of public sentiment which has supported a great and vital principle. I am glad that personality has had little to do with it. In closing let me say that I stand for the largest possible religious freedom, accrediting all denominations with the same rights and privileges that I demand for myself. Any view narrower than this is un-American to say the least.

S. M. ABBOTT.

["Don" in the *Albany* (N. Y.) *Journal*.]

Inasmuch as legislation is now proposed to compel every poor devil to have a doctor when he falls ill, I suppose the next step will be to compel us to have a clergyman. Surely the axiom that the condition and future of one's soul is more important than the condition and future of one's body will not be antagonized. If, then, we are about to have a law enforcing attendance by a physician whenever any of us feels a pain in his stomach or his chest, why not prescribe that a doctor of divinity must make a visitation when we are inclined to smash any of the Ten Commandments?

Now I would like to inquire if people are not to be allowed to die, even if they happen to be members of the sect known under the title to which I continue to take vigorous exception? I have never heard that the Christian Scientists, so called, pretend that they can prevent death absolutely. When they do set up any dogma of that character, it will be time for them to receive rebuke and legislation at the hands of our distinguished coroner and his coadjutors in the Legislature—not before. Some people take quinine and regard it as a panacea. Other people hate quinine and would not touch it under any circumstances. Personally, I look upon that drug as most injurious, and I would not touch it, even if ordered to do so by a doctor. If I have a right to decline to touch quinine, and I have rejoiced certainly in the thought that I enjoy that liberty, why have I not an equal right to refuse to touch asafedita or "Carter's Little Pills"? What the Christian Scientist maintains, as I understand the matter, is that disease is a fiction of the imagination. In that he goes too far, according to my judgment; but if he does, remedial legislation can go too far also, and it is dangerous.

The thing that crowds the churches of this sect that looks to Mrs. Eddy is knowledge of "cures" which have been effected, certainly, without the use of medicine. I have not seen any evidence that these followers of the New England lady pretend that they are immortal; nor have I ever been convinced that any more of them die of disease, in proportion, than die among other denominations or among folks who swear by their doctors or by their drugs and medicaments. I am not a believer myself in the doctrine that illness is a fiction of the brain, but I do admit to counting among my friends one man who lives in happiness with a wife and three lovely little children under the age of seven, and who has not had a doctor inside of his house for about eight years. Knowledge of cases of that nature has ceased to be exceptional, since this sect counts its adherents by the million. Neither the man to whom I allude, nor his estimable wife, nor the tots either, has been ill for one day throughout the period above mentioned. How do you account for it? It is folly, in my judgment, as I say, to talk about disease being a phantasm only—but the fact that these estimable people, and many others, get on so well without drugs or doctors—that is not a phantasm. To the contrary, I regard it as a very extraordinary phenomenon, which is entitled to receive the respectful and considerate attention of all thinking citizens.

["Don" is misinformed in believing that Christian Scientists maintain "that disease is a fiction of the imagination," but he is entirely correct as to the individual rights of every citizen, and we thank him for his manly stand in behalf of personal liberty.—EDITOR *Sentinel*.]

[A. Willis Paine in the *Los Angeles* (Cal.) *Herald*.]

More than forty years ago Mrs. Eddy proclaimed a religious doctrine, based wholly on the teachings and practices of Jesus, which has ameliorated the sufferings of unnumbered thousands of people and made a marked

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change in the doctrinal beliefs of every religious denomination. While many may not be willing to admit the fact, it is nevertheless true that in every church materialism is on the wane and religionists are becoming more spiritual, which is largely due to her teachings. During all this time she has defended her understanding of the truth against terrible opposition. Not only has she astonished the religious world by her positive knowledge of spiritual things, but she has also set the scientific world to thinking. Her statements were so unlike the current theories that bigoted and unthinking people ridiculed them and flippantly passed them from tongue to tongue as something to make merry over. But men of great minds found in them food for profound thought.

When Mrs. Eddy stated that matter was nothing beyond an image in mortal mind and devoid of sensation or intelligence, the thoughtless laughed, but she saw something they did not see, she knew something they did not know. Since she unreservedly declared the allness of Mind and the nothingness of matter, many of the physical scientists have abandoned the atomic theory. Mrs. Eddy said forty years ago that "all is infinite Mind and its infinite manifestation" (Science and Health, p. 468). Professor Fiske, in his writings, declares that there is no matter apart from consciousness; and numerous other philosophers who were once materialists coincide with his views.

[W. C. Williams in the *Baltimore News*.]

"Medicus" published an article in the *News* stating that Christian Science destroys the belief in microbes, and is destroying the foundation of public health. I do not think he meant that disease germs were the foundation of health, but from his "point of view" the belief in them and the fear of them were necessary to health. "Medicus" is entitled to his point of view, but Christian Science is also entitled to its view-point, when thousands of its adherents are proving every day, to themselves and to others, that the real man is the spiritual man, the God-reflected man; that the image and likeness of God is in reality man. Can the image of God contain tuberculosis and epidemic-producing germs? Then in reality, taking the God-made man as the reality, microbes do not exist. This is a Christian Science standpoint—a metaphysical one. Christian Scientists do not claim that this is the point of view of physicists; it cannot be so long as they believe in the dominance of the physical. It should be understood that Christian Scientists concede the unreal man to be very much in evidence. There is no mortal entirely free from some one or more fears and beliefs that control him more or less, and make some or all diseases very real to him; but when he knows that in truth they are unreal, he begins to control these manifestations through this knowledge, and, gradually putting off the old man, he grows into the new man's inheritance of health.

This is not mere theory, as hundreds of thousands can testify who have been healed and who are proving it step by step, and a large number of whom have been healed after having been declared incurable by *materia medica*. In one place alone where many tuberculosis victims (so called) are sent, usually as a last hope, when their hope has died they have turned to Christian Science, and hundreds have been permanently cured and to-day thank God that they have found out the nothingness of microbes.

Judge no man by his relations, whatever criticism we pass upon his companions; relations, like features, are thrust upon us, but companions, like clothes, are largely a matter of choice.—GAIL HAMILTON.

THE LECTURES.

NORTH YAKIMA, WASH.

A large number gathered at the theater last evening [May 9] to hear the lecture on Christian Science by Rev. Arthur R. Vosburgh of Rochester, N. Y. Dr. Granville Lowther introduced the speaker, saying in part,—

Mankind has endeavored in all ages of time to express what it has understood to be true in religion and philosophy, and the latest expressions have been the highest and best. We welcome that which gives us any contribution to the great fund of human knowledge. I have not yet accepted all that Christian Science teaches, but there is so much of beauty, so much that is apparently true, so much that is uplifting and helpful, that I hope for its success.

Yakima Herald.

MANITOWOC, WIS.

Before an audience that filled every part of the lower floor of the Opera House last evening [April 18], Judge Septimus J. Hanna, of Colorado Springs, Col., delivered a lecture on Christian Science that was listened to with rapt attention by all present. Attorney L. J. Nash introduced the speaker, and spoke in part as follows:—

All the congregations in this city are practically in the same work. They are all struggling to bring the world to higher ideals. Some have one method, some have another, but the great inspirer of all is and always will be the great Nazarene. This is a suggestion that is coming to mean more and more. The world, after all, will be saved not by political movements, not by reform measures, although these may have their place and serve their purpose, but by the great interdenominational work that the churches, the pulpits, and the lectureships of the world are doing, along with the schools and the universities, to make better men and better women. It is the life we live, it is the life that is inspiring that after all will save the world; and nothing else can do it.

The News.

'GRAVENHAGE, NETHERLANDS.

On Monday evening, May 6, Mr. Bicknell Young from Chicago delivered a strong and impressive lecture on Christian Science in Diligentia Hall, under the auspices of First Church of Christ, Scientist, before a highly attentive and appreciative audience. The lecturer was introduced in Dutch by Jhr. A. W. den Beer Poortugael, Captain of Artillery, who in the main spoke as follows:—

It is wrong to consider Christian Science a new religion or a new sort of religion. It is rather the return to the original understanding of that religion we all call ours, the Christian religion lived and practised by Jesus Christ. During the ages this understanding has for the greater part been lost, and thereby religion has lost its former power, no more of the "signs following," signs given by Jesus and his followers as a natural result of their scientific understanding of the truth of being. We have been used to calling these signs "miracles," because we did not understand them, because we could not place them within the range of our religious thoughts of mere faith, without understanding. Christian Science leads us back to spiritual heights, whence we get a clearer view, an understanding of things we never before understood, an answer to the many seeming contradictions, and the healing of sickness as well as of sin, as a logical outcome of our faith. It is all this that makes Christian Science to us a practical religion for every-day need, a religion not only of words but of deeds.

Correspondence.

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DURHAM, N. H.

At the Unitarian church yesterday afternoon [May 19] there was a large attendance of believers and those perhaps who have not reached that point, who went there to hear Judge William G. Ewing of Chicago deliver an address on Christian Science. Mr. Charles D. Smith of Gloucester, Mass., introduced the lecturer of the afternoon, saying in part.—

It is a truism to all of us, if we were to reflect for a moment, that we are each of us seeking and striving and struggling—for what? For wealth? For fame? For the gratification of ambition? Not at all: for peace, for happiness, for contentment; and none, nor all combined, of these mortal things will give us that contentment, that rest, that peace, that happiness; but we can find it by recognizing and laying hold of the power and the might of the truth of the infinitude of the divine Mind, which is able to heal sin and all disease, able to pick us up, as it were, out of the clay and place us upon a solid foundation. This is what I believe that we can all find; not at once, not in a day, but we can, like Paul at Damascus, have our eyes instantly opened, and then be free to work out our own salvation with fear and trembling. There is bread enough in our Father's house, and we need not feed on the dry husks, for there is a store that cannot be diminished; and He offers it to you and me and to every child of the infinite.

Foster's Daily.

EXIRA, IA.

Judge Septimus J. Hanna's lecture on "Christian Science: the Religion of the Bible," at the M. E. church last Thursday evening [April 25] was a masterful presentation of the subject and was listened to very attentively. Judge Hanna could scarcely have left any doubt in the minds of those present, that Christian Science does accord with the Bible, notwithstanding the persistency with which many of their critics declare to the contrary. The speaker was very ably introduced by Mrs. Dena Statzel, assistant principal of the Exira school, in the following words:—

My Friends:—In coming before you to-night in this capacity I shall address my remarks to those of you who, like myself, are not Christian Scientists; but although not one of them, I come to this lecture with a mind entirely free from prejudice, and it is this attitude that each one of you must assume in order to pass true judgment upon the subject presented to you. How often in listening to discussions on Christian Science we hear this remark: "I don't know anything about Christian Science and I don't wish to." The person who makes such a statement stands self-convicted of two charges—ignorance and lack of reason. Either you must know something of Christian Science or you cannot in reason say you do not wish to know anything about it. It is your duty surely to give it a fair and impartial hearing before you pronounce sentence. Yes, more than a hearing, a thorough investigation and trial, for do not our law courts grant this to every person before sentence of condemnation is passed? Are we afraid of Christian Science? Is that the reason we do not want to know anything about it? If it is the truth, it will live without let or hindrance from you or me. If it is partly true, that part will live and forever, for truth is eternal. If it is false, it will die without your lifting a voice or finger against it, for error is self-destructive. Even the enemies of Christian Science acknowledge that it is a religion full of hope and optimism,—two elements of which the world has always stood in need, and most potent influences are they in the progress of the individual and therefore of the world.

And now to the Christian Scientists present let me say that I most highly appreciate the honor conferred upon me by your committee in inviting me to present to this audience Judge Hanna of Colorado Springs, to whom we will now listen, I am sure with pleasure, and I trust with unprejudiced minds.—*Audubon County Journal.*

TOLEDO, O.

Bicknell Young of Chicago delivered a lecture on Christian Science at the Valentine Theater yesterday [May 26], under the auspices of Second Church of Christ, Scientist. About sixteen hundred people were present. Mr. Harry E. King introduced the speaker and said,—

Your presence on this occasion evidences your personal interest in the important subject of Christian Science, the religion of Principle, progress, and performance. Accurate information concerning its tenets, teachings, and practice will, I am sure, result in a better understanding and broader sympathy between this new church and the older ones. Many good people entertain and express opinions adverse to Christian Science because they do not know the elevated and inspiring character of its teachings, the pure motives and high purposes of its adherents, and the harmonious and beneficent results achieved by this twentieth-century religion.

That educated and well-informed people should teach and practise the healing of the body solely in dependence upon divine power, has been and yet is regarded by many as incomprehensible, and as detrimental to if not destructive of the best interests of the individual citizen and the public in general. But this is no new doctrine. You all know it is taught by the Scriptures, both old and new, and was regarded and followed by the fathers of the church for from three hundred to four hundred years after the coming of Christ. History establishes that Augustine, Luther, Melancthon, Myconius, Richard Baxter, and many other of the Church's greatest leaders and most fearless reformers, believed, taught, and relied upon God's power to heal. Christian Science explains and emphasizes these neglected doctrines, and teaches the Principle upon which they are based. But this is only a part of its work. It demands of its followers purity of heart, sincerity of motive, and unselfish, helpful lives. It favors investigation, intelligent and candid discussion of its teachings and their application to all the affairs of life. That it has done and is doing good to thousands is no longer doubted by any one at all informed with respect to the actual facts. Therefore it is not strange that this subject is to-day attracting the attention of the civilized world.—*Toledo Press.*

LECTURES AT OTHER PLACES.

Akron, O.—Rev. Arthur R. Vosburgh, May 5.
Kansas City, Mo.—Miss Mary Brookins, May 7, 9, and 10.
Ottawa, Can.—Judge William G. Ewing, May 12.
Carterville, Ill.—Miss Mary Brookins, May 12.
Salem, Ore.—Rev. Arthur R. Vosburgh, May 14.
Aberdeen, Wash.—Rev. Arthur R. Vosburgh, May 18.
Burlington, Ia.—Frank H. Leonard, May 23.
Anderson, Ind.—Miss Mary Brookins, May 26.
Sylvania, O.—Miss Mary Brookins, May 28.
Bloomington, Ind.—Bicknell Young, June 2.
Binghamton, N. Y.—Rev. William P. McKenzie, June 2.
Goshen, Ind.—Miss Mary Brookins, June 2.
Easton, Pa.—Judge William G. Ewing, June 2.

LIFE has never died,
Truth has never lied,
Love puts hate aside:
In their peace abide!

VIOLET KER SEYMER.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book does not consult nor read letters on disease. Writing to Mrs. Eddy *is not* prohibited. Take no notice of startling reports about Mrs. Eddy. Our Committee on Publication will be reliable on this subject. *Beware of counterfeit letters.*

AN AMENDED BY-LAW.

ARTICLE XXXIII.

MEETINGS.—SECT. 2. The Meetings of this Association in the United States shall be held triennially, and in alternate order, first in Boston, second in Chicago, third in New York city. A member shall not report what is said or done in these meetings.

The session of the General Association of Teachers may be held two days, closing daily not later than 6 P.M. The main topics for discussion are, *unity of action*, strict conformity to The Mother Church By-laws and to the contents of the chapter on Teaching Christian Science in Science and Health.

"HOW ONE MAN FOUND RELIEF."

THAT all the testimonials to the efficacy of Christian Science are not given in our Wednesday evening meetings and in our own periodicals is proved by the following letter, which we copy from the *Boston American* of June 24. The letter, with an editorial foot-note, follows:—

Editor Boston American:—After reading your excellent advice to a young man contemplating suicide, I felt constrained to write you my own experience. I am forty-seven years old, and for twenty years was the victim of drink, tobacco, and melancholia. Although I was considered a man of unusual abilities and possessed two college degrees, I would frequently find myself without a cent or place to stay in some strange city as a consequence of my sprees. Then I would make a brace and get into comfortable circumstances, only to repeat the same wretched performance. I lost friends, positions, money, family, hope, and was always contemplating suicide.

I am now happy, prosperous, with lots of friends, and entirely free from the evil habits I mentioned. This condition has existed less than a year. My family is reunited. Cause? Christian Science. Your correspondent would, I know, find relief from the same source.

Boston. TRAVELING SALESMAN.

[The *Boston American* omits the correspondent's name at his request. He has held responsible positions, and his name would be recognized by thousands of people.]

What greater boon could have been conferred upon this man than his restoration to his family, his friends, his position in society? Only those who have suffered as he did can know the full measure of his deliverance, but all can rejoice with him in his new-found heaven on earth. Thousands have had precisely the same experience as this man, and it is largely from the despairing and disheartened that the ranks of Christian Science have been recruited. The question is often asked, "Where do the Christian Scientists come from?" We can answer that all but a very few have come from beds of pain, from the very depths of despair, and from the desolation of wasted opportunity. Mrs. Eddy practically answers this question on page 382 of Science and Health as follows:—

"One whom I rescued from seeming spiritual oblivion, in which the senses had engulfed him, wrote to me: 'I should have died, but for the glorious Principle you teach, —supporting the power of Mind over the body and showing me the nothingness of the so-called pleasures and pains of sense. The treatises I had read and the medicines I had taken only abandoned me to more hopeless suffering and despair. Adherence to hygiene was useless. Mortal mind needed to be set right. The ailment was not bodily, but mental, and I was cured when I learned my way in Christian Science.'"

ARCHIBALD MCLELLAN.

SELF-PRESERVATION.

THE greater part of the organic functions of the body and of the productive forces of nature, as well as the bulk of all human planning and activity, point to race perpetuation as their end. All history may be said to be the story of the contributions which the nations have made to this enterprise, and biography but a commentary upon the different ideas which men have entertained respecting it.

The right to one's self is the basis of that liberty of self-preservation which is universally claimed and instinctively exercised, and this right is generally regarded as both natural and inviolable. Nevertheless, it is true that every stage and degree of subjection and enslavement may be found among those who are prompt to assert and ready to defend this liberty. Their conduct reveals the fact that, though they are entirely right in their desire for freedom and their assertion of it, they are wholly wrong in the sense of self; and here as elsewhere the teaching of Christian Science is of vital import, since it begets and supports that true self-recognition which is not only an abiding inspiration, but which furnishes a stable ground of choice and determination for every exigency and experience of life.

In so far as selfhood is identified with the physical body, self-preservation becomes a matter of struggle for sustenance and for place, akin to that of the animal world, and one needs but to look out into life to be convinced that consideration for this sense of physical selfhood, for material pleasures and satisfactions, is the dominant motive of mankind. The definite relation which the sense of self has to individual conduct and racial advance is thus perceived, as well as the significance of the very great emphasis which Christian Science lays upon the realization and declaration of man's selfhood in terms not of human sense, but of divine revelation.

Jesus taught that our present realization of being, "the life that now is," will be conserved and uplifted in the measure of our regard for our spiritual selfhood alone, and St. James goes so far as to define pure and undefiled religion as "the keeping of one's own self unspotted from the world." (Weymouth's translation.) He who has consideration for a lower self is at war with the interests of the higher, but he who has regard for the higher self conserves and advances the interests of the lower. Indeed it may be said that to have and to honor the true sense of self is to compass and to fulfil "the whole duty of man." "Christ, Truth, gives mortals temporary food and clothing until the material, transformed with the ideal, disappears" (Science and Health, p. 442).

Christian theology has failed to preserve this sense of spiritual selfhood intact. It has declared for it, but it has also declared for the reality of a material self, divinely planned, which, if it remain wilfully carnal, is to be preserved unto a life of ill, everlasting. This confusion reflecting selfhood is one of the most lamentable mistakes of theological belief, and Mrs. Eddy has rendered the Christian world a service whose value will be increasingly appreciated with the years, in again focusing thought upon the truth that the selfhood which is spiritual and godlike alone is real. "Truth," she declares, "should, and does, drive error out of all selfhood" (Science and Health, p. 538). In the light of this understanding, self-preservation is seen to be assured and attained only as we maintain right consciousness, and Jesus' immortal words, "Ye shall know the truth, and the truth shall make you free," come to have an added richness of meaning. Self-preservation is to be achieved in knowing selfhood for what it is.

JOHN B. WILLIS.

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TRUST.

To do Thy will is more than praise,
As words are less than deeds;
And simple trust can find Thy ways
We miss with chart of creeds.
WHITTIER.

THE prophet Nahum says, "The Lord is good, a stronghold in the day of trouble; and he knoweth them that trust in him." The word "trust" and its derivatives are used in the Bible nearly two hundred times, showing how largely trust in God figured in the experiences of "holy men of old." It is also noteworthy that the admonition to trust in God is frequently accompanied by a warning against trusting in materiality for safety when in danger, or for supply when in want, but the command is given to trust in God "at all times."

A refreshing instance of simple trust was chronicled recently in one of the leading Boston papers. It seems that a German emigrant who had arrived on these shores, accompanied by his two children, was about to be sent back to his native land because he had not the amount of money required by the immigration laws, and lacking this he was liable to become a public charge. His deportation was, however, delayed by the illness of one of his children, and while he was walking on the shore at the detention station, a roll of money, amounting to sixty-two dollars, was brought in by a wave to his very feet. The owner of the money was found; he had dropped it accidentally, as it seemed, from the deck of a vessel, but on learning of the poor man's plight he gladly gave the money to him. The newspaper tells that the one whose need was thus met, said "with deep religious fervor, 'God was good to me.'" The writer adds, "He told one of the immigration inspectors that any man who worked hard, and was honest to himself and his fellow-men, would be provided for by a higher power."

To Christian Scientists this experience is but another proof of the truth which they are learning from the study of their text-book. Time was when the waves of material belief threatened to overwhelm their uncertain sense of trust in divine power, but with their healing through Christian Science a new sense of trust in good was realized, and its tendrils laid hold upon the infinite. The experience quoted above shows that good results must always come from trusting God, but in the experience of mankind in general the difficulty is thus to trust. It is impossible for trust to find a foothold if material evidence is taken as real or final, and here it is that Science comes as a great light, revealing spiritual facts and thus bringing relief, not merely in exceptional cases but in every time of trouble. Too often are doubt and fear allowed to usurp the place of trust in good, but with a knowledge of the spiritual law which governs man, this trust becomes natural and inevitable. One who has learned how to swim is not afraid to trust himself to the water, although he might doubt his ability to reach a given point. In such a case the knowledge of man's relation to God—the source of all strength and intelligence—would supplement his skill, and give him restful confidence that he could accomplish the feat.

The understanding of higher law as revealed in Christian Science enables us to avail ourselves of all rightful opportunities—nay it makes these known to us when otherwise we should pass them by. In many cases people suffer for years, and like the woman healed by Christ Jesus they spend all their living in a vain effort to gain relief by material means. And yet all this time the spiritual law of healing is at hand, did they but know it. When they do know it their gratitude to God, and to the one through whom this law has been revealed to humanity, is boundless. Like the psalmist they can say, "O taste and see that the Lord is good; blessed is the man that trusteth in him."

ANNIE M. KNOTT.

LETTERS TO OUR LEADER.

New York, N. Y., June 11, 1907.

My Dear Mrs. Eddy:—I am not one of your students,—just a woman who has come into Christian Science with my whole heart, because it answers all the longings of my life; and right now I want to send you my deepest, tenderest love.

Your grateful follower,
MARY RIGGS COLLINS.

[Telegram.]

Chicago, Ill., June 16, 1907.

Mrs. Mary Baker G. Eddy,
Pleasant View, Concord, N. H.

Eighth Church of Christ, Scientist, of Chicago, sends love and greeting upon this the day of their opening services.
GRACE T. DAVIDSON.

Lovelace, N. C., June 8, 1907.

Mrs. Mary Baker G. Eddy, Concord, N. H.

Dear Mrs. Eddy:—I want to thank you for what you have done, and are doing, for all mankind. I am very thankful for the good I have received from reading your precious book, "Science and Health with Key to the Scriptures." I long to lose sight of self, and to follow you as you have followed Christ. I pray daily to love more and serve better. As I read the letters in the *Sentinel*, and learn of the grateful hearts that are pouring forth their love and praise to you, I see it is only the bread you have cast upon the waters that is returning to you. "She considereth a field, and buyeth it: with the fruit of her hands she planteth a vineyard. . . . Strength and honor are her clothing; and she shall rejoice in time to come. . . . Give her of the fruit of her hands; and let her own works praise her in the gates."

Yours in truth and love,
MRS. A. L. SOUTHER.

Boston, Mass., June 11, 1907.

Dear and Beloved Leader:—It was my privilege to attend the Communion service Sunday morning, and as I sat there and saw that vast auditorium filled, I thought if only you could be there to see the working of the "one Mind" that you have revealed to us! Law and order absolutely prevailed, there was no hurrying or lost energy, perfect harmony filled that grand structure. I likened it unto the building of the church where one stone was set upon another, and one upon another, and when it was completed it looked like one stone, no eye could detect a crevice or a niche; and thus The Mother Church of Christ, Scientist, and all that filled it were one with God's universe. Dear Leader, if it were not for your discovery and work, which have shown us the way, we would not have all this at this time, and it should be the means of fortifying and encouraging your followers to go and do likewise.

My heart goes out to you in gratitude for the manifold blessings that have come to me through your consecrated work. May God's light ever rest upon you is the wish of

Your student's student,
B. H. NORTON

City of Mexico, Mexico, June 5, 1907.

Mrs. Mary Baker G. Eddy, Concord, N. H.

Beloved Leader:—The members of First Church of Christ, Scientist, City of Mexico, Mexico, in quarterly meeting assembled, have delegated to their Board of Directors the pleasurable task of sending to you their loving greetings and renewed assurances of faithful and loyal

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support at this time. The dignity, forbearance, and love that you manifest surely serve as a noble example for all your followers in the path where the Master himself has walked. History is being made, and the monument that you are erecting will be far more enduring than stone or bronze. To-day your own followers rise up to call you blessed; to-morrow the nations will do likewise. These lines, however inadequate they may be, express somewhat our lasting love and gratitude.

Most affectionately and loyally,

A. L. VAN ANTWERP, MRS. EMMA CONTRIS,
S. W. RIDER, MRS. GRACE F. BARTO,
T. G. WESTON, *Board of Directors.*

Chelsea, Mass., June 10, 1907.

Mrs. Mary Baker G. Eddy,
Pleasant View, Concord, N. H.

Beloved Teacher and Leader:—As a church we wish to express to you our purpose to be always obedient, and to voice to you our loyalty and love. We desire to express our gratitude for what you have done for us. In following you we are realizing the truth and significance of your words in Science and Health, p. 96: "This material world is even now becoming the arena for conflicting forces. On one side there will be discord and dismay; on the other side there will be Science and peace." In this time of which you thus speak we are lifted up, having sufficient understanding to be calm and assured. We are thankful that you have told us and all men, if they will but hear, of the place of safety, and how we may gain the security, peace, and victory ever afforded by divine Principle. By the study of your writings we are learning how to do what in the Bible we are commanded to do, and we know that through Christian Science salvation has come.

Your ever grateful followers,
First Church of Christ, Scientist, Chelsea, Mass.
MRS. SUSAN R. K. HOYT, C.S.B.,
JOHN W. NUGENT,
JOHN L. WRIGHT, *First Reader,*
Committee.

Chicago, Ill., June 12, 1907.

Mrs. Mary Baker G. Eddy, Concord, N. H.

Beloved Leader:—It is in deepest love and humility that I address you to-day. Would that I could convey to you the wealth of my gratitude for the boundless blessings which have been bestowed upon me since I realized my privilege of becoming a student and follower of your Christlike teachings. I appreciate somewhat of the suffering, the courage, and the sacrifice that prepared you to become the transparency to this age, for the reflection of God to mankind. I, too, have suffered, and have drunk deeply of the bitter cup of human experiences, mentally, physically, financially, in grief and sorrow and persecution; but the blessed teachings of Christian Science have healed me. I have cherished the hope that I might, some day, be found worthy to stand in your presence and tell you of my love and gratitude. I am realizing more clearly each day that I can be, and truly am, in your presence only as I practise and prove more of love and truth; the teachings of our Master, as you, our revered Leader, have revealed them to us. I know that I am in your presence when I am practically applying the words of your hymn,

> My prayer, some daily good to do
> To Thine, for Thee,—
> An off'ring pure of Love, whereto
> God leadeth me.

This is my daily striving, and the promise of "Peace, be still' to all human fears, to suffering of every sort" (Miscellaneous Writings, p. 307) is being fulfilled.

I know that you are "in the secret place of the most High;" that His truth is your "shield and buckler;" that "no evil shall befall thee," for He has given "his angels charge over thee." You may never read these lines, but I know that the unbounded love of one of the many hundreds of thousands of beneficiaries of Christian Science will reach you and be acceptable to you.

Reverently yours,
MRS. HARRIET A. WILE.

Seneca, Kan., June 14, 1907.

My Beloved Benefactor:—With an overflowing sense of gratitude, which has never for a moment left me since the time, nearly two years ago, when Christian Science rescued me from the graveyard of human hopes, I send you this small token of my appreciation of your great selfless love for mankind. Though I am to you unknown, you are my best friend—my greatest benefactor. Two years ago I was physically prostrated, mentally exhausted, and spiritually a derelict. Myself a physician and surgeon of more than twenty years' incessant practice, I could see no future but the doom of despair.

Christian Science was brought to my notice, and at first seemed "a far cry;" but having no other hope, I sought its help in earnestness and humility, with the result that within four months I joyfully proclaimed myself more than restored, for I was spiritually lifted above the best I had heretofore known in life, by a growing understanding of the great truth which your discovery reveals. In grateful acknowledgment of this priceless blessing, I thereupon withdrew from my professional connections, and discontinued my practice, having consecrated all that I am and all that I can do to the precious Cause of Christian Science.

In this, another season of persecution at the hands of them that have hated you without a cause, I beg you to accept my humble but loyal and courageous support.

Obediently,
ELMORE W. MURRAY, M.D.
First Reader of First Church of Christ, Scientist, Seneca, Kansas.

Baltimore, Md., June 17, 1907.

Mrs. Mary Baker Eddy, Concord, N. H.

Reverend and Most Revered Leader:—Deeply discerning and serene in her meekness, calm in this insolent hour of shamelessness and serpentine craft, bowing her anointed head to the axe of persecution, the unexampled Founder of Christian Science is making one of the holiest demonstrations of Christ.

Your wonderful course is enlightening mortal thought throughout America, Europe, and in the far-off islands of the seas. Towering above the highest in spiritual power and grandeur, what canonized saint, since the days of Christ, has been the pioneer of so vast, so fundamental a revelation, and so religious a reformation as Christian Science? Made a spectacle unto the world, your grand struggle with the crisis of error constrains the heartfelt sympathy for you of enlightened Christendom.

The sons and daughters of Christian Science behold in their sacred Leader the restorer of an uncompromising high spiritual discipline, not less than the loving mother strengthening the weak hands, confirming the feeble knees; full of sympathy, full of sweetness, full of gentleness, full of patience, full of allowances, full of longsuffering, and of that goodness which is the fruit of the Spirit.

The watch of your night is far spent.
The new-born day will right soon be upon us,
Fair as the new-born star that gilds the morn.

Reverently,
JOHN HENRY KEENE.

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AMONG THE CHURCHES.

NEWARK, N. J.

The reunion of First and Second Churches of Christ, Scientist, of Newark, has been effected, and plans are being considered for the erection or purchase of a suitable church edifice.

OMAHA, NEB.

Preliminary plans have been made by Frederick W. Clarke, architect, for the new Christian Science church to be built at Twenty-fourth and St. Mary's Avenue, and to cost about sixty thousand dollars. These plans will be presented for consideration to the congregation in the near future, and will be explained in detail by the architect.

Omaha World Herald.

CHICAGO, ILL.

The initial services of the recently organized Eighth Church of Christ, Scientist, will be held to-morrow [June 16] in Bournique's Hall, 51 East Twenty-Third Street, between Cottage Grove and Calumet Avenues. Two services will be held—one at 10.45 in the morning and the other at 7.45 in the evening. Services will be held regularly thereafter at the same hours, and the testimony meetings, which are a feature of the Christian Science Church, will be held regularly on Wednesday evenings at eight o'clock. Bournique's Hall will comfortably accommodate about seven hundred and fifty, and it is expected that it will be filled from the beginning.—*The Inter Ocean.*

COLUMBUS, O.

The formal dedication of First Church of Christ, Scientist, was held Sunday morning, June 9, at half past ten. The exercises, although very simple in character, were very interesting. The first meeting of this congregation, consisting of seven persons, was held in December, 1895. The lot on Broad Street, where the church now stands, was purchased in October, 1901; the ground broken on Good Friday, 1903, and the church occupied Nov. 25, 1903. Each Saturday evening the indebtedness of that week was paid, leaving only the notes to be canceled. The last was recently paid in full, hence the dedication. There are now two hundred and twelve members of the church, with an average attendance of three hundred.

Columbus Evening Dispatch.

PHILADELPHIA, PA.

Record was made recently of the sale of the lot on the south side of Walnut Street, two hundred feet west of 40th Street, by Clarence H. Clark to John F. Braun, representing the First Church of Christ, Scientist, for thirty-eight thousand dollars. The lot, which measures one hundred and twenty-five by two hundred and fifteen feet and is assessed for thirty-five thousand dollars, will be transferred to the church as soon as the plans have been completed for the erection of a fine church building.

The committee to select an architect has not yet made a selection. Several Philadelphia and New York architects have prepared competitive plans for the building, which will probably cost upward of one hundred thousand dollars.

The Philadelphia Ledger.

AMESBURY, MASS.

First Church of Christ, Scientist, of Amesbury, Mass., is able to report growth and activity in all the departments of the church work. Great attention is being given to the distribution of literature, as this work is a strong factor in overcoming opposition. There is a great change of thought in this vicinity toward Christian Science and Christian Scientists.

Recently both Readers were invited, with the pastors of the other churches of the town, to attend a reception given by the First Universalist Church in honor of their retiring pastor. Later on, a similar invitation was received to attend a reception where a new pastor was to be welcomed to the same church. The chairman of the reception committee called upon the pastors of the various churches for short addresses of welcome; also invited the First Reader of First Church of Christ, Scientist, to assist in welcoming the newcomer, which she did in a most acceptable manner. A spirit of love pervaded the whole atmosphere.

Correspondence.

BALTIMORE, MD.

The greatly extended work of the committee on distribution of literature has necessitated the appointment of new members. We have now fourteen in all. Much interest and harmony have been manifested and the work has steadily grown. Literature has been distributed to jails, engine houses, clubs, etc., and to ten or more hospitals and other institutions. Subscriptions to the *Sentinel*, copies of Science and Health, "Miscellaneous Writings," and the other works of our Leader have also been distributed to libraries, engine houses, etc. The committee was pleased to hear from Mr. Hook, the warden of the jail, that a number of men are reading the literature. He not only places the periodicals in the library, but advises the men to read; he sends the *Sentinel* to the hospital each week, and asked for some short articles, such as reprints, to distribute among the men. We know that the truth is bound to bear fruit. It is interesting to note another instance of good being done. After sending one hundred numbers of a special copy of the *Sentinel* to prominent people of Cumberland, the committee heard of a man there who, after a beautiful case of healing, had succeeded, with several others interested in Science, in securing a Scientist from another part of the State to practise there and act as First Reader. This little band was anxious to interest the people of the town and were quite delighted to find that literature had been distributed at such an opportune time. We are striving to reflect wisdom in this important branch of the work and to know, as Science and Health says, that "Love designates and leads the way."

Correspondence.

[Written for the *Sentinel*.]

TRUST.

JEANNETTE A. BECKER.

FEAR thou not, my little one,
Tho' out upon the wold;
Thy Father's hand is near thee,
Thy trustful hand to hold.
The winds may blow, the lions roar,
The wild night-shadows hover o'er
Thy way of ceaseless striving;
Yet God is near, be not afraid,
The dawn is just arriving.

Trust on, belovéd; e'en as light
Comes gently thro' the air
So peace shall dawn on patient trust
In God's unfailing care.
Now, far across the shining way,
The Master walks at break of day,
And Love is never sleeping;
Be sure, dear heart, thy path is held
In God's most gracious keeping.

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TESTIMONIES OF HEALING.

Feeling that the experiences attendant upon an accident which came to my little son of seven years may be helpful to some one struggling against fear of environment, I give this testimony. A year ago last July we were visiting in the country, the little boy being with my sister, two miles from my mother's home, where I was staying. At the time of the accident the child had gone to the barn, when he was suddenly attacked by a vicious hog. He retained enough self-possession to thrust his head and body into a straw-stack, while he kicked with all his strength. A boy heard his screams, gave the alarm, and with the help of my sister succeeded in driving the infuriated beast away, but not before the child had been badly bitten and bruised. My sister telephoned at once for a surgeon, and also sent for me. I arrived at the house ahead of the surgeon, who lived two miles away.

I had been a student of Christian Science for ten years, and the child had never known any other treatment. When the word came that he had been injured, my thought went out in gratitude to our Leader, who has revealed to us that Mind is omnipresent. I found the child surrounded by fears, tears, and excitement, but he was perfectly calm. I asked to be left alone with him, but soon the surgeon entered with my brother and sister, and insisted that the wounds be sewed up. I felt that it was entirely unnecessary, for I had no fear, but I was compelled to give in. The child resisted the chloroform to such an extent that the one who gave it was greatly affected by it. I was called on to stitch the bandages, the four people in attendance being too nervous to do it. The laws of *materia medica* respecting poison, pain, etc., were all promptly denied, and so real did the truth appear to my sense that it seemed utterly impossible the child should suffer. He lost no sleep, complained of no pain, had no fever, and ate a hearty supper. I had asked my brother to dismiss the physician, but he came again late in the evening, when my brother and sister corroborated my statements about no fever, pain, etc. I again asked that the physician might be dismissed, and I spent the whole night in declaring the truth, for the entire country-side had the news over their telephones and they all knew that I was a Scientist. The physician came again next day and undertook to dress the wounds, but the child would not allow him to do so. He became angry, and after a conference with my brother went away. I was told later that the physician must have charge of the case so long as I remained in that house. I had in the mean time written to a Christian Science practitioner for help.

It seemed very dark to human sense at this juncture, but the child was happy and free. Together we spent the day in studying the Lesson and reading the 3rd and 6th chapters of Daniel, and in the evening deliverance came. My brother came to our room and said kindly that he had decided to leave all responsibility to me, and that it was at the suggestion of the physician that this decision had been made. I telephoned for the physician, that I might talk kindly with him about our views, but he insisted upon recounting frightful stories about "blood poison," etc., and then said, "Now, in the face of all this, do you dare take the responsibility of your child?" I replied that I dared not leave the child to *materia medica*; that the cases of which he had spoken were only the result of fear and false belief; that "God hath not given us the spirit of fear; but of power, and of love, and of a sound mind,"—quoting from the Lesson-Sermon of that week. I can never forget the wonderful sustaining power of that Lesson, and a sense of gratitude for the faithful work of our Lesson committee came to me as never before. Christian Science at last had the field. When I dressed the wounds the child said, looking away, "I do not have to look at matter to see how well I am, do I, mamma?" The dressing was not done, however, any oftener than cleanliness demanded, and in one week from the time of the injury he romped as if nothing had happened. The family agreed that the child had not made one complaint through it all. My brother acknowledged that he had never seen anything like it, and that he would never again feel that I was unable to care for my boy. It seemed wonderful to them, and especially in view of the fact that a man in the neighborhood had been attacked in a similar manner and was a sufferer for many months as the result.

This experience with my only child has meant much to me in that a mother's fear was destroyed, and also the fear of mental environment, from which I had suffered much in the past. I am working to express my gratitude to God for our faithful and patient Leader and her labors for humanity, by better thinking, which means better living and better manifestation of healing.

CORA STEDDOM BARTLEMAY, Goshen, Ind.

Words fail to express my gratitude for the many blessings which I have received through Christian Science. I had trouble with my eyes for many years, and was obliged to wear glasses constantly, and the time came when I could not see very well even with them. I then consulted two prominent oculists in Boston, each one telling me that both eyes were seriously affected, and that the only help for me was to have an operation. In this hour of sorrow a friend asked me to try Christian Science. When I went to a Christian Science practitioner it was not considered safe for me to travel on the cars alone, as I could not read even the names on the cars or on the train boards at the stations. After two months' treatment I left off glasses, and have never worn them since. I can see to go anywhere; I have no pain in my eyes, which are now full, bright, and wide open. I do not sew very much, but I do considerable writing, and read coarse print. I know too that there is a gradual improvement.

I was also a sufferer from asthmatic trouble for fifteen years. By advice of my physician I moved from an inland town to be near salt water, but did not receive much benefit from the change. For four years previous to my coming to Science I was obliged to remain in the house most of the time during cold weather, but since my first treatment I have gone out in both cold and stormy weather. There was a steady improvement, and in a short time I was healed. There were certain localities where I could not go and remain even a few days without having an attack of this trouble, but since my healing I have visited one of those places with no symptom of the ailment. For more than twenty years I also had trouble with my heart, my physician saying that the trouble was organic, and he did not give any encouragement that I would be helped. At times it caused me much distress, and I was almost daily reminded of it, but I now praise God that I am healed. A painful lung trouble and a severe hoarseness were both healed in one treatment. Physicians had told me that I had several well-defined diseases, all of which were of several years' standing, but in a very short time they were healed through Christian Science.

God has greatly blessed me, both spiritually and physically, and with heartfelt love and gratitude I wish to render unto Him thanksgiving and praise. Divine Love has drawn me to Christian Science, and I know God as a present help in every time of need. His promises are very precious and they are for me. I have an increasing love for His Word as I understand it better. I desire

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to do all I can to further the Cause of Christian Science, that others may know the power of Truth to make them free, and I wish to express my thankfulness to Mrs. Eddy for all of the blessings which have come to me through her teachings.—C. A. HARRINGTON, Somerville, Mass.

I first heard of Christian Science about twenty years ago, when "Science and Health with Key to the Scriptures" by Mrs. Eddy, was brought to me to read. After a few weeks I returned it to the owner, and said that some time I might be able to understand it, but I could not then. Once again the book was brought to me and again returned, though I always felt there was something in it which at some time I would understand. Seven years ago that time came; but I went to get the book—it was not brought to me. Then I realized that I had not really read it before—I had merely tried to find something in it that agreed with my own opinions and beliefs. Now I resolved to set them all aside, and to read it with a thought open to receive the truth. It is needless to say I found it, and now wonder how I ever existed without it. I have had many demonstrations of the power of this truth to overcome error in all phases of human experience, and I will tell of one where the healing was instantaneous. Before I came to Science a severe form of rheumatic trouble had caused me much suffering at intervals, so that one morning, when I found myself confronted with this problem, I knew what it was without a physician's diagnosis. I could not see a Christian Science practitioner until afternoon, and then was obliged to go to her office. As I could take the car at my door and ride to very near hers, ordinarily it was not much of a journey, but that day it seemed long and arduous. By the time I reached her I seemed to be in torture. I only said to her, "I have brought you a very sick woman." During the treatment every particle of pain left me, and I realized I was free, perfectly and instantaneously healed. I walked home, a distance of over a half mile, but the physical release was small compared to the beautiful spiritual realization of ever-present Love that came to me during that treatment.

I want to express my gratitude for our periodicals and Lesson-Sermons, and I know the best expression of gratitude to our Leader is in the daily desire to reflect more love and to follow more closely her wise guidance.

ELIZABETH P. EVANS, Pasadena, Cal.

The prophet Esaias says, "The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up." Christain Science overtook me dwelling in the "shadow of death." When an eminent physician kindly told me of his helplessness in my case, that my only alternative was to endure patiently until death came to my relief, I was not greatly disturbed, for, in the words of Paul, I had a "desire to depart, and to be with Christ." Then, too, I recalled the words of the psalmist: "Wait on the Lord: be of good courage, and he shall strengthen thine heart." I was in this attitude of watching and waiting when lo, swift on its wings of healing, came Divine Science, shedding its halo of light, sounding the bugle-call of Truth: "Awake thou that sleepest, . . . and Christ shall give thee light," and I suddenly awoke to the consciousness that I did not have to "die to live" nor "depart" to be with Christ. Under the searchlight of this Science our Master's words stood out in letters of gold: "I am the resurrection and the life: . . . and whosoever liveth and believeth in me shall never die." In the words of the Revelator, "I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey." I found "Science and Health with Key to the Scriptures" complete *per se*, and it is and will ever be to me a "lamp unto my feet, and a light unto my path." Paul asks, "What communion hath light with darkness?" Mrs. Eddy tells us that "light and darkness cannot dwell together. Light extinguishes the darkness" (Science and Health, p. 474); while John declares that "God is light, and in him is no darkness at all."

Before this spiritual light penetrated my mental darkness I cried unto the Lord for help. In this attitude of earnest longing what joy was mine when Divine Science revealed to me the one living and true God and His relation to man and the universe. Awakened in Divine Science one stands appalled at the "ghastly farce of material existence" (Science and Health, p. 272). When thoroughly aroused, one is impelled to arise and hasten to put on the "whole armor of God."

When it comes to honoring the Discoverer of this wonderful Science, what shall I say? Suffice it that I say of her, in the words of the apostle, "Whom having not seen" (in the flesh), I love; and "rejoice with joy unspeakable and full of glory."—PEARL REAMES, Little Rock, Ark.

I feel that I must express my gratitude for what Christian Science has done and is doing for me and mine. It is a little over five years since I turned to Christian Science for help, after all material means had failed to cure me. We had traveled from place to place, I had undergone an operation, had tried many doctors, and they had pronounced the disease incurable and said there was no help for me. The last doctor to whom we went said I could live only a few months at the most. It was at this time that I asked for help through Christian Science. The practitioner assured me that God could heal me; but this was hard for me to believe, as I had prayed to Him and had come to think that if there really was a God He would not let me suffer as I did. I had been a member of an orthodox church for several years, but had never known what it was to feel well. As there was nothing else to be tried but Christian Science, I took treatment for several months and read Science and Health. In a little over a year I was perfectly healed, and have been well ever since. A little more than a year ago a baby was born to us and I was in bed only one day. The birth was almost without pain, and the baby is a picture of health and the joy of our home.

We have had many beautiful demonstrations of the healing power of Truth in our home—being a family of five—and we rely absolutely on God as our Physician. My husband has been healed of a supposedly inherited tendency to severe headache, from which he had suffered all his life before coming into Science. The tobacco habit also has been overcome. For these and many other blessings we are truly very grateful for the teachings of Science and Health, and also for learning that there is a God and that He is a God of Love and sends nothing but good to His children. I thank God for giving us such a dear, patient Leader,—one who has brought this freedom to mankind. I thank Mrs. Eddy for giving us "Science and Health with Key to the Scriptures."

MRS. LEAH METCALF, Spokane, Wash.

Twelve years ago I found myself a physical and mental wreck, after over forty years of devotion to what are considered by the majority of Christians the highest forms of spiritual, intellectual, and physical teaching. I had been a singer and teacher of singing, as well as a lover of books and a writer, but I found myself suddenly stripped of energy, strength, eyesight, voice, and well-nigh of hope. Born within touch of the Christian Science movement, my

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thought was so fixed upon inherited and educated creedal beliefs that even the name had escaped my notice, and of its teaching I was wholly ignorant. In the time of my greatest need, however, I was sent to a practitioner without knowing what she practised, but I thank God that from that first glimpse of the truth I have never for one instant doubted its divinity. My faithful helper aided me in realizing sight and strength, voice and supply,—in short, general harmony,—and I arose "in the strength of Spirit" (Science and Health, p. 393), eager to spread abroad the "good news," and joyful beyond expression, exulting in the unending vista of spiritual power. All Christian Scientists understand the marvelous results we attain while on the mountain-top of newly awakened acceptance of Principle. Error faded into its native nothingness before my unquestioning drafts upon Love, Life, and Truth. Many battles have since been fought in the necessary proving of my faith; there were temptations from every side; but there was also unspeakable happiness and peace and courage as a present reward of faithfulness. Although I have passed that period to which material sense limits the expression of my professional work as a public singer, with fast graying hair and the record of many years in the service, I still have the joy of being and proving myself fresher, stronger, and a thousand times more acceptable, even from the singer's standpoint, than twenty years ago; and from the spiritual standpoint, what was a fast-fading pathway, along which I passed with faltering, anxious step, has become, through Christian Science, a surer, brighter, and sweeter way.

I thank God for the incomparable gift of Christian Science, and the inestimable blessings which have come through our beloved Leader's untiring efforts to this generation and to all succeeding generations. I thank Him, too, for the high spiritual understanding and wisdom which so carefully collects and sifts for the Field the helpful testimonies of those faced Zionward. May each and every worker attain so impersonal and loving a sense of the work given them to do, that all may share in its blessings.

CAROLINE WASHBURN ROCKWOOD, Staunton, Va.

At the age of ten a disease of the bone developed in my left leg. The bone came away in pieces, but after fifteen months I could walk again. Several years later, however, the trouble returned in a more obstinate form. Prominent medical men of the United States pronounced the case incurable, and agreed that an operation, or even amputation, would do no good, as the trouble would break out elsewhere. They told me I would never walk again. Years of suffering followed, other complications being added, such as lung, stomach, and heart trouble. Prolonged yearly visits to celebrated Virginia springs afforded no relief, and six months under a noted osteopath proved fruitless. For nearly five years I was trying to reconcile myself to crutches and an invalid's chair, until death should release me, and then it was that I heard from a friend who had been healed by Christian Science, and I was led to try it. On two crutches and wearing only one shoe, I went about two hundred miles to a practitioner in Richmond, Va., in October, 1904. After the second treatment the swelling in my foot vanished, and I put on a shoe for the first time in four and a half years. In two weeks and a half I discarded my crutches, and have not used them since, now ten months. I am no longer afraid of disease, either of the bone or of the lungs, and have had not even a bad cold during the whole of the past severe winter. After twenty months I am in perfect health, but greater far than the physical healing is the fact that I am learning to know my relation to God and man's inheritance as His child, His image and likeness. I am daily striving to be worthy of the name Christian Scientist.

MRS. OLLIE NACE LESLIE, Nace, Va.

It is seven years since I turned from *materia medica* in the hope of finding something which would give me health and happiness. From childhood I had suffered terribly with pains in my back and head, which became worse as I grew older, and when about twenty-five this with other diseases had become almost unbearable. Doctors, both allopathic and homeopathic, did all they could for me, but I only grew worse. After going through a very painful operation, which left me a nervous wreck, I turned from medicine to what I thought was Christian Science. Sad to say it was not Christian Science, but so-called mental healing. I was treated for three years, on and off, by different practitioners, asking always for Christian Science, but never finding it. In March, 1903, I came to Boston to live; and for the first time in my life attended The Mother Church. I shall never forget the first Sunday, although while there and for many days afterwards I suffered with a terrible headache. I knew that there was something I had not found which made those who attended that service so kind, well, and happy. I decided to find out what it was, and I asked questions of different ones who attended that and smaller Christian Science churches.

After many inquiries a dear, faithful practitioner and friend asked me to show her my books, which I did with great eagerness. To my utter astonishment she said, "These are not Christian Science books." She then promised to lend me a copy of Science and Health until I could get one of my own, which would be several days. I began to read it eagerly, for I was hungering and thirsting "after righteousness." Before I had finished the chapter on "Prayer" I was fully convinced that the writer of that book must be living very close to God, and I was anxious to read not only Science and Health, but all of her writings. I have attended the Christian Science church every Sunday since, when I have been where there was one, and when elsewhere I have had my little service either alone or with any Christian Scientist who might be where I was.

It has been my lot to visit several places in foreign countries where the teachings of Christian Science have been misunderstood, and while I do not feel that I have grown sufficiently in the understanding to tell them as much as I should like, I do try to help them by sending them our literature. I have had some beautiful demonstrations of healing, both of sickness and sin in myself and others, and I do know "in whom I have believed." Since striving to follow the teaching of Christian Science, I am fully convinced that it is the religion of Jesus Christ, and that it is the right way to serve God and man. I am waiting patiently, and earnestly studying the Bible and Science and Health for more light, which will come according to my fitness to receive it.

Thus far the Bible and the writings by our Leader have been my only teacher, and I thank God, and with my whole heart am profoundly grateful to Mrs. Eddy, for the blessings that have come to me and my family through Christian Science.—ANNIE E. MARTIN, Winchester, Mass.

I have received so much benefit from Christian Science that I gladly write to acknowledge my indebtedness to it for what it has done for me. I feel that every one who suffers should know of Christian Science. For nearly sixteen years I suffered with lameness, following childbirth.

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I had tried many different remedies and been attended by the best doctors, but derived little benefit. I was in a terrible state, and I think few women can have suffered as I did; so acute was the pain that I could hardly get about the house. An old friend of mine urged me to try Christian Science. She was so enthusiastic over its merits that I accepted the treatments, and I thank God that I did. I have ceased to suffer and be lame, and am now as well and strong as any one, for Christian Science has brought back to me all the health and strength of my girlhood. It is a pleasure to me to attend to my duties, as the effort does not distress me; and to think that all my pain has vanished forever. I thank God for this wonderful Science which has healed me.—Mrs. E. B. Finch, Whitewater, Wis.

It is now over a year since Christian Science brought me from the depths of suffering and depair. In August, 1904, I was taken ill one morning with a pain so intense I could hardly move, and after suffering a few hours a physician was called, who diagnosed the case as an ovarian disease. I steadily grew worse, and suffered agonizing pain through my whole body. I received no benefit whatever from medicine, and was kept under the influence of morphine constantly. After five weeks of this suffering I was obliged to break up housekeeping, and was then taken to the home of my parents. Another physician was called, but the results were no better; so a third and a fourth were also called. It seemed that each one differed from the others, and none knew what was the matter, but all agreed that medicine could not cure me, and that I must undergo an operation immediately, so arrangements were being made for me to go to a hospital for the operation. It was now eleven weeks that I had been suffering, not being able to bear my weight on my feet. One physician said I had taken almost enough morphine to kill me.

It was at this time of darkness and trouble that Christian Science was brought to my notice through a kind neighbor who had accepted this truth. She asked me to try it before having an operation, and the next day a Science practitioner was called. The same afternoon, after receiving one treatment, I arose, dressed myself, and walked a block to the home of this neighbor. The next evening I walked a mile, and the following day being Sunday, I attended the Christian Science church and felt but little discomfort after the long walks. I am now keeping house again and doing all my work, walk as much as I please, and do anything I wish to. Through this demonstration all of my parents' family and my husband have become Scientists. The understanding I have gained of Christian Science has also been of great help to me in my daily living. My desire is to serve God in return for this great blessing to me.—Mrs. Anna King, Sandusky, O.

When in 1901 Christian Science was first brought to my notice, I had been a sufferer for about two years. My case had baffled a number of the medical fraternity in Kansas City, Mo. One of these pronounced it a very serious stomach trouble, and he tried to prove to me conclusively, by reading extracts from different medical works, that he was correct in his diagnosis, but he did not attempt to prescribe for me or give me any encouragement other than to recommend that I change my occupation as conductor on a street car. He insisted on this change, saying that a further aggravation would probably result fatally. I believed that he was perfectly honest in what he told me, as well as the other doctors, who signally failed to give me relief. A few days later I appealed to another doctor, also of Kansas City, and he recommended that I try Christian Science. By the advice of different doctors I had been maintaining a rigid diet for many months, and as a result of this was considerably emaciated. I accepted this good doctor's suggestion and the next day called upon a Christian Science practitioner, who told me that I might eat anything I pleased, and after giving me a mental treatment assured me that there was no necessity for changing my occupation on account of my physical condition.

I straightway purchased a copy of Science and Health, and took not more than four treatments. I have ever since been entirely free from any symptoms of my former enemy. This trouble at the time seemed a great mountain to me, but it was never so large as the mountains of sin which have been overcome in my daily life by the perusal of Science and Health and other writings of our beloved Leader, Mrs. Eddy. I had been an inveterate smoker of cigarettes, used intoxicating liquors too freely, and profanity was my constant companion.

I am now in perfect health, and neither drink, chew, nor smoke. My conversation has been so modified that I do not have to take thought for the presence of ladies before speaking, and the Bible and Science and Health are my daily companions.—W. L. Bousfield, Auburn, Neb.

Some months ago I was led to try Christian Science treatment for the healing of severe throat and stomach trouble, with which I had been afflicted for five years, although I had been treated by some of the best physicians. From the time of taking the first treatment through a Christian Science practitioner I was greatly benefited, and at the end of three weeks was entirely healed. I am doing my work in Science as I have been taught, each day becoming stronger in the faith, and I know that it is the religion which heals. I cannot be grateful enough for the understanding I have received and for the physical healing which I have experienced, but I take this method of returning thanks to God, and of expressing my gratitude to Mrs. Eddy, for all the blessings that have come to me since I have been reading Science and Health. I am also very grateful for the *Sentinel* and *Journal*.

G. C. Rutledge, Porter, Wash.

[Written for the *Sentinel*.]

HEAVEN IS WITHIN.

HAROLD SUSMAN.

The weary world has gone to sleep,
Is lulled at last in slumbers deep,
And ever dreams of sin;
It dreams that evil here must stay,
That goodness is far, far away,—
But heaven is within!

It dreams a dreadful nightmare dream,
Where sin and sickness reign supreme,
Mid dire and doleful din.
Oh, when will mortals ope their eyes,
Awake, and rouse, and realize
That heaven is within?

When men and women understand
That harmony is here at hand,
To live they will begin;
To live in God, for God is Life;
Where then is sickness, sin, and strife?
Lo, heaven is within!

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FROM OUR EXCHANGES.

[*The British Congregationalist.*]

There is every indication that a period of acute theological controversy lies before the churches of this country. The emergence of the New Theology has only precipitated what has long been in preparation, and to those who have kept their eyes open there is nothing surprising in the present condition of things. Nor is there any great cause for alarm. . . . It is the condition of a living faith that there should be constant change in the forms in which it finds expression. The processes by which this comes about are often both intricate and painful, but their result is a salutary one, and it is the part of those who profess to believe to wait patiently and fearlessly till the result is achieved. . . . There are signs at the present time that all this unrest will only issue in a steadier and more reasonable faith. If it has no other result than to make men think, look round, and ask themselves where they are and whither they are tending, it will at least justify itself.

[*The Christian World.*]

When the Church reaches once more that first temper; when it offers to men what the first believers offered, its great moment will have come again. It has centuries of lost time to make up. It has to retrace long leagues of wandering in order to get back to the track. We need not trouble about the revelation of truth. That is streaming in upon us from all quarters. What we want is to enter again into the gospel's open secret. When the Church has caught afresh its first great rapture of love and set it forth in the works that follow, there will be no infidels in sight.

[Rev. Burt Estes Howard in *The Christian Register.*]

Religion has been too largely confined to energy that runs in vertical lines. It has been regarded as something that has to do with God and the individual. But Jesus took these vertical lines and bent them till they ran horizontally, and made religion something that takes place between the individual and his fellow-men. Jesus did not seem to care much for sacraments, but for service. He was not careful for litanies, but for life.

[*Zion's Herald.*]

If you would be distinguished, cease to be a sinner, and become a saint. In sainthood there are all manner of possibilities of distinction. In the astronomy of grace there is room for any number of radiant stars differing one from another in glory. It is only the black night of sin that is the same and indiscriminate—the galaxies which stud God's heavens have all their peculiar charm, their individual glory.

[*The New York Observer.*]

Men should be made to feel that there is another life, and that, too, not merely a continuation of existence, but an improvement of it, so that good men who die in the Lord, begin again, when this life is over, on a new and loftier plane of experience. This life is but prelude, introduction, portal, preface, vestibule. Now we hear but the tuning up of the orchestra for heavenly symphonies.

[From the *Christian Commonwealth.*]

I wonder whether the theater is not steadily encroaching upon the domain of the pulpit and becoming in a very real and helpful way a moral and religious instructor, and that without the deadly vices of organized Christianity — narrowness, bitterness, uncharitableness, sectarianism. It would be contemptibly mean for "religious" people not to recognize the good work that is being done by certain of our playwrights and actors.

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"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

Vol. IX. No. 46

BOSTON, JULY 13, 1907



A LADY WITH A LAMP SHALL STAND IN THE GREAT HISTORY OF THE LAND

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ITEMS OF INTEREST

National.

The first step to enlist the college students of the Nation, as a body, in the peace cause, was taken two years ago at the Lake Mohonk Conference on International Arbitration. A committee of several prominent educators and college presidents was then appointed to inaugurate and further the work among the colleges and universities of the country. This committee, whose chairman was Dr. Daniel C. Gilman, ex-president of Johns Hopkins, has been instrumental in forming peace societies in several colleges, and through his efforts prizes for essays, courses of lectures on the subject, and peace meetings have been provided in other colleges. As a result of the work of this committee the Intercollegiate Peace Association of the Middle West was organized in 1905. This Association now numbers thirty-two institutions in its membership, and recently held a large and representative convention at the University of Cincinnati, Ohio. In connection with the National Peace Congress in New York, this spring, representatives from the eastern colleges met at Columbia University under the auspices of its Peace Society, and an Intercollegiate Peace Committee was created to further the movement among the colleges of the East. A resolution was also passed by the National Peace Congress, providing for the appointment by that body of a committee on colleges.

The total Government receipts for the fiscal year which ended June 30, were $665,306,134. This amount exceeds by over $70,000,000 the revenues of any other year in the history of the Government. The receipts from customs aggregated $333,230,126, and from internal revenue $270,309,388. The receipts during the year exceeded the expenditures by $86,945,542. The so-called working balance now actually in the Treasury is over $83,000,000 and in addition there is over $171,000,000 on deposit in the national depositary banks at all times subject to call. There is also in the national depositary banks nearly $11,000,000 to the credit of disbursing officers, and $3,723,000 of Government funds in the Philippine treasury, making a total of $268,543,000.

The Board of Police Commissioners of San Francisco has just denied the application of five Japanese for the privilege of renewing their permits to keep intelligence offices in that city, and refused two Japanese applicants who desired to obtain new permits for the same business, on the ground that the applicants are not citizens of the United States and that the policy of the Board had been always to give the preference in these privileges to citizens, against those who are not and cannot become citizens.

The Melrose, Mass., School Board has voted that "secret fraternities are detrimental to the best interests of the school, that no meetings of the fraternities should be held on school premises, no pupil should be initiated into the fraternities, and that any pupil initiated or taking part in any secret fraternity will be denied all privileges in the school, as athletic, literary, or musical, except the actual attendance at school." The rules will go into effect with the fall term.

The American Bankers' Association has complained to the Interstate Commerce Commission that the express companies of the United States, active as common carriers, are usurping the prerogatives of banking associations, and at the same time are employing the capital of the banks of the country in the conduct of their business.

Attorney General Bonaparte has directed that suits numbering in all one hundred and eighty-eight be instituted against some of the leading railroads of the country for violations of the safety-appliance act. The cases will be scattered through the various Federal Courts of the country.

When the registration books were closed on Sunday, July 1, at Manila, only seven thousand three hundred voters, including eight hundred Americans, had registered. The native leaders expected there would be about nineteen thousand.

Sir Chentung Liang-Cheng, the retiring Chinese Minister accredited to the United States, sailed from San Francisco on the ninth instant on the steamer Korea.

An indictment has been returned by the United States Grand Jury at Philadelphia against the so-called Umbrella Frame Trust.

International.

The area devoted to the cultivation of cotton in Egypt along the Nile in 1906 was about 1,506,200 acres, of which the greater part, or 1,260,107 acres, is in lower Egypt. This represents about forty per cent of the total cotton-bearing area. If all the basin lands in the northern half of upper Egypt are brought under perennial irrigation through the expansion of the Assouan Dam, and the uncultivated portions of both upper and lower Egypt can be reclaimed, it is estimated that the cotton-bearing area will eventually extend over some 5,000,000 acres.

Ghent, Belgium, is the first town, past or present, to establish a systematic and regular school for the training of police dogs, to put into practice the use of the animals when once trained, and to introduce into the police establishments of the world a new and valuable element which has received the approval of every municipality that has tried it.

The letters patent and instructions relating to the constitution of the Orange River Colony have been issued, and thus Great Britain is completing the promises solemnly accepted in the treaty of Vereeniging. The model of the new Transvaal constitution of December last is followed very closely.

On July 1 there went into effect in Paris a new law making obligatory the registration in detail of Americans residing there permanently. There are now about eight thousand Americans in the city.

The prospects are that the treaty between the United States of Colombia and the Republic of Panama, now being negotiated, will not be completed until next autumn.

Industrial and Commercial.

Ramie grown in the United States will, it is declared, solve the problem of supplying an abundant and cheap textile fiber. For many centuries this fiber grown in China has been used as a textile, but the process of converting the fiber into yarn has been tedious and costly even there. A New York company, after a series of experiments, by a new process accomplishes within four hours the work usually requiring sixteen hours by the machinery in use in Germany, where the only successful ramie mills are now in operation. The bleaching tanks will take five hundred pounds of fiber and bleach it in four hours. The best that can be done in the German factories, where a French machine is used, is to bleach one hundred and eighty pounds in a twelve-hour day. In China five pounds can be produced by one man's labor in a day. The cost of producing the raw material is three cents per pound, which makes it far cheaper than cotton. From fifteen hundred to eighteen hundred pounds per acre can be grown, as against five hundred pounds, the maximum for cotton. The ramie plant has a strength of one hundred, as compared with thirty-six for hemp, twenty-five for flax, thirteen for silk, and twelve for cotton. The longest fibers run from two and one-half to ten inches in length. Samples of ramie made up to substitute cotton, flax, hemp, and silk fabrics shown by the company, include laces of all kinds, jeans, drills, muslins, sheetings, table linen, sewing and crochet threads, hosiery, and underwear, canvas for sails, belting, etc., and also fine tissue to act as substitutes for silk and to be used for incandescent mantles.

An ordinance has been introduced in the Chicago City Council providing for a subway system covering the entire city from Evanston to the Indiana line and from Austin to the lake front, a tract thirty miles long and fifteen miles wide. In that subway are to be carried any kind of cars now operating inside the city limits, conduits for all purposes, pipes and mains of any description. After thirty years, on six months' notice, the city can take over the property on payment of the actual value. The ordinance provides for a payment, as compensation to the city, of two per cent of the gross receipts of the company. Work is to be begun one year after the passage of the ordinance. Three miles of track are to be completed in five years, and the entire system completed in ten.

Boston gas consumers now get their gas at eighty cents per thousand cubic feet. The Boston Consolidated Gas Company, on July 1, 1905, reduced the price from one dollar to ninety-five cents per thousand feet. On Jan. 1, 1906, the price was further reduced to ninety cents, and six months later, acting under the provisions of the "sliding scale" act, which allows the company to increase its rate of dividend by one per cent with each reduction of five cents per thousand feet, a third reduction was made to eighty-five cents. Under the provisions of the bill the company now has the right to raise its dividend from seven to eight per cent.

President Roosevelt has been asked by commercial organizations in Seattle, Los Angeles, and various other cities and towns on the Pacific slope, to increase the facilities of the Panama Railroad Company in order that the Government may give quicker transcontinental freight service than is now provided by the transcontinental railroads.

A new seventy-two-inch plate mill at the Homestead works of the Carnegie Steel Company has been put in operation. The mill, it is said, will have a capacity of sixty thousand tons annually.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

AN EVERY-DAY RELIGION.

CLARENCE W. CHADWICK.

Real religion ought to pervade every action of our lives; it is not a thing only for Sunday, or for our closet.—QUEEN VICTORIA.

THE distinguishing feature of true religion is its harmonious blending of theory and practice in daily living. Even the most devout profession of faith, if unaccompanied by works, weighs little in the balances of God. If one's daily life does not accord with his highest Christian belief and profession it is void of true religion.

Christian Science is showing mankind how to bring religion into daily practice,—in fact, how to make it constantly available for the solution of human problems. Religion is nothing unless it is practical and complete, and for the comprehensive every-day exemplification of this fact the world owes a debt of gratitude to the Discoverer and Founder of Christian Science for having reestablished the long neglected union of faith and works. The practical side of religion is appealing to countless thousands of earth's sufferers. They had read of the marvelous works performed by the Master and his disciples, but were informed by various leaders of religious thought that these works were not intended to form any part of the daily religious activity of present-day Christians —that "the day of miracles is past." Believing what was thus taught by those who should have known the truth about the gospel teaching, they have turned in their despair to drugs and to a thousand-and-one other human inventions for relief, only to prove the utter futility of such false dependence. With their finite limited sense of omnipotence they have cried aloud to their idea of God to bring them surcease from suffering, only to realize that their prayers were unanswered.

At this point Christian Science has come and is coming to their rescue. They feel the touch of Truth and acknowledge the help from on high, without understanding how the cure has been wrought. Then, through prayerful study of the Bible and the Christian Science text-book, they come face to face with the divine rules of Christian conduct, patient obedience to which brings them in touch with the practical significance of omnipotence, whereby they learn that the Christian religion is a daily panacea for every human woe, whether it be called physical or mental. There are thousands of suffering mortals who through ignorant prejudice, fear, or unbelief, refuse to turn to Christian Science for help, when were it received, it would speedily change their trend of thought sufficiently to restore them to health, or at least to encourage them to renounce all faith in futile human means and to look to God intelligently for complete restoration. We can thank God, however, that each day records numerous cases of healing of those who have had the courage to break away from their traditional beliefs and practices.

Christian Science healing not only restores physical health, but reveals an every-day religion, a religion which demands the present overcoming of evil with good, the forsaking of everything that works for evil in human consciousness, and the awakening to a higher activity of thought. The unceasing exercise of faith in God cannot be limited to one day in the week. There is no divine sanction for right thinking upon any one day more than upon another. It is incumbent upon man to think right and to be and do good at all times. It is just as necessary to take religion into the business world as to worship God on the Sabbath. The Christian Scientist is learning to acknowledge God in all ways: that divine Truth must be allowed to enter and control the details of one's private and public life.

Whenever human thought denies God's presence and control by acknowledging the suppositional power and presence of evil, then some form of discord will be in evidence. Unless the religion of Christ Jesus is allowed to permeate every human activity, the kingdom of heaven will never be realized on earth. The true religionist or disciple of Truth learns to eschew evil in every walk of life; learns to accept good as the complete reality of existence and to conform his own daily life to its divine requirements. It is upon this scientific platform that the art of Christian healing has been reinstated in the consciousness of humanity. Professing Christians have claimed to believe in the omnipotence of God, but they have forthwith invalidated their claim by acting contrary to their profession, thus establishing the fact of their acceptance of the supposed power and reality of evil and of their separation from any intelligent understanding of the omnipotence of good.

The Christian Scientist accepts the omnipotence of God as the starting-point for all practical scientific reasoning, and by holding intelligently to this premise of thought, and living in harmony therewith according to his highest light, he is enabled to prove to himself and to others that God does in very deed dwell with men; that He is a very present help in time of trouble, wiping away all tears, and destroying the mistaken sense of evil, no matter in what form it may manifest itself. This practical proof of the availability and reality of good is not the miraculous intervention of the superhuman power upon special occasions; it is rather the assertion of the natural supremacy of goodness and purity in the affections of mankind. The every-day religion of the Christian Scientist is the unceasing activity of this Christian service exemplified in thought, word, and deed. Because of this continuous and more complete surrender of human thought and will power to the divine, Christian healing is again an established fact in the world of religious devotion.

The Master taught and demonstrated a healing ministry, and it is the province of Christian Science to emulate his Christian example, thereby leading human thought back to the essentials of primitive Christianity. These essentials can never be established in human consciousness except through unceasing devotion to the Principle of right

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thinking, wherein it can never be said that the remedy is worse than the disease. Roswell D. Hitchcock once said, "Religion is not a dogma, nor an emotion, but a service." What greater service can one render to suffering humanity than to demonstrate for them the Christ healing? Who can claim that it is a religious service to administer material means eschewed by the great Wayshower, who said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest"? How shall humanity ever know that "the kingdom of heaven is at hand" unless it can be proven to them that the power of God is present to heal them without the use of knife or drug, faith in which tends to obscure our sense of the heavenly kingdom.

TESTIMONIES.

WALTER A. GREEN.

DURING my travels I have come in contact with hundreds of Scientists, and some of these have spoken to me of how difficult it is for them to give testimony at the Wednesday evening meetings. Perhaps two of my own experiences may prove helpful to such in carrying out the Master's command, "Freely ye have received, freely give." After my healing, about four years ago, I felt a great sense of joy and gratitude, yet when I desired to express it, it seemed impossible, and becoming discouraged, I gave up the attempt. However, "through the wholesome chastisements of Love" (Science and Health, p. 323), I was led to overcome this error.

I had for years experienced a throat difficulty nearly every spring. At about the usual time this trouble appeared, and in spite of my own Science work and help from a practitioner, I seemed to grow worse. Wednesday evening came, and I went to church, although feeling so miserable that I would have much preferred remaining at my hotel. As the testimonies were being given I was seized with an irresistible impulse to tell what Truth had done for me, and without waiting to think what I would say or how I would say it, I rose to my feet, which act alone is two thirds the battle. I gave my testimony, sat down, and to my surprise found the throat trouble had entirely disappeared—I had been instantly healed through publicly acknowledging what Christian Science had already done for me. My cup had been full to running over, and yet I had hesitated to give from it. This done, however, there was plenty of room to receive more and I received it. This lesson was learned, but still another awaited me.

Shortly afterwards I spoke again, and this time I had such a sense of self-condemnation. It had been my earnest desire to say something helpful, yet I felt that I had not done so, but had simply wasted an opportunity. A year elapsed, and upon my return to this same city, a lady who remembered me came and told me how helpful that very testimony had been to her upon several occasions. Here was another lesson unfolded; viz., that the "word of Truth" shall not return unto us void. If our motive is right, God will bless the words we speak and make them fruitful.

As in Jesus' time, error would prevent the honest recognition and acknowledgment of the healing power of Truth. At our mid-week meetings there are many strangers within our gates, hungering to hear what Christian Science has done for us, and we may well remember the old question, "Were there not ten cleansed? but where are the nine?" If the full "ten" would testify, what glorious meetings we would have! If every moment were fully improved, it is impossible to overestimate the good that would be done. Practical people judge by results. The Wednesday evening meeting is our harvest-time, when we should come "bringing in the sheaves"—the proofs that our religion does heal morally, mentally, physically, that it brings happiness and good cheer. We should by our united efforts pile "precept upon precept; line upon line, . . . here a little, and there a little;" until the evidence of the healing power of Christian Science is so strong, so conclusive, that the investigator shall be convinced beyond the shadow of a doubt that he has at last found the saving, healing Truth!

THE CHRISTIAN SCIENCE READING ROOM.

HOLMES HOGE.

CHRISTIAN SCIENTISTS are not infrequently accused of being opposed to any missionary work in the way of sending the light, as taught by our great Wayshower, to those who are held in the thraldom of error's chains. Quite the reverse is the case, and the fact is that no denomination is doing more than the Christian Scientists in the way of reaching out for the saving of all mankind, not only in teaching them the way of salvation, but in showing them how to protect themselves from sin, disease, and all manner of discord. Jesus spent much of his time, both in the way of precept and of example, in preparing his disciples for their missionary labors, and when the Master gave them his final instructions they were equipped to do intelligently and effectually the work which they were commanded to do. To-day one powerful agency for the spreading of the gospel is the Christian Science Reading Room, and more especially so if those having the affair in charge are alive to the great opportunities that present themselves for the spreading of the glad tidings. The writer knows of one Christian Science church, with a membership roll of less than two hundred, which maintains a Reading Room that is open every day during the week and is under the management of a committee who are alive to its needs and necessities, and who, under the guidance of Principle, are not only meeting the demands made upon them in their immediate neighborhood, but are reaching out to many far distant States in our much beloved country, from ocean to ocean and from the Great Lakes to the Gulf. They have been able to place Science and Health, together with other Christian Science literature, in the libraries of twelve different army posts. The officers in charge of these libraries have, it may be said, accepted in a most courteous manner the proposals to send this literature to them. Truth will open the door and Truth will do its own work. Literature has also been sent to seven different mining camps in Cripple Creek, Col. In a word, this committee dispensed approximately (and this gratuitously), during the year 1906, twenty copies of Science and Health, fourteen hundred *Sentinels*, two hundred *Journals*, three hundred and thirty tracts, and one hundred and thirty-eight pamphlets and hymnals. Truly the fields have been found already white for the harvest, and through this labor of love many have been drawn up into the higher understanding of God, good.

One branch of this Reading Room work that is accomplishing noble and grand results is what is known as the "loan library." In this library are to be found all the works of our well-beloved Leader. A large number of these books are voluntary contributions of the church members. To any one desiring to borrow a book a copy is loaned for two weeks, and if at the end of that period a longer time is requested, an additional term of two weeks is granted; it must then be returned, and no individual can borrow such book again until the expiration of another two weeks. The results of this work have proven most satisfactory, and very many who take advantage of this means of looking into the teachings of our text-book return as purchasers, and thus become owners instead of borrowers. The good seed sown has taken root in good ground and is bringing forth fruit to the glory of God. From fifteen to twenty-two copies of Science and Health are in almost constant circulation, and the number is at present being increased. Thus it will be seen that experience has proven the loan li-

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brary to be a vital element for good, and it would seem that what is for good in one portion of the field should certainly prove good for all.

THE QUICKENED LIFE.

JENNIE M. STEVENS.

PAUL gives us a sweet but imperative promise when he says, "If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." Quicken. What a strong, reliable word. It means to resuscitate, to revive, to refresh, to reinvigorate, to make alive, to stimulate. What greater blessing could we ask when sick, than to have our bodies quickened, refreshed, stimulated, made alive, by simply dwelling in the consciousness of Spirit, God. Paul knew whereof he spake. He did not refer to material remedies for the sick, but through that simple, clear, concise statement he said, in language pulsing with life and meaning, If you are sick and want to be revived or stimulated, go to God and dwell in His consciousness. Jesus said, "It is the spirit that quickeneth; the flesh profiteth nothing;" and Paul said, "They that are Christ's have crucified the flesh." Here again we perceive the wisdom of Paul in his choice of the word "crucified," which means to subdue completely, destroy the power or ruling influence. If we are Christ's, we shall dwell in the consciousness of God, good, as he did; then we shall subdue the asserted power of our bodies, thus presenting them a living sacrifice.

To me, one of the clearest, most concise statements which our dear Leader has given us, is found on page 269 of our text-book: "Metaphysics resolves things into thoughts, and exchanges the objects of sense for the ideas of Soul." When material sense, which is always false, tells us our bodies are sick, if, instead of looking upon it as matter, inflamed and diseased, we accept the above statement, and at once resolve it into a false concept, then go far enough to know that this falsity cannot abide in the presence of Truth, we shall speedily find ourselves free from the yoke of bondage. "Where the Spirit of the Lord is, there is liberty."

FALSE WITNESS.

CAPTAIN GEOFFREY WILKINSON.

Thou shalt not bear false witness against thy neighbor.—EXODUS, 20: 16.

IT is a common experience of those who are beginning to gain some understanding of Christian Science, that Bible texts, which before seemed to possess only a limited and purely material meaning, are found, in the light of our text-book, to possess a depth of spiritual import which it would have been vain to search for in the old thought, where matter with all its phenomena was looked upon as part of God's creation. The text quoted at the head of this article is one of those to which this description is peculiarly applicable, for we had all been brought up to look on it merely as a command to abstain from bringing an accusation against another, either knowing the accusation to be false or not knowing it to be true. In the light of Christian Science, however, we are unable to rest satisfied with the above definition. For what is our neighbor? Spiritual or material? Christian Science teaches that God being Spirit or Mind, man as the image and likeness of God is spiritual and not material, the eternal expression or idea of divine Mind. To look on our neighbor, therefore, as material is to bear false witness against our neighbor.

Now what difference does this make in a practical way? A great deal. For it means that instead of regarding man as material—as sinful, suffering, or dying, one should know him as spiritual—as reflecting divine goodness, harmony, and life eternal; and this correct apprehension benefits both ourselves and others, since the truth of being, for which one thus provides a channel, tends to destroy the false evidence of the material senses, so called. This fact is brought out very clearly by Mrs. Eddy, who says, "Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals. In this perfect man the Saviour saw God's own likeness, and this correct view of man healed the sick" (Science and Health, p. 476).

It is, however, not only in cases of sickness that the habit of bearing "false witness" should be overcome, but in every case where a brother seems to manifest anything unlike God, unlike good. Suppose that a person with whom one has dealings is seemingly malicious and hostile, one has but to see that God's children do not act as channels for anything unlike Him, unlike Love, in order to destroy the erroneous manifestation. It is for this reason, moreover, that it becomes possible for us to love our enemies, for as Mrs. Eddy says in "Miscellaneous Writings" (p. 9), "'Love thine enemies' is identical with, 'Thou hast no enemies.'" Knowing man to be the image and likeness of God, the reflection of infinite Love, we realize that malice is but a false belief, which has to mortal sense associated itself with the person in question, but which has, nevertheless, no real connection with him, no reality in Truth. In proportion as we destroy this erroneous belief for ourselves, we destroy the testimony of material sense—the devil, "which deceiveth the whole world;" and Love is seen to be manifested instead.

It is the constant endeavor to refrain from false witnessing, both as regards one's self and others, which purifies thought and makes one a Christian Scientist, and a deeper significance is given to that saying of the Master, "Judge not, that ye be not judged. . . . and with what measure ye mete, it shall be measured to you again."

THE OLD TRAIL.

J. RAYMOND PROSSER.

THE shepherd who reaches the mountains with his flocks in June or July of each year soon finds the old and familiar trail that he knows will take his sheep to the "green pastures." As he winds his way among the trees and rocks, he suddenly notices new "blazing" upon the trees, and notes that most of the footprints on the old trail have turned to the new. Which shall he follow? He who is wise will take the new, soon to find himself on the old trail again, though not always knowing of the hours of delay and hardships he has escaped by so doing. He who is foolish is sure that the old trail is the right one, and believing it to be the only right way follows it, only to find that during the storms of winter trees have fallen across the pathway. After much labor he gets over or around the obstruction, and presses on. A little farther on, however, he finds that a swollen torrent has washed away the bridge which should convey him toward the desired pastures. He begins to realize that the one who has "blazed" the new trail knew of the obstructions along the old way, and had marked out a new path that those who followed might be saved time and trouble; and that he must either search for the new path or retrace his steps.

Most of us have spent weary days and years in trying to remove the doubt and fear which have fallen across our pathway during the long winter of materialism, or in trying to find a bridge which would carry us safely across the yawning chasm caused by belief in the reality of sin, disease, and death, until Christian Science came to us as the newly "blazed" trail. Should we not, therefore, feel the deepest gratitude to her who has "blazed" a way by which we may escape from the doubts and fears of mortal sense, and go steadily forward into the path long ago marked out by the great Wayshower, Christ Jesus.

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SELECTED ARTICLES.

[From *The Atlanta Georgian and News.*]

GOV. HOKE SMITH TAKES OATH OF OFFICE.

[WE gladly publish the following excerpts from the lengthy notice in *The Atlanta Georgian and News* of the ceremonies which attended the inauguration of the Hon. Hoke Smith, cousin of our revered Leader, as governor of the State of Georgia. The new governor has a record which justly entitles him to the respect and confidence of those who have elected him to this high office.—EDITOR *Sentinel.*]

Hoke Smith is governor of Georgia. Two years to the day from his speech opening one of the most memorable campaigns in the history of the State, he was inaugurated the State's chief executive.

In one grand triumphal march through a solid line of cheering thousands, Hoke Smith journeyed through the streets of Atlanta Saturday to the capitol, where he was formally inducted into office. Never before has a governor-elect of Georgia been given such an ovation, and if there was any doubt whatever as to his popularity, that doubt was fully dissipated by the scenes which marked that triumphal journey to the State capitol. On all sides he was cheered and cheered again. Old men and young men shouted themselves hoarse, and not satisfied with once seeing the man who was made the chief executive by one of the greatest popular landslides in the country, they rushed ahead and cheered him when again he passed. The sidewalks were packed with an enthusiastic multitude. Traffic was blocked and the windows of office buildings were dotted with thousands who waited in expectation for the governor's carriage to pass.

From the time Governor Smith passed the junction of the Peachtrees, escorted by two troops of the First Georgia cavalry, until his carriage halted in front of the capitol, his journey was marked by applause, handkerchief and flag waving, and cheers from thousands of throats. The lawns and verandas of the magnificent residences along Peachtree Street were crowded with those living there and their guests, and when men were not cheering, ladies and children were waving flags and handkerchiefs. When the governor's mansion was reached, there was another ovation waiting for Governor Smith. On the porch of the mansion were a party of women dressed in white, waving Georgia flags, while others in windows applauded heartily. Governor Smith was quick to see the ovation and with his face wreathed in smiles he rose in his carriage and acknowledged it with a profound bow.

The Alpha and Omega of Governor Smith's speech [which occupied an hour and twenty minutes] was, "I take the oath of office with the purpose, God helping and directing me, to perform every duty the office permits in the interest of the masses of the people. . . . May God help us to meet the responsibilities which are upon us."

[Editorial in *The Independent Voter*, Toledo, O.]

SACRED PRECINCTS NOT SAFE.

Even the sacred precincts of the church are not safe from the ravages of the money-grabber. That most remarkably religious and thoroughly intellectual woman, Mrs. Mary Baker G. Eddy, has succeeded by her tact and energy and literary ability in acquiring considerable property. She is advancing in years, and as every one who has heard or read of her knows, she is devoted to the Church that she has been instrumental in propagating. Relatives who have greater love for gain than for the spread of any religious truth, have made an assault upon her intelligence and general ability in order to prevent her from devoting too much of her property to the Church she has built up, which would deprive them of a greater share of the spoils when she came to the limit of her years. No other reason can be offered for their action. What business could it possibly be of theirs what became of her acquirements, except that being related to her they might succeed in "getting something for nothing."

It is hoped that the courts will formally wind the matter up by sustaining Mrs. Eddy in her property rights, as well as her intellectual standing. Such minds are rare as that possessed by Mrs. Mary Baker G. Eddy. She is the Founder of the Christian Science cult. Its value as a science may be and is questioned by many, but there is one view of it at least that should not be overlooked; that is, the people who compose the membership are not those in any community who are inclined to pursue evil practices; on the contrary, they are recognized as good examples of the socially pure. Why, then, cast a stone in the way of this or any other cult that has a tendency to create in man a thirst for higher things?

[From the *Chicago Daily Tribune.*]

Sermons and discourses from the pulpit belong to the passing order—are out of date. Like the crusades, they have had their day in the religious world and now must give way before a new era in the manner of getting people into close association with the Church. The new period in religion is "personal work." This is the belief of the Rev. Johnston Myers, pastor of the Immanuel Baptist Church, expressed before an audience of more than one hundred young divinity students at the University of Chicago yesterday [June 26]. The occasion was Dr. Myers' second lecture of a series on the general topic of "Modern Evangelism." He did not strike a hard blow at the sermon in itself, but he classified it as too antiquated to be of great use in the modern world. He pointed out as proof that it was not the failure of congregations to grow in size, the indifference with which church members attended services, and the competition of sermons with the Sunday paper that caused the new era.

"Mere preaching ceases to hold a large place in the work of the Church nowadays," he declared. "People are tired of it. However, it is given still a more or less prominent place, and the clergy are still trying to preach, with a certain amount of success. Compared with the congregations of a few years ago, and considering the enlarged size of the neighborhoods from which they have to draw, there are few large congregations in the country to-day, as large as those to which Beecher, Talmage, and Spurgeon preached.

"There has been a great change. The preaching is as good, it is true, and the preachers now are as great as they used to be. But this is not the age of the sermon. Ours is the age of personal work. Considering the cheapness of printing and the wide circulation of printed good literature, it is a marvel that people come to hear the preacher now. I believe they only come out from a feeling of a sense of duty. It is not because they are interested, but to please us who do the preaching. The real reason sermons are going out of date is because we fail to get definite results from the sermon.

"It is always an individual who leads a person to religion. This is shown by the small number of converts." In this connection Dr. Myers stated that in his experience he did not know of a single member the church gained through the conversions of "Gypsy" Smith, who held a revival in Chicago last winter. "The soul winner of the twentieth century," continued Mr. Myers, "must be personal work. The preaching method does not bring results. Individual effort is what counts."

Dr. Myers also surprised the divinity students by advising

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sensationalism in sermons, if they preached them, and in furthering the attempts to heal invalids by prayer. "I like sensationalism in preaching," he declared. "The little fellows in the smaller churches are barking against it, but that is because they do not know how to do it themselves. Sensationalism—wise sensationalism—is a good thing, and accomplishes its work as nothing else will. The Christian Scientists have at last compelled us to discuss the question of healing by prayer. I believe the minister has this element of power if used in a sick-room. The trouble is that we are too timid. We are afraid that our prayers will not be answered."

[H. D. E. in the New York *Sun*.]

TO THE EDITOR OF THE SUN—*Sir:* There was recently published in *The Sun* a letter from Mrs. Jessie Crounse Hitchcock of Omaha, Neb., to the effect that after having suffered for years from a malady, growing constantly worse in spite of the efforts of her physicians, she finally consulted a celebrated specialist in Chicago, only to be told that her complaint was incurable; that as a last resort she applied to a Christian Science practitioner, and was cured in a very short time and at a cost little more than what she had paid the Chicago specialist for an hour's consultation: that her "healer" could not be induced to take more than the prescribed fee—a dollar for each treatment—but that if she were worth a million dollars she would be glad to give it all to the Cause of Christian Science, although she was not a member of a Christian Science church, and at the time evidently did not expect to become a member.

Mrs. Hitchcock's father is himself an ex-Senator of the United States, an ex-Governor of the State of Nebraska, and an ex-Chief Justice of the Supreme Court of that State. Her husband is at present a member of Congress and is owner and editor of the Omaha *World-Herald*. Mrs. Hitchcock herself is a woman of rare culture and accomplishment. I hope that there is no indelicacy in stating these facts, for they give sanction to her testimony, and her letter was published over her full name.

No one compelled Mrs. Hitchcock to resort to Christian Science. When she did so she expected to pay the small amount charged by the practitioner, not for his "prayers to God," but as a fair equivalent for the time actually employed and to enable the practitioner to supply his modest wants and devote his life and faculties to the healing of the sick. If payment was predicated on the prayers themselves, or on the results achieved, money would have afforded no standard of value. But so long as she did not complain of the charge why should Mr. Chandler become exercised about it? Would he compel a Christian Science practitioner to give his time for nothing, or trust to an honorarium for his compensation, as was formerly done in the case of lawyers and physicians? For a practitioner to accept gratuities might indeed enrich the practitioner, but the tendency would be bad for reasons too numerous to catalogue and sufficiently obvious to all who are not blinded by prejudice. It would not do to permit a practitioner to accept gratuities lavished in the first glow of gratitude for restored health. It would tend to corrupt the practitioner and unfit him for his work, and would finally bring him into disrepute. It is enough for Mr. Chandler to know that the whole subject has been thoroughly considered and that the wisdom of a small uniform charge has been thoroughly vindicated. To expect in this age of steam and electricity to adjust relationships to the customs of the year one, strikes me as puerile.

Mr. Chandler denounces the prayers of Christian Science as "blasphemous." The word "blasphemous" is a vague word, and its meaning is somewhat matter of opinion. To me the conception of God as a huge man located somewhere outside of His works, balancing in His mind whether to reward or punish a cringing mortal—swayed in His purpose by the so-called prayers of that mortal—is flat blasphemy. But to conceive of God as All in all, substance of our substance, Mind of our mind, in whom we live and move and have our being, whose laws are immutable and Himself without shadow of turning, is the highest and most reverent conception of the Deity. Hence it is that Christian Science prayers are not petitions to a vacillating personality, but a realization of the truth of Deity and the nothingness of evil; and it is this realization of the truth that produces the beneficent results in Christian Science.

Mr. Chandler is profoundly ignorant of the whole subject of Christian Science, and it is because of his ignorance that a Christian Scientist can find it in his heart to answer his mockery without petulance. But it is not so easy to condone his masquerade and hypocrisy as the "next friend"—that is to say, the closest, most disinterested friend—of Mrs. Eddy in the suit which he is waging against her. How any man outside of Mr. Roosevelt's peculiar categories can denounce Mrs. Eddy as a fraud and humbug, and her religion as blasphemy, and her money as polluted, and at the same time pose in a court of equity as her solicitous friend and chivalrous protector, is a problem in ethics which the court, I hope, will ultimately determine.

Mr. Chandler asks Mr. Farlow to "forget food and clothing for an hour and explain what the workers in diabolism are doing to Mrs. Eddy." I fancy William E. Chandler could answer this question better than Mr. Farlow.

[Editorial in *The Wilmington* (Del.) *Journal*.]

That the progress of Christian Science as a cult is interesting churchmen as well as the doctors, was brought to mind by an address at the dinner of the Church Club of Delaware, on Thursday evening. With rapt attention every word of the speaker was drunk in, showing that interest in the Christian Science movement is widespread.

What will be the attitude of the Church towards this cult, was the perplexing question asked by the speaker, and he left it to his hearers to give the answer. The religionists are at a disadvantage compared with the doctors in dealing with the subject. As the speaker said, the enthusiasm and the vast number of men—intelligent persons, too—at the Christian Science meetings in the larger cities are dominating features. It may be remarked that there is no complaint among the Scientists, so called, that the pleasures of golf, or Sunday sports, or materialism draw the attention of men from their religious duties. The complaint of the Protestant churches is of this lack of interest in church work on the part of men and of the steady growth of materialism. And yet the Scientists gather them in, as even our own community testifies.

Various remedies, with some of which the Church Club speaker did not appear to be familiar, have been suggested in the circles of his own church. For instance, in a diocese of California the clergy propose to bring into more general use the practice of unction for the sick; and those who administer this as a sacrament in that church contend that the good in Christian Science is provided for in the ancient customs of the Church, which have been abandoned by perhaps all the branches of the Christian Church, excepting the Roman Catholic, the eastern, and a small percentage of the Anglican body. The restoration of this custom would make a combination of religious, spiritual, mental, and bodily treatment which seems to be desired.

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[Editorial in the *Jackson* (Mich.) *Press*.]

Such an audience as that which listened to Mrs. Sue Harper Mims, the Christian Science lecturer, on Tuesday night, with all its material surroundings, would not have been possible three decades ago. The comparative absence of adverse criticism by the audience, so mixed in its character, and the very marked disposition to speak kindly of opponents of the faith, were highly suggestive to any one who has taken active interest in the matter of religious faith, doctrines, and denominations, for the last quarter of a century.

One is justified in asking whether the spirit shown on such occasions is a proof of religious intolerance having passed away; or, on the other hand, does it arise from the indifference of men to creedal and religio-philosophic subjects. Twenty-five years ago religious thought, or at least its profession, was marked by two very distinct attitudes—that of orthodoxy and heterodoxy. In those days doctrines made men hate each other, while they fought under the very banner of peace and love.

That people now are more tolerant of the other fellow's creed and profession is shown by the absence of the bitter spirit of the former days. In the treatment of Mrs. Eddy's teachings, or discoveries, there has been the most widespread discussion from every view-point. Truly it may be said of her followers, "Ye shall know them by their fruits." In all the abuse and unkindness shown by some writers, there is no question but that the one who was reviled has used a logic new in religious strife—a logic that has exasperated certain minds, but its newness and its force stand proven. This spirit may partly explain the growth of Christian Science. Its non-combative attitude is a new element in religious propaganda. But whether the old-time spirit of one sect waging war against the other is dead, or merely sleeping, is an open question.

["Reader" in the *Brooklyn* (N. Y.) *Eagle*.]

I am certainly surprised that Dr. Hillis, who stands so high in his profession and whom all his colleagues are ambitious to copy, should have so lost his head and his temper as was made evident in his criticism of Christian Science running through the sermon of last Sunday. As one begins to read the sermon it seems very impressive and edifying, but upon reaching the Christian Science criticism one would imagine that the doctor had suddenly come upon a book of Christian Science doctrine, and thoroughly angry at what he read, had, while in that state of mind, prepared his sermon. I cannot otherwise account for his argument that suffering is ordained by God to remain with us as a trainer and a teacher.

Surely the Scientists believe that there is pain in the world, else why is their main mission that of allaying pain and healing the sick? But how long did the people remain sick after the electrifying touch of the Christ had been experienced? There is so much more in life than we have already known that we are always expecting to make new discoveries. A goodly number surmise that the Christian Scientists may have in their possession some of the keys to these, and so when they hear the keys rattling they follow expectantly, and are not every time disappointed.

Of course Dr. Hillis is more of a poet than a philosopher. The digging of the spiritual garden he leaves to others, while his work is to beautify, to pick off the wormy leaves, to tie up the roses, and to inspire praise to God for their beauty. With the many who enjoy weekly his good sermons, I say God bless Dr. Hillis. It seems too bad that he should feel so averse to Christian Scientists, for they also have a friend or two. Emerson leads the way for impartial verdicts of men and their several beliefs.

THE LECTURES.

HAMILTON, O.

The annual public lecture under the direction of First Church of Christ, Scientist, was given at the Jefferson Theater before a large audience yesterday afternoon [May 5], by Judge Septimus J. Hanna of Colorado Springs. Mayor Thomas, whose active interest in Christian Science was recently announced by the *Republican-News*, introduced the speaker, saying in part,—

Christian Science has accomplished so much good by healing the sick and bringing spiritual blessings to those who have sought its help, that it has to-day to a large extent some of the most intellectual people counted among its membership. Through the reading of "Science and Health with Key to the Scriptures" by Mrs. Eddy, I have been greatly benefited. My Bible, which used to occupy a place in the bookcase, is now constantly at hand on the library table—I need it every day since its truths have been more fully revealed; and whereas most of it used to be incomprehensible reading to me, now it fills my thought with spiritual understanding.

Christian Science has been a source of great blessing in my home. I take it for granted you all know of the healing of my son, who was weak and anæmic and unchildlike all his life. Last January we took him to a Christian Science practitioner as a last resort, and in less than one week we could see a decided change for the better, and in a very short time he was perfectly well and now enjoys all the sports and pleasures of other children. My great joy over his recovery is what led me to take up the study of Christian Science, and through it even fear for him has been removed, for "perfect love casteth out fear." In many other ways has the power of God been revealed in our home through Christian Science. If Christian Science as given us by Mrs. Eddy were not true, then would we still be asking the question of Pilate, "What is truth?" But Christian Science expressly teaches what Jesus the Christ taught nineteen hundred years ago. Its whole purpose is the revelation of divine Love—the Comforter which leadeth into all truth.—*The Republican-News*.

SCRANTON, PA.

Judge Septimus J. Hanna lectured to a thousand people in the Family Theater yesterday afternoon [May 12] on Christian Science. The speaker was introduced by Col. L. A. Watrous, a member of the church in this city, who said in part,—

These seem to be transition times—times of sifting and of religious inquiry—times which some erroneously think of as spiritual chaos. But underneath it all, and through the harsh noises of the day, may easily be heard the divine harmony; and that which seems to be discord is after all, to the observer of the psychology of events, but the rearrangement of the keys—a tuning of the orchestra, that the world may have a better and a sweeter concord, which will sweep over the souls of men. Never since the third century has there been such an earnest seeking after truth—such a searching for a demonstrable, practicable, every-day religion. Never since the days of primitive Christianity have the thunderings of Sinai and the Sermon on the Mount had so many and such obedient listeners; never since then has the truth of Holy Writ been so universally accepted, and the efficacy of prayer so generally believed in; and never have there been so many hearts and minds open to the teachings of the humble Nazarene, the Lord and Master of us all. At such a time, therefore, any movement which seeks to lift humanity to a higher level should have a respectful

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hearing; any teaching which begets the love that casts out fear, rather than the fear that dethrones love, is entitled not only to a respectful hearing but to thoughtful consideration, and any religion whose key-note is harmony, whose guiding star is the Sun of Righteousness, and whose sole and only purpose is the saving of men from sin and from disease, is too practical to be ignored—no matter how unpopular it may be thought by some to be.

The Scranton Republican.

MARYSVILLE, KAN.

In introducing Miss Mary Brookins at the Theater Grand, Tuesday of last week [May 14], Mr. Richard Hawkins said in part,—

I feel it will not be inappropriate if I congratulate the Christian Scientists on the ever-increasing and now world-wide interest which the public is manifesting in the tenets of their order; and this in spite of the fact that the charm of novelty no longer attracts. This continuing interest seems to indicate that the general belief is that there are at least some good foundation-stones under the Christian Science structure. Judged by results, as exemplified by the lives of its votaries,—and I know of no better standard,—Christian Science will compare very favorably with other religious denominations. By their patience and forbearance under the ridicule and abuse to which they have been subjected, and which have not yet entirely ceased, Christian Scientists have secured the admiration of the thoughtful and the observant. I never yet heard one of them retaliate in kind. I used to wonder at it; but I have learned that their Church teaches that thoughts are sacred to their possessor, and that no one has a right violently to interfere with the thoughts and opinions of others. In this respect Christian Scientists have set an example which the rest of us might well imitate. By their sincerity and their independence of thought, which enabled them to remain steadfast in their adopted faith regardless of public clamor and disapproval, they have won the respect of the world. And for the good they have done—for I doubt not that through Christian Science thousands have found satisfaction, comfort, peace, and happiness—so for this good accomplished, as well as for their desire to do good to all mankind, they are entitled to the gratitude and the good will of all.—*The Advocate-Democrat.*

TROY, N. Y.

Music Hall was thronged last evening [May 21], when a lecture under the auspices of First Church of Christ, Scientist, was given by Bicknell Young. Rev. Cecil J. Armstrong of the River Street Church of Christ, who introduced the speaker, said,—

It is sad to see the great mentality of a man, "so godlike in apprehension," cut off from considering the plea of another because of preconceived conclusions or unadulterated bigotry. Whatever is presented to us as the truth, especially when backed by a large, thriving, honest, intelligent, religious people, should challenge our attention, and by us should be placed in the crucible of reason, that, under the fierce heat of enlightened thought, it may be proven the pure gold of truth or the sordid dross of error. But the process should be honestly conducted. The honest man has nothing to fear from error, for, like the venomous snake, in the hour of its danger it will sting itself to death. The honest man will welcome the truth, no matter whence it comes or how much sacrifice it demands. To him truth is an angel of God sent to strike the fetters of error from the human mind, that the soul may be free indeed. That messenger of God must be obeyed, though she beckon from the top of "the world's great altar stairs that lead through darkness up to God."

The distinguished lecturer of the evening represents a Church of great activity, sincerity, and progressiveness. Personally I have many friends, dear to my own heart, who are Christian Scientists. I honor them for their sincerity of purpose, fidelity to conviction, and loyalty to the truth as they see it. To Mr. Young I would say, in the words of one of old, "Now therefore are we all here present before God, to hear all things that are commanded thee of God." Ladies and gentlemen, it gives me pleasure to introduce to you Bicknell Young.—*The Troy Record.*

RUTLAND, VT.

The auditorium of First Church of Christ, Scientist, was far too small to accommodate the crowd which gathered to hear the lecture of Rev. William P. McKenzie last evening [May 28]. Chairs were placed in the aisles and the Reading Room was thrown open, yet many were obliged to stand. The lecturer was introduced by Mrs. Stella Hadden Alexander, First Reader of the local church, who said in part,—

The world may not yet realize that Christian Science is bringing to it the understanding of God as Love, which in the fulness of time will surely deliver it fom all evil,—from sin, sickness, sorrow, pain; but we who have learned even a little of its teachings, and have honestly tried to put them into daily practice, have been helped and healed and delivered from so much that had made us sick or sorrowful, that we are grateful for any opportunity to help others, for Christian Science is a religion of love. Our God is Love, and Jesus' words on our walls, "Ye shall know the truth, and the truth shall make you free," are being fulfilled to-day; and these words of our beloved and revered Leader, Mrs. Eddy, from our text-book, "Science and Health with Key to the Scriptures" [p. 494], "Divine Love always has met and always will meet every human need,"—these words have cheered and healed many a weary heart.—*Rutland Herald.*

[Written for the *Sentinel.*]

WORSHIP.

MARY MC D. SANTLEY.

OUR Father, God, unchanging Love,
We lift our thought to Thee;
All grace Thou art—below, above—
All power and majesty.
Our hearts beat still, for Thou art near;
And reverently we wait,
In sacred hush, Thy voice to hear,
To praise with hearts elate.

Triumphant, strong, the song we bring,
When it reflects but Thee;
When closely to his side we cling
Who mounted Calvary,
And left a path transcendent, bright,
To lead us up to God,—
The way illumed by holy light,
The path his feet have trod.

Assurance comes: Lo! Thine we are,
The "still, small voice" we hear;
No sickness, sorrow, death can mar
When Love and power are near.
As children, Father, glad we come,
Our trust in Thee complete;
Our peace Thou art; our restful home;
Our God; our Paraclete.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book does not consult nor read letters on disease. Writing to Mrs. Eddy *is not* prohibited. Take no notice of startling reports about Mrs. Eddy. Our Committee on Publication will be reliable on this subject. *Beware of counterfeit letters.*

AS SEEN BY AN INQUIRER.

A STAFF-WRITER for the Portland, Oregon, *Spectator*, after combating the assumption that Christian Science congregations are composed of "long-haired men and short-haired women," writes entertainingly of his attendance at a Christian Science service on a recent Sunday, and our readers will be interested in the excerpts from his article which follow:—

On Sunday, the great hall where First Church congregation meets was packed—that is, the seats, which were placed as close together as comfort permitted, were all occupied. Women were in the majority; the greater number of them are known to the art editor, or the writer who contributes notes on what the charitable are doing for the betterment of Portland, or the society editor who writes about the Patton Home or The Travelers' Aid or the Flower Mission; and when you read about the accomplishment of big things in civics or commerce or law or finance, you meet the names of many of the men I saw at this church.

The members of this First Church look prosperous to the point of opulence; contented, to happiness. I asked a man whose manner corroborated his words that he was glad I was investigating: "But are there no poor and needy and sorrowing Christian Scientists?" "No," he said, after a moment's thought; "no; not when they are real Christian Scientists." It sounded good; like a blast from the trumpet of faith; and the fine thing about it is, the speaker believes it. "After a man becomes a Christian Scientist," he continued, "he is a conqueror; he believes in himself; he knows what he can do and what his powers of endurance and achieving are; where he had merely strength before, he has might; where there were obstacles, there are only trifling difficulties. It is something you can take to your office with you, and it helps you."

Now, this man is not long-haired nor hollow-eyed, nor baggy at the knees and frayed at the cuffs; he is a very substantial professional man, to whom the big men of this big State of Oregon listen with much interest and to the great increase of their wisdom and wealth. He knows that Christian Science aids him in his profession, just as surely as he knows that Christian Science made whole in a day a woman who was pronounced incurable of spinal disease. Now I do not know that his belief helps him win cases; but I do know that the woman who was declared incurable of spinal disease was made whole.

This writer seems to have arrived at a conclusion which is correct; viz., that Christian Science is a religion of practical results. From his own knowledge he can and does testify to the healing power of this gospel, and it is because of this healing power that Christian Science has appealed to the class of people whom he saw at the church service which he attended. Nearly every business man who has become a Christian Scientist has recognized as a fact the enlarged capacity which has come to him by reason of his changed thought regarding almost every matter which daily engages his attention, and this is very easily explained by his improved health, his lack of fear, and the sweeter temper which must inevitably come to every one who tries to shape his course by the Golden Rule rather than by hatred, selfishness, and greed.

From time to time we have published in the *Sentinel* testimonials received from business and professional men who have been healed by Christian Science, and in some cases it has been stated that these men were invalids or semi-invalids for years, practically unable to attend to business. Is it to be wondered at that these men are devoted Christian Scientists, that they are regular attendants at the church services, and always ready to speak a good word for the revelation of Christianity which has enabled them to secure or regain a position of usefulness and honor in the community? And would not these men be ingrates did they not overflow with gratitude for the woman who has so closely followed the voice of God as to bring this balm into their lives?

ARCHIBALD MCLELLAN.

A DISTINCTION.

CHRISTIAN SCIENCE teaches us that we are to be alert in distinguishing between that which seemeth to be and that which really is. This distinction clearly seen, we are ready to acquaint ourselves with the things of God. In the Epistle to the Galatians Paul makes a clear distinction between the fruits or ideas of Spirit and the evils which spring from a belief in matter or the carnal mind. The latter he describes as "idolatry," "adultery," "witchcraft," "hatred," "murders, drunkenness, reveling, and such like." After telling of these evils and many others, he lifts thought to the "love, joy, peace" of Spirit, and says that in order to realize these we must "live in the Spirit;" and how to do this is the message of Christian Science to mankind to-day.

Some years ago, one who was looking into mental healing said she objected to Christian Science "because it taught animal magnetism." She was told that she was greatly mistaken in thinking so, and that the very opposite is true,—that Christian Science teaches the great evil and delusion of the belief in animal magnetism in any or all of its phases. It was added, however, that Mrs. Eddy was the first, since the days of Christ Jesus and his apostles, to make clear the distinction between the divine Mind, with its pure and uplifting influence, and the "fleshly mind," with its self-asserted claim to power over mortals and its deadly results.

Prior to Mrs. Eddy's discovery of the Science of Mind there was wide-spread ignorance and indifference concerning mental influence, with occasional attempts to use or teach the application of so-called mental power for sinister purposes. With Christian Science there was revealed not only the power of divine Mind to heal the sick, but also its power to protect every faithful follower of Christ, Truth, from the delusions and encroachments of the "carnal mind," or malicious animal magnetism. Outside of Christian Science no one has ever told us how we may protect ourselves from the sinister influence of mortal mind. On the contrary, works on physiology and philosophy for the most part ignore the divine Mind and would make the human mind the only power; and the result of this ignorance of Truth appears in the vice, crime, and wretchedness with which mortals are unable to cope.

On the human plane of thought there are many counterfeits of law and order, which pass for genuine until the real is known; then they are relegated to the nothingness from which they sprang. Were people aroused to perceive the difference between the false and the true, any attempt to circulate counterfeit coin would be in vain. It is, therefore, of the utmost importance that we "know the truth" and keep awake to its demands, for not otherwise is any one safe from the aggressive pretensions of mortal mind, which, when driven from the plane of unconscious or ignorant error, would consciously assail the Cause of Truth by its false arguments. Jesus warned his followers against this evil miscalled mind, saying, "Watch ye therefore, and pray always;" but he also said, "There shall not an hair of your head perish."

Speaking of the action of Truth upon human thought, our revered Leader says, "It brings with it wonderful foresight, wisdom, and power" (Miscellaneous Writings, p. 204). Nowhere does she teach that we need fear animal magnetism, although St. John says that the "dragon" (otherwise, malicious animal magnetism) "deceiveth the whole world," but he goes on to say that this monstrous and false claim to power is overcome by the only real power—the Christ-power. Christian Science obliterates all

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forms of superstition, including hypnotism, or animal magnetism, by revealing divine law and order, and Christian Scientists confidently look for the end of all error through the understanding and demonstration of Divine Science. In the divine Mind there is no animal magnetism, but there is the spiritual power which annihilates all evil as light dispels darkness, and in this light "shall we see light."

ANNIE M. KNOTT.

THE NATURAL.

As very generally understood the natural is the customary, that which under given circumstances we are wont to expect. It is also defined as that which is produced by or in keeping with so-called physical law. Furthermore, the recognition of the physical universe as divinely ordered has led to the classification of all that is in harmony therewith as not only natural but legitimate. Thus men have been prone to palliate their offenses on the ground that their conduct was the result of appetites and proclivities with which they were originally endowed,—"their nature,"—and this self-extenuation cannot be disregarded by those who hold that God is responsible for material instincts and impulses.

Although the effort to "master nature" has resulted in what seem to be wonderful gains in the scope and privilege of human life, every thoughful person perceives that it has rendered this life far more complex, multiplied a thousand fold its temptations and distractions, while accomplishing nothing for its moral redemption or improvement. The asserted laws of nature remain no less arbitrary and unjust, their cruelty is no less unpitying, while their clash and contradictions have led a Mæterlinck to say, "The idea of nature reveals itself . . . as circumspect and shiftless, niggard and prodigal, prudent and careless, fickle and stable, agitated and immovable, magnificent and squalid." Nothing has been achieved in the way of philosophic explanation or real command.

All this is fully seen when we consider the question of the world's health, past and present. Whatever may be said in its favor, no intelligent exponent of *materia medica* will venture to deny that it is still upon the plane of experimentation, and that the asserted natural laws of disease and of cure with which it deals give no intimation of either the wisdom or the goodness of an overruling power. On the contrary, it will be generally conceded that the so-called natural, in this realm, is a confusion and a snare. Professor Lankester has recently spoken of true progress as rebellion against natural selection, a defiance of "nature's prehuman dispositions." The control (subjection) of his own nature is, he says, "man's destiny and greatest need." This supports Paul's declaration that the natural man perceiveth not the things of God, and it hints at the revolutionary and redemptive teaching of Christian Science, that the natural is not that which customarily happens in human experience, but that which ought to be, and is, in the realm of Truth. It is not the phenomena of material law, but the logical expression of the eternal activity and unfoldment of Spirit.

This conclusion is reached in Christian Science through adherence to divine Principle. Christian Science, says our Leader, "shows the scientific relation of man to God, disentangles the interlaced ambiguities of being, and sets free the imprisoned thought" (Science and Health, p. 114). The ideality and infinity of God being accepted, there can be no question respecting the unnaturalness of all that is imperfect or unideal, and hence the only logical demand upon men is that they shall be perfect even as their Father in heaven is perfect.

The practical significance of our concept of the natural appears when we remember the relation of this concept to anticipation, and the further relation of anticipation to realization. Both the possibility and the likelihood of that which is natural is instinctively recognized, and hence to identify it with the ideal is to look only for the good. It is to join the Magi, and follow the star that leads to our Bethlehem. The natural is the manifestation of the divine, and that alone.

JOHN B. WILLIS.

THE NEWSPAPERS.

Our Leader, Mrs. Eddy, suggests to the Christian Scientists all over the globe that they subscribe for the leading newspapers which speak justly of Christian Science and its followers at this time. We feel sure that our readers will gladly do this.

THE JUNE MAGAZINES.

Articles on Christian Science appear in the July issue of *Cosmopolitan, Human Life, The Arena* (Trenton, N. J.), *American Queen* (New York city), and *Fine Arts Journal* (Chicago). We commend these magazines to Christian Scientists for circulation among their friends.

AN ANONYMOUS COMMUNICATION.

ON June 29 some person mailed from Rochester, N. Y., several hundred copies of an anonymous communication which sought to array Christian Science against another form of religion. This was not only a breach of brotherly love and kindness, but also a misrepresentation of the teachings of Christian Science and of the attitude of this denomination toward other churches: therefore we now state, in behalf of the Church of Christ, Scientist, that the communication was not authorized, approved, or sent out by this Church.

LETTERS TO OUR LEADER

Concord, N. H., June 20, 1907.

Mrs. Mary B. Eddy.

Dear Madam:—Please accept the hearty thanks of the officers and members of E. Florence Barker Tent [Daughters of Veterans] for the beautiful flowers which you so kindly gave for our use on Memorial Day.

Sincerely yours,

LILLIAN M. HAPPNY, *Secretary.*

Boston, Mass., July 1, 1907.

Beloved Teacher and Leader:—In writing to-day the editorial on Trust, thought turned irresistibly to my visit with you yesterday, and to your wonderful exemplification of trust in the power of God, good, then and always. If I had needed assurance as to the triumph of Truth over error, your strong, loving words would have given it, but assurance grows stronger each day as I read the many testimonies of healing which come to us from all parts of the world. In reading these testimonies I see in thought the mighty angel that John beheld, with the "everlasting gospel" for all nations, and I see more clearly day by day that nothing can resist or escape this healing gospel, Christian Science.

It gave me great joy to see you so well and so bright, to note your steady gain in expressing the vigor which comes from Life and Love. Let me thank you again for your words of counsel and inspiration and good cheer.

Lovingly and gratefully, your student,

ANNIE M. KNOTT.

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Buenos Aires, South America, May 16, 1907.

Dear Mrs. Eddy:—We are sending you to-day, under separate cover, four views of the Christian Science Society Rooms of this city, more than eight thousand miles from Pleasant View. The first shows prevalent style of architecture, with barred windows. The building is of rough brick, plastered, giving the appearance of stone. The second view is of inner hall, tiled floor, and decorated, as usual, with plants and flowers, also showing view, in background, of patio—open court. The third is of audience room, which seats about sixty people, and by utilizing the hall and Reading Room we can seat about forty more. These views were taken and donated by Mr. George Chandler, a member of the Society and the husband of our Second Reader. We trust, dear Leader, it will give you pleasure to learn that this branch of the Vine is still growing and bearing fruit.

Allow us to express our gratitude for your patient, self-sacrificing work for us, and our unwavering devotion to your leadership. Yours sincerely,

FRANK R. KINSLEY, *First Reader.*

Winnipeg, Man., June 22, 1907.

Beloved Leader:—I most deeply appreciate the time you spared on Thursday of last week. I shall carefully follow the directions given in the note which you so kindly wrote in your own hand.

Believe me most respectfully and lovingly,

Your student,

BICKNELL YOUNG.

Toledo, O., June 20, 1907.

Dear Mrs. Eddy:—Some time ago I was talking about Christian Science with two business acquaintances, and one of them made the following remark: "I have known a number of business men who were Scientists and have found them calm, clear-headed, and pleasant to deal with, and I feel that if Christian Science straightens out the business men it will have done a great work." Christian Science is straightening out the business men who become interested in it, and more and more are looking into it every day. Those who have taken it up find that their health is better, they recover much more quickly from illness, they are more active both physically and mentally, can deal with business problems with better judgment, they are more just in their dealings with their fellow-men, and more successful. I can truly testify to the benefits of this blessed gospel to the business man, for I find that I can approach people more easily, do more work in the same length of time, and do it better than before.

I want to thank you, for my family and myself, for what you have done for the human race. I well know that none of us realize in any degree the sacrifices you have made and are now making in our behalf. God does bless you, and the "everlasting arms" are around you.

Lovingly yours,

ARTHUR A. HALL.

Long Beach, Cal., June 11, 1907.

My Dear Mrs. Eddy:—The members of First Church of Christ, Scientist, Long Beach, Cal., wish to assure you of their love and loyalty, also to express their heartfelt gratitude to you, our Leader, for the great truth revealed to us through "Science and Health with Key to the Scriptures." We would follow you as you follow Christ. "Surely the wrath of man shall praise thee."

Yours in truth and love.

By order of the Board of Directors,

MISS EMMA F. BURGESS, *Clerk.*

East Orange, N. J., June 19, 1907.

Mrs. Mary Baker G. Eddy, Concord, N. H.

Dear Leader:—In reading over the Communion service just published in our *Sentinel* of June 15, 1907, once again a sweet sense of love and gratitude comes to me for all the blessings of this great truth to myself and family, and I feel I must tell you of it. A little more than a year and a half ago I came to Christian Science, because I seemed simply driven to it for the mental healing. I knew little of it, and I confess that I approached it in a somewhat mocking frame of mind, only to find nothing but Love,—the grand, underlying theme of all your teaching,—and now my only prayer is, that my life may prove the results of this teaching. I began reading your book "Science and Health with Key to the Scriptures" (the most blessed gift to the world to-day, together with the Bible), and all through it, on every page, the truth I had always been seeking came to me through a renewed mind. I love your books, and feel I need no other "teacher," for there I find my all. May God bless you for your noble work in our midst to-day. My prayer is, that I may day by day grow in this blessed truth—simply to "love a little more, to trust a little more," until there shall spring forth the fruits of the Spirit,—in the healing of the sick and the uplifting of all mankind,—the one desire of the Christian Scientist's life.

With dear, dear love, a student of your books,

ALICE FLORENCE WILLS.

Morral, O., June 15, 1907.

Beloved Leader:—Your life-work means so much more to me than words can express that I want the pleasure of telling you so. The only genuine happiness I have known since childhood has come as the result of studying Christian Science. Surely God has been your only guide and He will protect you all the way. In the center of the enclosed card is a picture of our little church home in Marion, O. I am sure it would gladden your heart to hear the testimonies of healing and expressions of gratitude to you that are given in this tiny branch church at our Wednesday evening meetings. Though you may be too busy even to see this letter, I do want to tell you that I love you, and am grateful to God for giving you to this wide world. Sincerely yours,

IDA A. SHOOTS.

Little Rock, Ark., June 15, 1907.

Mrs. Mary Baker G. Eddy,
Pleasant View, Concord, N. H.

Dear Leader:—We, the members of the Association of Mrs. Anna Robinson, C.S.B., in our sixth meeting assembled, send you this heartfelt assurance of our love for and trust in you, and we desire to express thankfulness for the many blessings each member of this Association has received from your teachings and Christian example of charity and brotherly love toward all men under the most severe trials and injustice. We appreciate the opportunity you have given us of having the benefit of right teaching, so necessary to enable us to go forward in the beneficent work you have set before us. We also wish to express gratitude to our beloved teacher for the good she has brought into our lives through her loyalty to Christian Science. We feel moved by recent events to pledge to you and the Cause renewed devotion and trust, for we know that we owe you a debt of gratitude which we can repay only by following humbly and obediently in your footsteps. Thus we shall "dwell in the house of the Lord for ever."

Most sincerely,

MRS. THEODORA DICKSON, MRS. ZILLAH COOPER,
MRS. F. T. VAUGHAN, MRS. MAY SIDES,
MRS. IDA A. R. STEPHENS, H. F. BAILEY,
Committee.

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AMONG THE CHURCHES.

BILLINGS, MONT.

First Church of Christ, Scientist, in Billings, has under consideration the erection of a splendid church edifice. Yesterday it purchased four lots on the corner of Burlington and Division Streets as a site for the structure. It is not intended to build immediately, but the lots have been secured as the location for a structure when the church has completed its plans for a home. The location is one of the best on the west side.—*Billings Gazette.*

ASHLAND, ORE.

To Mrs. Foster, Mrs. Whyte, and other members of First Church of Christ, Scientist.

I desire to thank you for the handsome copy of "Science and Health with Key to the Scriptures" given me for our school library. This work is given prominence upon our shelves and we prize the same as representing the principles and teachings of a very large body of thinkers and students in our country and a work without which no library is complete. Very sincerely,

B. F. MULKEY,
President State Normal School.

SACRAMENTO, CAL.

The members of First Church of Christ, Scientist, of this city, are planning for a new church edifice, which will be erected at once. The lot is a corner one and located on West Elm Street, just four blocks west of Sacramento Street. The structure will be of cement and stone and will cost in the neighborhood of three thousand dollars. A Building Committee has been appointed and work will begin as soon as arrangements can be made.

The Evening Bee.

CHICAGC ILL.

[The following is a copy of a notice read at the Sunday services of First Church of Christ, Scientist, Chicago, during the month of June. The unselfish spirit displayed in this matter is no less gratifying than remarkable. —EDITOR.]

At a business meeting of the members of this church, held Thursday evening, May 16, 1907, a motion was unanimously adopted as follows:—

"That the board of trustees of this church proceed to create a building fund, to be known as 'First Church of Christ, Scientist, of Chicago, permanent fund for Church extension,' and be empowered to distribute it as directed by the members of this church at any regular or special meeting."

It is obvious that with the constant growth of the Cause of Christian Science in Chicago, and the continuing unity of thought and purpose among us, there will be at all times an objective for such funds, hence the wisdom of establishing a permanent fund by this church to be disbursed as the members may determine. This direction to the trustees to "make channels for the streams of love" has been carefully considered, in order that the best results may be reached in the best way. Throughout its existence this church has demonstrated its knowledge that giving does not impoverish, and so the trustees are agreed that no individual solicitation, no pledge nor urgent appeal will be needed.

In order that it may be as impersonal as possible, and come from the church as a whole to such church or churches as may be decided upon, the plan has been adopted of setting apart to the "permanent building fund" the proceeds of the morning collection of the second Sunday of each month, as has been done for other purposes: in addition to which white envelopes, plainly marked "Permanent Building Fund," will be found in the corridor and in the directors' and trustees' rooms, in which contributions may be enclosed and deposited in the baskets on any other Sunday. A brief announcement only will be made each month of this fund, which the trustees know will be sufficient.

This beautiful church edifice was built by the love and sacrifice of the Christian Scientists of the whole of Chicago. It is our heritage, but our happy condition should not engender sloth. Each one here has as great cause for gratitude to Christian Science as any who helped build this church. Let us, therefore, manifest that gratitude in the practical way of helping others. Sixth Church, although having a lot bought and nearly paid for, has suspended its building fund until Seventh Church, whose need is greater, has its building completed. Can we do less than follow this beautiful example? 'Tis "true, the heart grows rich in giving."

Respectfully submitted,

BOARD OF TRUSTEES.
By JOHN C. RYAN, *Clerk.*

[Written for the *Sentinel.*]

THE SHEPHERD.

BEN. HAWORTH-BOOTH.

AH, gentle shepherd of the moor and hill,
Though cold the comfort of the wintry wold,
Though frozen be the fountain and the rill,
And wolves await the wanderer from the fold,—
We hear thy mountain horn and fearful hearts grow bold.

Thee, too, the ravening pack of wolves or men
Pursue with poisoned fangs and baneful breath:
"Is he not dead?" they cry. "We knew him when
He plied his father's trade at Nazareth.
Let him be crucified; he said 'there is no death'!"

But shepherd-like he stands upon the starlit steep,
Above the fading mists, the phantom fears:
Perchance to pray, to watch: perchance to weep.
Starlight yet lingers on his lips and tears,
While earth awaits his words, the message of the years.

"Behold," he cries, "all nature telleth it:
The stones attest thy God! The clouds disperse,
And on the gleaming page of heaven is writ,
'Wisdom and Love and One;' the universe
Sings, star to star, 'There is no pain, no death, no curse.'"

O for a flame to wing my song with fire!
Dear shepherd, wherefore heed their hate or scorn?
The dulled iniquity of earth's desire
On every tongue, on every breeze is borne,
Seeking new victims still, unholy and forsworn.

Heed not the ocean foaming out its wrath,
Nor cruel pack that pleads its own disgrace;
The heaven of destiny, that plans thy path,
Gives thee the loves of all mankind; thy face,
Upon their hearts engraved, an angel's hand doth trace.

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TESTIMONIES OF HEALING.

With a heart overflowing with love and gratitude I give my testimony of healing through the study of "Science and Health with Key to the Scriptures" by Mrs. Eddy. Truth and Love had been preparing me for some time, leading me unconsciously to Christian Science. It had been my custom to take many books from our city library, always with the thought of knowing the true meaning of life, and it was there that I secured a copy of Science and Health. At that time I knew nothing of Christian Science, but I had not read in its text-book more than fifteen minutes when I was healed of sorrow. My physical healing followed very closely after. I was healed of catarrhal and rheumatic trouble, also of extreme nervousness. Besides this physical healing, I was healed morally and spiritually. The study of the text-book taught me the purity and uprightness of true living; it gave me in a measure the true understanding of the religion that Christ Jesus taught, lived, and practised,—healing the sick and regenerating the sinner. It is now six years since I began this study, and with one exception Science and Health has been my only practitioner. I have seen all manner of diseases healed through Christian Science, and since my own healing eight relatives have been healed and are now working in this blessed Christ-truth.

My love and gratitude to God is indeed great, and no words can express the depth of gratitude I feel for our beloved Leader, Mrs. Eddy. I am continually striving to live this truth,—striving to be obedient to our Leader's wise and loving counsel; to realize Christ Jesus' words and works,—"By their fruits ye shall know them,"—the example upon which Christian Science is founded.

MRS. MINNIE MARION COLLINS, Springfield, Mass.

Sometimes blessings come to us disguised as misfortunes. My long illness was the blessing in disguise to bring me into Christian Science. I was a business woman for eighteen years, and was at last driven out of my profession by sickness—a perfect wreck of my former self. I did not call upon many different physicians, for I felt that those I had employed were competent and I had great faith in them. They all, about five in number, agreed that I must have an operation or my home would be in an asylum. I believed what they said, but rather than submit to an operation I said I would live on as I was. I never believed that I would have to submit to an operation, or that it would be successful in curing me even if I did allow it, for my physician would offer no guarantee. I suffered from female trouble, with many attending disorders. The doctors thought this condition was brought on at childbirth, the two physicians in charge not attending me properly. During twenty-eight years I suffered, constantly growing worse, until my constitution seemed unable to bear the weight of suffering and disease any longer. During this term of years my husband paid out hundreds of dollars. He was utterly discouraged, and in despair he turned to Christian Science, having learned in his business relations of some persons who had been healed by it. When he mentioned it I exclaimed, "Why, are you demented? What do you know about Christian Science? I don't think that it is anything for you or for me." I said this because neither of us had any interest in Christianity. At last I consented simply because he asked me, not because I believed in it. I would have tried anything else just the same had he asked me.

Imagine my surprise, therefore, when after four days' treatment I was healed of bowel trouble for which I had taken almost every material remedy that was suggested to me during twenty-eight years. Of this relief from a disease which I had never expected could be cured, I did not then speak. At dinner one day I noticed my husband and mother watching me. "Why in the world are you watching me so closely?" I asked. My husband replied, "You are so much like your old self that I cannot keep my eyes off you." My healing was not instantaneous, but rapid. After five weeks' treatment, which cost but twenty-five dollars, I was completely healed of all my ailments. I have often heard it said that Christian Science is good for nervous people. Now my experience is that "nervousness" is of such a nature that material remedies cannot reach it. I feel very kindly toward the physicians I have employed, and know they did all they could; but to be healed in five weeks by Christian Science (what doctors had failed to do during many years) certainly proved to me that Christian Science is something above and beyond material knowledge.

The more I study Christian Science the more beautiful and true it becomes to me. We prove it by living it. I have been so blessed through my healing that the whole world seems new. All I am and all I expect to be I owe to Christian Science. I am no more like my former self than if I were another person, and my friends all remark about it. My likes are all changed,—the things I used to love are now a task instead of a pleasure. I am very grateful to Mrs. Eddy, whose wisdom and love has established Christian healing in this age. It would not be natural or just to withhold gratitude to her. This demonstration is hers, not mine.—CLARA A. ORRILL, Manchester, N. H.

On the third day of September, 1905, I commenced a fortnight's holiday at Melton Constable, in Norfolk, but on arriving at this place I did not feel well. On Sunday I began to get worse, and on Monday I went to Yarmouth, but was compelled to return and call in a doctor, who ordered me to bed at once as the pains were beyond endurance. On examining me he decided that the trouble was a malignant growth on the liver. He then called another medical man in to consult with him, and I saw that he agreed with the diagnosis. After I had been confined to my bed for seven weeks and was gradually getting worse, I decided to have a physician from Norwich. The latter gentleman gave me very little hope of ever again being able to carry out my previous duties as inspector in the locomotive department of the North Eastern Railway. My wife was given to understand that the trouble was very serious, and that there was very little hope of my recovery. After being at Melton Constable for eight weeks I decided to return home to Darlington, regardless of consequences. On hearing this the doctor would not give his consent. I, however, made arrangements to come home, and did so, although I had to be carried on a stretcher from my lodgings to the station, and from one platform to another. Before leaving the above-mentioned place my doctor wrote to another physician in Darlington, asking him to see me upon my arrival, but for some unexplained reason the latter gentleman never came. I therefore went on using the medicine I had brought with me.

On the Tuesday following a Christian Scientist came to take my case, and I began the treatment at once, throwing away all the material dependences which had failed me. I am delighted to say that after acting upon the advice of the practitioner my recovery was rapid and almost marvelous. Since returning home I have never had a doctor in my house. I commenced my duties again on Feb. 5, 1906, and am thankful to say that I have never found the slightest difficulty in attending to the same, nor have I experienced any ill effects from my recent illness. I am exceedingly thankful to God, and also to Mrs. Eddy for bringing this long-lost truth to light. In

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conclusion I may say it is my firm opinion that had not the truth been administered to me in the manner it has been, I should have passed long ago to join the great majority, and I am certain that what has been done for me can be done for others by the same means.

ENOCH SHIPLEY, Darlington, England.

I may truthfully say that I never was free from some disease until I was led to read Science and Health, in August, 1905. I had been treated by many physicians, of every school, besides trying magnetic treatment, osteopathy, etc., all to no avail. I was feeling hopeless and helpless when a sister in Chicago asked me to come and visit her, and that together we would study "Science and Health with Key to the Scriptures" by Mrs. Eddy. I went, but when I began to read I grew critical and dissatisfied. My sister said, "Be fair, read to understand and not to criticise." I then settled down to reading, but like many another, because I was reading the book I thought I was a Christian Scientist. I had been troubled with a belief that the eating of fruit would bring on intestinal trouble, but thought I, "I am a Christian Scientist, so it won't hurt me," but without having learned how to prevent it from doing so. I ate quite freely of fruit, and this seemed to bring on my old complaint. My sister treated me, but I was so full of fear I could not be reached. She begged me to have a Scientist help me, but I was afraid and called in a physician, who, after trying to locate my trouble, said as all others had, that it was due to a mental condition. I was so ashamed and provoked at my lack of faith in Christian Science that I did not take his medicine, but went to a Christian Science practitioner; and from then until now I have been earnestly seeking "the kingdom of God, and his righteousness." I have been able through the truth, as taught by our dear Leader, Mrs. Eddy, to overcome many ailments both for myself and others.

Last winter I burned my arm severely, but I declared the truth and it was not even sore. Again, recently, I had what seemed to be a boil on my arm. I again declared the truth, and it disappeared, leaving my arm perfectly smooth. A second one did not progress so far, and many who do not understand the truth wondered at it. I am most grateful to our dear Leader, who has made it possible through her book Science and Health to overcome error with the truth that makes us free indeed.

VIRGINIA ROSS, Madison, Wis.

Some six years ago, while spending a ten-days vacation at a watering-place in Texas, I first opened the book "Science and Health with Key to the Scriptures," and began its study. The novelty and force of many of its statements impressed me, though some sentences were puzzling and seemed contradictory. By constant and persistent use of a critical sense, I sought to unravel its hidden wealth of meaning by the ordinary processes of mortal mind,—inquiry into the pros and cons, the whys and wherefores,—but I found out afterwards that the logic of human reason and the constant appeal to the intellectual faculties were alike unprofitable. Afterwards I turned abruptly and with humility (who has not?) to the pathway of spiritual awakening outlined by our dear Leader, who says, "I won my way to absolute conclusions through divine revelation, reason, and demonstration" (Science and Health, p. 109). When I was healed over night of a sprained wrist, after ten days of pain and fruitless medication, full of joy and love I turned to my wife and said, "Why cannot I learn to do these things, and help you with the children?" Thus was established in my consciousness a great and primary truth, a fervent desire to serve others. Christ Jesus once said, "If ye love me, keep my commandments." There is no love without service. There is no service without love. Prayer cannot be made the fruitful vehicle of a capricious or resentful mind.

In a short time after beginning to demonstrate the truths of Christian Science there was revealed such a knowledge of the Scriptures as seemed wonderful,—hundreds of passages whose meaning had been heretofore hidden, blazed with prescience and divine potency. Many demonstrations or proofs of God's love followed. The habit of smoking disappeared, simply from reading Science literature, and a bowel trouble was banished in the same way. My oldest boy had his leg and foot severely injured by the pony falling upon him. In ten days both foot and leg were healed thoroughly, and not a trace of the trouble remained, not even discoloration nor the loss of a nail, though at first the appearance had been most alarming. The realization of the Scriptural statement, "A bone of him shall not be broken," and the scientific sense that there is no injury in Mind nor in its manifestation, set human thought right and destroyed the evil.

I have much to praise God for, more indeed than words can express. To her who has discovered anew the great truth of Christian Science, my heart goes out in daily acknowledgment. May the time soon come when "the earth shall be full of the knowledge of the Lord, as the waters cover the sea."—E. M. LONGCOPE, Houston, Tex.

I became interested in Christian Science in 1905. For several years previous to that time I was suffering from hip and spinal trouble, and had been under the care of several prominent physicians, but grew worse all the time. In July of 1903 I underwent an X-ray examination, and a few days later I was put in a plaster-of-paris cast. When this cast was taken off I was put into a nickel brace, which was very heavy. I wore the brace day and night for two weeks, at the end of which time I had become so very lame that the brace was taken off and my left shoe was built up four inches.

In July, 1905, I began taking Christian Science treatment, and in August I took off my high shoe and wore both shoes alike, but still I limped. One day in November I started to walk, and to my surprise I did not limp a bit. No one knows how happy I am for what Truth has done and is doing for me and for my mother all the time. I am thankful that I know a little of the blessed truth. I have had other demonstrations, one of which was made without any personal help. After having worn glasses for five years, I took them off last June and have had no need of them since. This healing has been a very great comfort to me.

I am indeed grateful to Mrs. Eddy for the wondrous light that she has been the means of giving us. It is now my privilege and hope to bring the same truth to others.—EFFIE B. NICHOLS, Corona, Cal.

About two years ago I had occasion to go to a dentist for some work on my teeth. Before going I tried to realize that I need suffer no pain, for our textbook says that "nerves have no more sensation, apart from what belief bestows upon them, than the fibres of a plant" (Science and Health, p. 488). Several teeth were filled, and at one juncture the dentist looked at me sharply and said, "If I hurt you, you must be sure to tell me." I promised to do so, but it was not necessary, for I felt no pain. A short time ago a friend told me that she was informed by this dentist that he had filled one of my teeth over a live nerve, and that he thought it might have been Christian Science that had spared me the pain. As he said nothing to me at the time, I had been ignorant of this wonderful demonstra-

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tion for two years. It showed me how many times we prove the power of Truth to others, without being ourselves fully conscious of it, and it made me more than ever grateful to Christ, Truth, that "healeth all thy diseases."—FRANCES G. SMITH, Toledo, O.

Over a year ago I was taken sick with lung trouble, which soon resulted in serious complications. I was under the constant care of a doctor for eight weeks, and for a great portion of this time he called three and four times a day. I was reduced to a mere skeleton and was so weak that my family did not think I would recover. As a last resort we decided to try Christian Science, and telephoned to Dayton, O., for a practitioner, a relative of the family. My husband says he could see a slight change for the better within a few hours. The next day the practitioner came to our home and stayed by my bedside until after midnight. The following day I was able to eat a little solid food, the first I had eaten in several weeks, and I soon gained a good appetite. While under the doctor's care even morphine had failed to give me sleep, but after I had taken a few treatments I could rest better and sleep soundly. In a few weeks they were able to move me down stairs, and in less than five weeks with a little assistance I walked from the sitting room into the dining room and ate dinner with the family, the first since my illness. In about another month I had improved enough so that I could go to Dayton on a visit, and since that time I have steadily gained, until now I can say that I am well and enjoying good health, and able to do my housework.

If those who read this testimony could know from what depths of misery and suffering I have been lifted through Christian Science, they could better appreciate my gratitude and what I owe to this blessed Christ teaching. From the depths of my heart I thank God, and I thank Mrs. Eddy for bringing to mankind this clearer view of the gospel of Jesus Christ, which to-day heals the sick as well as reforms the sinner.

MRS. MAGGIE LONG, West Chester, O.

It behooves me in my new sense of things to express in some way my gratitude to divine Love for the beautiful healing work which has been and is being done in my behalf, though my acknowledgment seems tardy. I can say with St. John, "I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea"—no more sea of pain, of fear, of false things. About six years ago I was so near the brink of things, mentally and physically, that even to-day the memory of it is sometimes vivid to the human sense. There is no gain in enumerating the days of pain and fear; the gain comes in knowing that through conscientious striving, earnest desire, and the prayers of myself and other workers in Science, I can happily acknowledge that Christian Science is healing me. It is likewise fitting me for God's work in the healing of others. My sense of life has been transformed. The one slight bodily ailment, which was seemingly the last to yield, has, I feel certain, made me a more earnest student of Christian Science, as it has made me work for myself, a thing I seemed disinclined to do a few years ago. I am a daily student of the Bible and of Science and Health, and am thankful for the great blessing that Christian Science has brought to me, turning my thoughts from the world and the lusts thereof, and bringing me peace. My deep gratitude goes out to Mrs. Eddy for her wonderful patience in this work.

MAY MCARTHUR PRICE, Chicago, Ill.

After seventeen years of invalidism, suffering all the time from a supposedly incurable disease, I was healed in the spring of 1891, by Christian Science, in less than three weeks. I had suffered from female trouble and extreme nervousness. During that time I had been under the care of four experienced physicians,—one in Boston, two in Chicago, and one in Evanston, Ill., where I was living at the time I was healed. The physicians did what they could for me, but they all said the same thing, viz.; that they could relieve the pain, but could not cure me. Since being healed in Christian Science I have been perfectly well and strong, able to do anything I wish to do; never having to think whether it is hard or not. I wish to express my gratitude to Mrs. Eddy for this wonderful truth, which is doing so much for me all the time, as all I am or ever expect to be I owe to Christian Science, even life itself.

EMILY D. PIERSON, Burlington, Ia.

I cannot tell how grateful I am for what God has done for me through Christian Science. Two years ago last January we went to New York and asked for help from a Christian Science practitioner there. She told me that God is as able and willing to heal now as in Jesus' time, and this thought greatly uplifted me. I had seven weeks' treatment and was healed, and am glad to say that I have not used any material remedy since. I had suffered for sixteen years with severe stomach and bowel trouble, and it seemed as though there was no help for me, but what *materia medica* had failed to do in sixteen years, the truth accomplished in seven weeks. I was also healed of neuralgic trouble of five years' standing, and from throat trouble of two years, and I laid aside glasses which I had worn for six years. I can truthfully say I have found a Saviour who is always near, and is true to his promise, "Lo, I am with you alway." To God first do I render thanks, then to our dear, faithful Leader, Mrs. Eddy, through whose teachings I have been awakened from the dream of error. Only those who have been led from the darkness of materiality to the light of Truth, can understand how grateful I feel.

MRS. EMMA PETERSON, Perth Amboy, N. J.

I write this, hoping it may do good and bring some one to the understanding of Truth. I wish to do something for others, in return for all the blessings I have received, for through Mrs. Eddy's teachings in Science and Health I am to-day a new man. My family are surprised to see me changed from the old thought, as I now look to the spiritual and not to the material. I see now where I have never seen before, for God has opened my eyes through Christian Science and I find that it is health and strength and peace to dwell in God. I have overcome lung and rheumatic trouble, besides some minor complaints; these have all been made to disappear through faith and prayer, as explained in our wonderful text-book.

I am also happy to state that I am now doing a prosperous business, more than I ever did before at this time of the year, and this I feel is through God's help and wonderful love. I trust Him more and more, for it has been proven to me that He answers prayer. I have received blessings in every way, both spiritually and materially. I never could have known this truth except through our dear Leader's book of enlightenment, "Science and Health with Key to the Scriptures." May God bless and preserve her.—EUGENE S. WEAVER, New York, N. Y.

During the severe winter of 1898, while in Boston, Mass., my husband slipped and fell, causing, so the physician said, an injury to the knee. At times there would be so much pain

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that it was necessary for some one to assist him in dressing. Two physicians prescribed different remedies, but nothing gave permanent relief. In September, 1899, a dear friend who had attained quite a reputation as a surgeon in his own city, visited us. His opinion of the case was that an operation was the only thing which would help, but he would not advise it, as it might leave the patient worse off than ever. Two months later we moved to New York city, and there took up the study of Christian Science. I obtained my husband's consent to work as best I could to overcome this condition. The silk and rubber band was soon discarded, and in a very few months the leg was healed. This was over five years ago, and there has been no return of the trouble. One distressing feature of this case was the pain in damp weather, but since coming to Toledo to live my husband has become an enthusiastic fisherman, wading and standing sometimes for hours in water, without the least inconvenience. I am more grateful than I can express for what Christian Science has done for me and for other members of my family, and I hope to prove my appreciation of our dear Leader by obedience to the Principle of Christian Science and to the rules she has given us.—MRS. BESSIE H. SCHAAF, Toledo, O.

I feel it my duty to express through the *Sentinel* my gratitude to God, and to our beloved Leader, for what Christian Science has done for me and mine. On the 24th of May, 1895, my brother presented me with a copy of Science and Health, and this was the first time I had ever heard of Christian Science. The thought of another religion was distasteful to me, but a few days later, while suffering intensely from rheumatic trouble, which I believed incurable, I began to read the book, with a faint hope that it might help me. The first teaching I grasped was that God did not send sickness, but that He healed it. Then the thought came to me, I can soon prove this,—and in turning to God alone for help the pain left me. I also had lung trouble, of which my mother had died. A throat and lung specialist had told me some years before that I would not live two months without treatment, and even he would not promise to cure me. I was under his treatment for several years and seemed to get somewhat better, but nothing would cure my cough.

While I was reading Science and Health, heart disease, and an internal trouble for which an operation had been advised, besides a bowel trouble of long standing, all disappeared. A stomach trouble for which I had to take morphine, as nothing else would give me relief, was healed instantaneously, the attack lasting only a few minutes, where formerly I would be in bed for several days; a severe nervous trouble also vanished into its native nothingness. In looking through the Bible one day, the third verse of the 148th Psalm caught my eye, and since reading it I have never felt a terrible depression from which I had suffered. My husband was healed of kidney disease in its severest form; one son of lung trouble and abscess in the head; a daughter of fever. Other diseases, too numerous to mention, have also been overcome in our family of six children through the understanding gained by reading Science and Health. Our eldest daughter, at that time a child of eight, had suffered nearly all her life from ear trouble, and medical treatment seemed only to increase her sufferings. She would sit in my lap and we would cry together in hopeless despair. Oh, the joy that comes to a mother's heart when she sees the smile come before the tears caused by the pain are dry. To be able to relieve pain amply repays one for all the struggles, scoffs, and sneers that a pioneer in Science has to endure. I could write much more of the help received, and then the half would not be told.

MRS. E. S. SHOEBOTHAM, Woodstock, Ont.

On Nov. 11, 1906, I met with what seemed a terrible accident, but in Christian Science we learn that "divine Love always has met and always will meet every human need" (Science and Health, p. 494). This was proven true to me and about twenty relatives a few months ago. I had these visitors at my home, and while getting supper for them I was severely scalded with steam caused by the upsetting of a kettle of water into the range. The pain was so severe that it seemed impossible for me to demonstrate the truth for myself, and my relatives were not interested in Christian Science, except the members of my own household, so they all suggested material remedies. By this time the suffering was so great that I was unable to speak, nor could I find a corner where I could be alone. I at length managed to get away unnoticed, and ran to my nearest Christian Science friend, where I knew I could be helped to reach "the secret place of the most High." When I arrived at this friend's home I was unable to speak, but after being there for about half an hour I began to laugh at the appearance of my hands, for I was then entirely free from all pain. I had something to eat, and then went quietly to sleep. In the mean time the Scientist telephoned to my husband. When he came he found me sleeping quietly. I then got up, free from all pain, and walked home. Some of the visitors had remained to see if it was true that Christian Science could free me from the terrible suffering, and I could prove it to them with smiles and joy. The next morning my hands looked very badly, yet there was no return of pain. Some of the relatives could not sleep all night from the sense of shock, and were worried, thinking what a night I would have. They came back the next morning to do my work, but to their surprise they found me up and I had done a good deal for myself and for two little girls without any inconvenience whatever. The right hand healed in two days, and the other was also healed so that in nine days new skin had formed and not a scar was to be seen.

For me to say that I am grateful could never express my gratitude to God, divine Love, that freed me in so short a time from the severest suffering I had ever known. I know that nothing less than the Christ-mind was able to do that. May God bless our dear Leader for showing us this better way to find God so near and dear to us,—an ever-present help in all time and in the darkest hour. Only those who have had similar experiences can know how I feel. The spiritual uplift which I received through this healing could never be told in words. Before coming to Christian Science I had burned my right arm not nearly so bad as this was. I then had medical treatment and carried the arm in a sling for more than six weeks. In Science and Health we read, "The words of divine Science find their immortality in deeds, for their Principle heals the sick and spiritualizes humanity" (p. 354). I find this to be true in my case. We have tried to live Christian Science for more than eight years and it has never failed in any way, when it was rightly applied. If this testimony will help but one to find the road to right thinking I shall be very grateful to send it to such as are seeking the better way.—MRS. LILLIAN A. NIEMANN, Milwaukee, Wis.

THE WINNER.

WHEN the battle waxes fiercest,
When the blows fall thick and fast,
With full courage, reinspired,
We shall gain the height at last.

We shall conquer—if unyielding,
We march forward to the goal,
Never stopping, never heeding,
Knowing naught but might of Soul.

LILLA ELIZABETH KELLEY.

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FROM OUR EXCHANGES.

[Benjamin F. Trueblood in the *Christian Work and Evangelist.*]

The minister who is thoroughly convinced that the monstrous crime of war . . . is frightfully out of harmony with the fundamental principles of the gospel . . . that it is doomed to final destruction by the advance of the kingdom of God . . . . will not wait for set days and special invitations to preach on the subject. He will see that he cannot preach the gospel without preaching peace.

[Rev. P. T. Forsyth, D.D., in *The British Congregationalist.*]

We are called at the present day to a reconstruction of the old theology, a restatement of the old gospel. We have to reappropriate and remit the truth of our experienced Christianity. But what a hardship it is that this call should search us at a time when the experimental power of our Christianity has abated, and the evangelical experience is so low and so confused as it often is. It must be the ministers' work to recover and deepen this experience for the churches, in the interest of faith and of the truth in which faith renders an account. For the reformation of belief we must have a restoration of faith.

[Davis Wesgatt Clark, D.D., in *The Christian Advocate.*]

Until of late the accepted theory has been that the minister's function related to the soul, the physician's to the body, but with the increasing knowledge of the subtle interrelation of these spheres such a rigid division is found to be unscientific and impracticable. The physician must cross the boundary and know somewhat of the mental state of his patient, and the minister must understand the physical condition of his parishioner, before either can do his best in any given case. So the healing art and the cure of souls can find common ground to advance human welfare.

[A. L. M. in the *New-Church Messenger.*]

Is it not, possibly, because we are always looking afar off for the kingdom of heaven, that we have so little consciousness of its eternal presence with us? Is it not, possibly, because we fix our eyes so steadfastly on the darkness, sin, and misery of the world, that we fail to see the glory of the sun which no cloud can obscure to our true inward vision? Is it not, possibly, because we insist on dwelling obstinately and perpetually in the low atmosphere of worrying temporal things, that we miss the entrance to the Holy City whose gates are ever open to us who earnestly and faithfully seek?

[*The New York Observer.*]

It may be taken for granted that the law of Christ, as it hastens to apply itself to modern industrial conditions, makes the following demands at least—that the ultimate appeal in all questions of business shall be to what is moral in addition to what is legal, that the rule of brotherhood shall prevail rather than the "brigandage of commerce," that every man, high or low, shall have a "square deal," that employers and employed shall have no differences, or shall arbitrate their differences where they have them, that all due preventive measures shall be taken for the protection of employes, in the way of improved hygiene and sanitation and the adoption of safety devices, that there shall be a fair division of the profits of manufacture, and that each man, having done the best that he may under the conditions surrounding him at any one time, shall be content with his wages and remain at peace with mankind.

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"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

Vol. IX. No. 47

BOSTON, JULY 20, 1907

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A NOBLE TYPE OF GOOD HEROIC WOMANHOOD
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ITEMS OF INTEREST

National.

The Court of Errors and Appeals of New Jersey has just decided an interesting case in favor of the Vulcan Detinning Company, which was organized for the detinning of tin scrap,—the separation of the metallic tin from the steel. The formula and secret process, which were obtained from Holland, were entrusted to certain directors of the company, one of whom afterwards became interested in the American Can Company and sold his stock in the Vulcan Company for a round figure and then resigned. Rival plants were then built by the latter company and the same process used. As a result of the decision the American Can Company was enjoined from using the process, and will be required to account to the Vulcan Company for all the profits it has made from the time it began to use the secret process. The court held that the employes and the chairman of the executive committee were trustees of the secret process, and held it for the sole benefit of the Vulcan Company; that the American Company, by acquiring it from the delinquent servants and officers, must be held likewise as trustees for the Vulcan Company.

The new plan of the Department of Justice in its program of trust prosecution—to apply for Federal receivers in cases where trusts are convicted of violation of the anti-trust law—will probably act along one or more of the following lines: That receivers be appointed where possible to sell the plants of the combinations found guilty of violating anti-trust law; that an injunction be issued for the dissolution of the illegal combination in restraint of trade; that contracts or agreements in restraint of trade be abrogated; that conspiracies in restraint of trade shall be punished in accordance with the conspiracy statute, as well as the anti-trust law; that criminal sentence be imposed as provided by the anti-trust law. It is expected that one of these lines will be followed in the case of the powder trust and the tobacco trust.

"As chief of the Weather Bureau and president of the Geographical Society," said Willis L. Moore a few days ago, "I have instructed Major Henry E. Hersey, who is with Walter Wellman in his aeronautic attempt to reach the North Pole, and who in that expedition represents both the bureau and the society, that he is expected to make the dash this summer. I have endeavored to make it clear that we do not intend to lend ourselves to any plan that smacks of sensational advertising without real accomplishment."

About four thousand invitations were issued for Ambassador Reid's Fourth of July reception in London. At The Hague the American Minister to the Netherlands gave a dinner to the American and British delegates to the Peace Conference. The American Chamber of Commerce of Paris gave its usual Fourth of July banquet. The American colony at Berlin, to the number of about four hundred, picnicked at Grunau near by. At Rio Janeiro a reception was held aboard the cruiser St. Louis.

The International Bureau of the American Republics, maintained by the joint action and contributions of all the republics of the Western Hemisphere, has for its purpose not only the promotion of commerce and trade, but also the development among them of "better acquaintance, closer relation, and more intimate intercourse along material, educational, intellectual, and social lines." Twenty-one republics are represented and organization was effected in 1890.

The Fiala expedition in search of the North Pole sailed from New London, Conn., July 9 in the fifty-three-ton vessel A. T. Gifford. This vessel is to establish bases of supplies for the main expedition, which will set out later. To continue the exploratory work of the discovery expedition in the Antarctic a party has been organized by Lieutenant Shackleton, who was a member of Captain Scott's crew, and who will shortly start for the Far South.

The Department of Commerce and Labor has ruled that no more gambling boats shall be permitted on any of the Great Lakes. The decision was reached after an investigation of the controversy between Chicago officials and the owners of the "floating poolroom," City of Traverse.

The total cost to the United States Government for its intervention in Cuba and of the work of reorganizing the government of the island and putting it on a stable and permanent basis, as estimated by Secretary Taft, amounted June 30, 1907, to $3,330,569.91.

An indictment charging the Atchison, Topeka, and Santa Fé Railroad with granting rebates amounting to $12,000 to the United States Sugar and Land Company of Garden City, Kan., has been returned by the grand jury at Chicago.

Forty-five Americans and eight Canadians are in the list of Rhodes scholarship appointees for the year. A large number have planned to cross the Atlantic together, leaving Philadelphia Sept. 21 by the American line steamer Merion.

The mayor of San Francisco, who has been on trial for some time for extortion, has been convicted and sentenced to five years in the penitentiary.

The assessment of the public utilities companies of West Virginia shows a total of $244,000,000, an increase of $34,726,000 over the previous year.

International.

The Spanish Minister of Public Works has presented a bill in the Senate under the terms of which foreign life insurance companies must deposit $100,000 in cash or acceptable securities, and fire and accident companies $50,000 in addition to and independent of the reserve fund, which consists of twenty-five per cent of the premiums. There will be established a special department under the Ministry of Public Works to carry out a rigorous inspection of the operations of these foreign companies. The companies must furnish full and complete information regarding their business and publish a yearly report and balance sheet in Spanish.

Reports received from Fez say the Moroccan authorities offer to do everything possible to secure the release of Kaid General Sir Harry MacLean, commander of the Sultan's bodyguard, who, while conducting negotiations, was recently captured by Raisuli, the bandit chief.

It is intimated that the Japanese Government will not consent to the renewal of the present treaty with the United States if the latter Government reserves the right to insert a clause in the compact excluding Japanese coolie labor from continental United States.

The census and statistics department of Canada has figured out the population to be 6,509,900. This was on the first day of April of the present year. At the last census, six years ago, the population was 5,371,315.

Industrial and Commercial.

Another cotton-picking machine is being placed on the market in the Mississippi Valley. It is a pneumatic affair, the capacity claimed being one hundred pounds per hour for each operator, or an aggregate of from four to five thousand pounds per day of average cotton. This is equivalent to the labor of ten fast field hands. The machine picks five rows at a time. The device consists of a platform five by fourteen feet, mounted on wheels, which are fitted on arched axles to enable the machine to be driven astride the cotton rows without injury to the plant. On the platform is a twenty-five horse-power gasoline engine, which drives the machinery and operates a double exhaust or suction fan at a high rate of speed. This is applied to the open cotton by means of four flexible suction hose, two on each side of the machine. Each hose requires one man to operate the nozzle, which is held near the open cotton boll. The suction speedily removes the fibre, drawing it through the hose and into a large screened receptacle at the rear of the machine.

The Railroad Commission of Mississippi has by a unanimous vote flatly refused to grant permission to the Cumberland Telephone and Telegraph Company to advance its night rates to the same basis as its day rates for long distance service. The commission also stated that a sweeping reduction in rates would probably be ordered when it takes up the revision of tariffs charged at the various telephone exchanges in Mississippi.

The Jones and Laughlin Steel Company is preparing to erect a large bridge and structural steel plant at Pittsburg, Pa. About $1,000,000 will be spent on the new plant. Four open-hearth furnaces will also be added.

Judge Landis, in the United States District Court at Chicago, has announced that on Aug. 3 sentence will be passed on the Standard Oil Company of Indiana, which was convicted of using illegal railroad rates. A fine of $29,240,000 may be imposed.

The Massachusetts Highway Commission is conducting an exhaustive hearing on the petition for lower telephone rates from the New England Telephone and Telegraph Company.

The New York Central Railroad Company, recently convicted for failure to file rates on shipments of Standard Oil, has been fined $15,000 by Judge Hazel in the Federal Court.

A transaction involving timber lands in Oregon, Washington, and British Columbia, which will cut five billion, one hundred million feet, has just been completed.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

HEALED BY CHRISTIAN SCIENCE.

Indianapolis, Ind., July 1, 1907.

Mrs. Mary Baker G. Eddy,
Concord, N. H.

My dear Leader and Teacher:—I have not had the pleasure of seeing you face to face, or of knowing you as many have known and do know you. I wish, however, in some way and measure to express my appreciation of your loving service to mankind, which has touched me and mine in a most beneficent manner, healing all our diseases through the Word of Truth and the power of Love divine, as taught by you in Science and Health, which has indeed proven to be a "Key to the Scriptures," for through its reading I have been healed of nasal catarrh of forty years' standing, upon which I had spent hundreds of dollars for medical treatment. Three and a half years ago I was healed of what two prominent physicians called inflammatory rheumatism, which so affected my whole body as to make me entirely helpless. While growing steadily worse, and being told that I could not expect to get back to my office for thirty or sixty days, I dismissed the doctors, called in one of your students, and with her help I was perfectly healed within a week. I have had no occasion to ask for help but once since, which was for a sense of pain coming from a broken rib. This was healed by two absent treatments and without the loss of an hour of time.

It may surprise you to learn that the writer is not a member of a Christian Science church, but is yet a Methodist in name. I assure you, however, that I am, and could not help being, a better Methodist through having read your books and periodicals. The problems which seem to bar the way to our uniting with a Christian Science church are working out beautifully, and evidently will work out for us great good. These are such good things to report, but transcending them by celestial diameters are the spiritual gifts,—the quickened sense of God as Life, Truth, and Love; the keener perception of and discernment of the Word, which "is quick, and powerful, and sharper than any twoedged sword, . . . a discerner of the thoughts and intents of the heart," which truth every true Scientist has demonstrated by your prescribed rules. I thank my God, through Jesus Christ, that this revelation has come to you, and through you to the world. I thank you for your life of unfeigned love, manifested in the fruits you bear, and may the God whom you serve sustain you in every hour of trial, and enable you to demonstrate fully and perfectly the omnipotence of Love; not to put to rout your enemies, but to win them for God's kingdom instead.

In closing let me assure you of my sympathy and prayerful thought, and my purpose and desire to follow you as you follow Christ.

Sincerely your student,
J. H. WIEST.

THE GOOD CHEER OF CHRISTIAN SCIENCE.

W. D. MC CRACKAN, M. A.

CHRISTIAN SCIENCE prepares a bountiful table for those hungering and thirsting after righteousness. It satisfies them with good things and makes provision for every contingency. In the modern world in which it has appeared, it is establishing the divine right of men and women to discard evil and magnify good, to be reformers of themselves and of others, and to be happy, joyous, and well while engaged in this work. It is illustrating to all who are willing to learn, how best to help the poor (those who are receptive) without pauperizing them, without making them dependent or incapacitating them for self-government and self-control. It is proving that to become spiritually minded is to grow healthy in body as well as mind. It enables sin-sick sufferers to become once more as little children; it teaches the prayer of true faith, gives the understanding of man's dominion over the whole earth, and reinstates practical, everyday, operative Christianity, as it was set forth by Jesus and his early followers.

The way of Christian Science is the way of primitive Christianity. Jesus explained it centuries ago, when he said, speaking for the Christ which was his divinity, "I am the way, the truth, and the life," meaning that his understanding or Science of God was the way. His own followers had much difficulty in comprehending the purport and import of his words until they learned to do the works which he commanded them. Later, scholastic theology, forgetting to do the works, shrouded the great Master's words in mysticism, so that their true meaning had to be rediscovered in our day through Christian Science, in order that these very words might have the "signs following."

This Science of Christ points unremittingly to the necessary practice, and not merely to the profession of Christianity. The real story of Christian Science is being told by its fruits,—at the Wednesday evening meetings, in the testimonies to be found in our various periodicals and pamphlets, and, as a more permanent record, it appears in the chapter on "Fruitage" in our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, as well as in the testimonies added to her "Miscellaneous Writings." And what a story it is! How crowded with hope and love, with the evidence of God's unfailing goodness in every hour of trial. Is it any wonder that grateful recipients of its ministrations in all quarters of the globe rejoice at every proper opportunity of commending it to those in need of help. It comes as the gospel of good health as well as good morals; it furnishes a normal and natural impetus to good deeds, and explains the method by which whoever will may do useful work in the world. It is no temporary makeshift for extraordinary occasions, but is being used daily by practical, level-headed people in overcoming the humdrum difficulties of mortal existence as well as in meeting the rarer crises of sin and sickness.

Humanity cries for a Saviour to rescue it from its miseries. It has tried the human mind and all its many inventions,

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and has found them wanting. Modern psychologists are laying bare the operations of this human mind with pitiless persistence, exposing its inconsistencies, its variableness and idiosyncrasies. This mind, with its uncertain, shifty, and tricky nature, its constantly changing beliefs, subject to fashion, tradition, contagion, and suggestion, cannot possibly be the saviour nor belong to the imperishable and indestructible scheme of the divine creation. The great boon which our well-equipped and well-beloved Leader has brought to suffering humanity consists in the discovery of the Principle by which Jesus and his disciples acted to restore the sick and sinning to health and righteousness. Her writings explain to modern men and women, who demand a reason for everything, why they have a right on logical grounds and not in mere blind belief to know that when they pray aright they will receive.

The question is sometimes asked, how it is that, as a rule, Christian Scientists present the appearance of material well-being. It may be set down first of all that Christian Scientists are taught not to fear poverty, and at the same time not to look upon it as a virtue. They are certainly not called upon to submit to it as inevitable. Jesus long ago laid down the rule, couched in words of advice to his hearers: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Growth in spirituality involves the surrender of fear, worry, or anxiety about material things, along with any sense of incapacity or disability in the performance of daily duties. This in and of itself ensures enhanced effectiveness or, speaking economically, increased earning power.

Spiritual growth further involves an expanding comprehension of God's power, of the infinite and unlimited nature of His operations. Then the recognition of man as made in the image and likeness of God, according to the Scriptural assurance, gives men and women a sense of dominion over material obstacles. The desire for wealth tends to disappear, but for that very reason the fitness to use it rightly is increased by growth in Christian Science. This Science enforces no material distinctions between men by reason of their material belongings, but unites them all under the one God, defined as Spirit or Mind. Thus Christian Science points hopefully to the elimination of all that separates man from his fellow-men. It proves itself to be the best physician in sickness, the Saviour from sin, the Comforter in sorrow, and the grandest and most efficient charity in poverty. Hence it radiates an atmosphere of good cheer.

"TREATMENT."

OLGA C. FOREMAN.

WHEN one comes with a grain of hope to Christian Science for treatment, after all other means have failed, he sometimes wonders "how they do it." This may be illustrated by the case of one who is fully conversant with the English language but has only a meager supply of—let us say—Spanish at his command. Suppose it were of vital importance to him to communicate with a Spaniard, yet he could only understand a few words here and there of what the other had to say. He might be baffled for a short while, but would not reason whisper to him to find some one who understood both languages, to ask this one to explain his request to the Spaniard? Thus this third party, by understanding both, would bring relief to the one in trouble, because of having helped to make clear to him that which he needed to know. Great questions may have been involved, but because ignorance of the language prevailed, they seemed insolvable; whereas, when the required understanding was brought to bear upon them, all these questions were readily settled.

Let us suppose again that a repeated necessity arose to communicate with this Spaniard, would not the one who had before been helped by another's knowledge of the language, instead of continually calling on this third party to interpret, eventually strive to acquaint himself with the language, so that he could directly avail himself of it, and thus speak for himself? Does not this analogy apply to those who are as babes in the language of Spirit, in their relation to her who closely listened to this new tongue, who has brought to the needy its message of health and joy, and interpreted to us the glad news that we are healed and that we may wipe away the bitter tears? Thus has our beloved Leader listened, and interpreted to us the once unknown but now more familiar language of Spirit; and what is more, she is teaching it to us so that we too may listen and hold converse often, yea at all times, in this new tongue and with all mankind.

All will admit that the learning of a new language is a gradual process, and that is why the young student of Divine Science must "carry the baggage of stern resolve" (Science and Health, p. 514), and patiently take one step at a time, even as children learn to walk and to talk and to work, and so on indefinitely. It is a glorious work, this task of solving the problem of our being, and when intent upon it, we learn not only to help ourselves, but also to help others, and that, as I understand it, is the work of the Christian Science practitioner. Concerning the results gained from faithful study of the truth, Christ Jesus has said, "They shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

TO BEGINNERS; FROM ONE OF THEM.

LOUISE KNIGHT WHEATLEY.

THERE are some beginners in the study of Christian Science whose efforts are marked by a failure to understand at once its text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. We believe ourselves to be reasonably well-educated, fairly intellectual, at least not below the average in quickness of perception, and yet we find ourselves suddenly confronted with a book which to many of us seems about as intelligible as if it were written in Sanskrit. To be sure we recognize our own native tongue, we note familiar words and phrases, but so strangely are they employed that they seem to convey no meaning, and what are stated as "*self-evident* propositions" (Science and Health, p. 113) appear to us illogical. We persevere for a while, and then some possibly do as I did, close the book with a superior smile and announce that it is "perfect foolishness," not happening to remember that Paul tells us "the foolishness of God is wiser than men," and that He "hath chosen the foolish things of the world to confound the wise."

Perhaps, however, the beginner has reached what may be called the second stage of progress; he is ready to look again into this new religion, but only that he may overthrow it. I recall with what delight I entered the intellectual arena, sniffing the battle with every sense alert and every wit sharpened. My weapons seemed to me quite sufficient,—preconceived human opinion, prejudice, man-made theology, natural conservatism, and a love of argument for its own sake. The conflict was prolonged (lasting about a year, to be accurate), and at its conclusion I proclaimed myself victor, remarking to a friend that now I knew nothing could ever again interest me in Christian Science, for I had given it a thorough investigation, and had made up my mind about it, once for all. "My mind!" My little human mind! No Scientist will be surprised to learn that even after such a statement as this I turned to it again, six years later, in the midst of a great sorrow. It was hard to lay aside my pride, to fancy the old taunting cry repeated, "Is Saul also among the prophets?" It was hard to feel that in these past years, wherein I thought I had

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known so much, I had really known so little; to lay aside much of the education of a lifetime and become as a little child, simple, unspoiled, ready to be taught. But I knew that I must do all this, and I did it.

Humbly and reverently I again opened the pages of Science and Health, but this time with no other motive than an honest desire to find the God who is Life and Love, and not the source of death and sorrow. I said, "He is here; others have found Him, and I can find Him, too." As in the case of our dear Leader, "the search was sweet, calm, and buoyant with hope" (Science and Health, p. 109). It is true that the old obstacles often seemed to come up as before, but instead of stopping to argue, I would say, "I do not understand that now, but I know I shall;" and go straight on. This is the one thought which I long to impress upon all discouraged beginners in this study: Take the advice of one who has been over the same road, and go straight on. Do not stop to argue about what seems too deep for your present comprehension, but just know that you can know it, and you will know it after a while. Soon you will come to a place that you do understand, and right there is your opportunity. Read the phrase or sentence or paragraph which brings you light over and over until you feel sure of it; then lay it away, as you would some rare jewel, and some day when you least expect it you will find that its soft radiance has illumined some other thought which you once deemed hopelessly obscure. When you have finished reading the book, you will be astonished to discover what a goodly collection of these pearls you possess, and better still, you will then understand that you have only to continue the search to find more, for there is no limit to their supply in the inexhaustible realm of Mind.

Eagerly, hopefully, you begin the book again, and are overjoyed to see how the crooked places are made straight, and the rough places plain. That which was once a stumbling-block has now become a stepping-stone, bringing you to a loftier height and clearer vision. In the "Pilgrim's Progress," Christian found, upon drawing nearer, that the lions in the way were chained, and so his fear vanished and he passed safely on; but the Christian Scientist, drawing near with faith, finds something more satisfying still—he finds not only that the lions are not there, but that they never have been! Knowing that all seeming obstacles to progress return sooner or later to their native nothingness, let us not be afraid of them. Above all, let us not stand still and argue with them. Let us resolutely, patiently, unflinchingly go straight on, working out our own salvation, and yet remembering that after all it is not our own human wisdom which will win us the kingdom, but God, who worketh in us "both to will and to do of his good pleasure."

PRINCIPLE UNVARYING.

GEORGE M. CLOUGH.

To the one who is just becoming interested in Christian Science the new idea of God therein presented is very interesting. Some people get a much clearer understanding of Him by using the synonyms,—Principle, Mind, Life, Truth, and Love. At first the word Principle seemed to convey to me a broader and deeper meaning. A little experience which I had soon after leaving school has helped me many times. I had been giving considerable attention to the subject of engineering, and as a neighboring farmer who lived on a hill had experienced much trouble in securing water for his stock, I suggested to him that a well be dug on a hill near by, and the water conveyed to his stable through a pipe. At first he did not look upon the project with much favor, believing from his sense testimony that the hill beyond was no higher than the one upon which his house stood. I ran a line of levels and showed him that a well could be dug a certain number of feet deep and the water could be brought to his stable without difficulty. After considerable discussion of the matter he decided to carry out the plan; but when the work was well under way, his good friends and neighbors would assemble daily and discuss the wisdom of what seemed to them so large an expenditure of money. They were staunch, kind-hearted, and intelligent men, whose opinions were of the best regarding a wood-lot, a field of grain, or a pair of horses; but they depended upon the testimony of their physical senses instead of relying on the principle or law of mathematics, and were very positive that I had made a mistake, for they said that any one who had half an eye could see that the hill upon which his stable stood was as high or higher than the one in which the well was being dug. Their arguments were so strong and plausible that they nearly convinced the farmer that he had better discontinue the work and not waste any more money.

I was young and inexperienced, and was influenced somewhat by the opinions of these older men, but I went over the ground again and checked up my work, and found that my figures and calculations were correct. I had some difficulty in convincing my friend that he was perfectly safe in proceeding with the undertaking, but finally succeeded. In due time the work was completed, the water was turned on, and everything was a perfect success. The lesson to me was, that all the human opinions of all the good people in the neighborhood or the world put together could not for a moment outweigh or destroy the principle of mathematics involved in this demonstration.

Our Leader says that in Christian Science "all must have *one* Principle and the same rule; and all *who follow the Principle and rule* have but one opinion of it" (Miscellaneous Writings, p. 265). To me one of the great lessons from Mrs. Eddy's life is that she has always persistently clung to Principle, God, no matter how fierce the storm might be or what human opinion might say. Her platform has been the divine Principle, Love; her rule the Sermon on the Mount; her desire that all might know the Father aright; her cross the sorrow that her life-work is not better understood. To be right she has been willing to stand alone with God. To human sense this requires much sacrifice, but though the road be filled with thorns and ingratitude, victory crowns the effort. As I examine her work and life with care, these lines from her "Miscellaneous Writings" (p. 389) come to me most forcibly:—

Oh! make me glad for every scalding tear,
For hope deferred, ingratitude, disdain!
Wait, and love more for every hate, and fear
No ill,—since God is good, and loss is gain.

THE REASON WHY.

ARTHUR CHAMBERLAIN.

WHATEVER opinion non-Scientists may entertain of Christian Science, one fact stands out and cannot be gainsaid. In a little more than one generation Christian Science has won thousands of followers, and its churches have sprung up both on the continents and in the isles of the sea. This is the admitted fact, and however non-Scientists may undertake to explain it, no explanation suffices save one; that Christian Science has proved itself a practical religion in human experience.

Within the last two decades it has been apparent that even popular theology has not been satisfied with a teaching that postpones better conditions to another state of existence; the cry of the oppressed went up, and the churches sought to meet it. The institutional church was the outgrowth of this movement,—a church that provided day nurseries, mothers' meetings, free legal advice, flower missions, relief committees, entertainments; a church that attempted to take the social system on its own merits and

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thereby to make men happier and better. The motive was excellent, the results have been meager. People accepted the opportunities offered them, and went their way for the most part; they patronized the church, but evinced little loyalty in its support. The church became to them largely a means of free supply and of social amusement; its special theology became almost a negligible factor with a great proportion of the attendants.

Yet it is highly improbable that any of these churches would have taken the ground that it was along such lines as these that Christianity arose as an overwhelming force in the first century of the Christian era. Technically, all churches that accounted historic Christianity veritable were preaching Christ and the power of his resurrection as the key to eternal life, yet a preaching that had quickened men to holier living in the first century seemed to be practically powerless in the nineteenth.

Let us consider the conditions which the primitive Christians went forth to meet. Skepticism as to eternal life was widespread. Apart from Hebrew belief the world had small hope of immortality and was largely atheistic as well. The Greeks admitted the inadequacy of their Olympian deities in their altar to an unknown god. Rome, in despair of gods, deified her emperors. Egyptian immortality was an immortality of the flesh. Zoroastrianism was a dualism, divided between beliefs in good and evil. Even among the Hebrews an influential sect, the Sadducees, denied immortality. Suddenly there appeared a handful of enthusiastic men, preaching—what? Nothing less than this: that a Nazarene carpenter, who had declared himself to be the Son of God, had reappeared to them after his burial, eating and drinking and talking with them, having a form that they could not only perceive but handle, and had finally disappeared before their eyes!

Is it conceivable that such statements would have met with anything but utter incredulity, unless they were promptly backed up by proof? Would the haughty Roman or the philosophic Greek have cared for the merely verbal statements and arguments of a few Hebrews, whose words, moreover, were generally discredited by their own countrymen? No! The preaching of Christ and the power of his resurrection, accompanied by no demonstration of that power, would never have swept like flame through the social and civil world of that day; neither does it nor will it avail after nineteen hundred years have passed. Now as then, men care very little for unproved doctrines. Doubtless they would be glad of better material conditions, but with all deference to the excellent intentions of popular theology, men find the churches practically helpless in the face of modern industrial conditions, and the cry goes up not for alms nor amusement, but for justice and legitimate opportunity.

Slowly, but no less surely, men are learning that nothing avails but eternal righteousness; and we recognize with gratitude that it is through the steady, persistent, loving work of our Leader, Mrs. Eddy, that we have been taught the demonstrable truth—that rightness of mind is manifested in rightness of body; that holiness means wholeness, health; and that no preaching, however eloquent or learned, avails to give men dominion over the obstacles and impediments of every-day life, inabilities resulting from sickness and from sin, save it is "in demonstration of the Spirit and of power."

LIST OF MEMBERS.

The List of Members of The Mother Church, including those admitted June 4, 1907, is now on sale. Single copy, 50 cents; six copies to one address, $2.50; twelve copies to one address, $4.50. Address all orders to The Christian Science Publishing Society, 250 Huntington Avenue, Boston, Mass.

SELECTED ARTICLES.

[Editorial in *The Patriot*, Concord, N. H.]

TALK THE GOOD THINGS.

There is a good deal of visiting among women done in every community. It was our pleasure or pain a short time since to be present when some of this visiting was done. The ladies who came traveled in a pair. They came in, they could not stay long, but they used every moment of the time at their disposal for discussing their troubles, their neighbors' troubles, their illness, and the illness among their neighbors, and one hundred and one things that it were infinitely better not to discuss, and they left unsaid so many things that might be talked about with profit.

William E. Curtis, a correspondent of the *Record-Herald*, who has entered perhaps more different newspaper offices than any other man alive, who has traveled farther and viewed conditions closer in more different sections of the world than any man alive, whom during many years it has been our pleasure and profit to follow in his wanderings over every section of the globe, has been in Concord for the last few days, and is still in New Hampshire.

He came to Concord to write the city up as an old residence city—a city of beautiful location, pleasant homes, sightly public buildings, a city whose inhabitants pride themselves on its past and pay but little attention to the future. Mr. Curtis also devoted a letter to Christian Science, Mrs. Eddy, and the lawsuit now pending, brought by "next friends" against Mrs. Eddy. He wrote a letter on Manchester, depicting it an ideal mill town. Now he is out over the State, in company with the secretary of agriculture, in an automobile, writing up the abandoned farms of New Hampshire. Mr. Curtis writes a letter every day—a letter that would make about four columns in his paper, and the Chicago *Record-Herald* receives it daily and publishes it in Washington, New York, St. Louis, Cincinnati, Los Angeles, San Francisco, Portland, and in many other of the large cities of America.

Talking about newspapers while in this office, Mr. Curtis said: "I should like to own a newspaper all my own, just for a little while. I have some ideas, the result of close observation and much experience, that I should like to see put into practical effect. I would, in newspaper work, maximize the good and minimize the evil. I would put on the front page of that paper all of the good things, the beneficial things, the things that tend to make the world brighter and better, and I would put them under large heads and in good type; and all the murders and failures and bankruptcies and divorces and scandals, the defalcations, thefts, robberies, arson, elopements, and the like, I would put on the market page or financial page in solid nonpareil, in single paragraphs, without heads of any kind."

Continuing, he said: "Not long ago there was a bank failure in Nebraska City, Nebraska—the cashier had run away with the funds or spent the proceeds of the bank in gambling or otherwise, and the depositors had a promise of getting not more than five per cent of the money that rightly belonged to them. The president of the bank lived three or four hundred miles away. He was a good man, striving to earn an honest living. When he heard of the defalcation, he took a train and went to Nebraska City. The president was a reasonably wealthy man, and in order that the depositors might not suffer, and that no load might lie on his conscience and no bad practices be charged up to his account, he drew a personal check for the amount the bank was owing, and paid every depositor in the bank one hundred cents on the dollar."

Mr. Curtis said the papers of Nebraska City told the story of the defalcation by the cashier, and it took two columns to tell it. The local papers also told of the action of the president of the bank in making good the amount taken.

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but only seven lines were devoted to a recital of this event. He said, "My idea of a newspaper is to reverse that order of things, and to devote two columns in such a case to him who made good to the depositors of his company, and devote seven lines to the story of the defalcation—one is repeating the bad things of life, the other the good."

The women who call upon their neighbors in a social way, who make short visits, should be able to profit by Mr. Curtis' conception of duty and suggestion of duty in the matter of publication. You can publish a thing by word of mouth just as well as through a newspaper or by means of a letter, and when you sit down with a friend or acquaintance and tear the reputation or character of another to pieces, you are doing in a small way what the newspaper would do in a large way, were it to attempt something of the kind. You are reversing the better order of things. You are minimizing the good. You are maximizing the evil. Mr. Curtis, while on the same subject, said, "It would take a pretty large newspaper to tell all the good things of the world. There are so many good things to tell. If we were to do that we would have little time for the bad."

And the women who visit with one another can sit a long time in every house before exhausting the good things they might say, and before being forced to resort to the bad things, the envious things, the scandalous and libelous things, the character, hope, and soul-destroying things that were infinitely better left unsaid.

[Irene Clark in the *Los Angeles* (Cal.) *Examiner*.]

A strange sight, indeed, to me—one of the workaday people who have come to regard life as a more or less painful staving off of a great last sleep—are these testimonial meetings of Christian Scientists, held every Wednesday evening in Simpson's Auditorium. I have gone there when the stars illumined a quiet sky. I have gone there when the rain came down in sheets. I have gone there when the huge edifice was so cold I shivered in my furs. I have gone, also, when I nearly fainted from the excess of summer heat, when grand opera, with all its enticements, was here, when Olga Nethersole—that very magnet of luring power—was offering her counter-attractions at the Mason Theater. And never have I seen an abatement in the steady pilgrimage to that strange shrine.

Fifteen hundred is the seating capacity of Simpson's Auditorium, I am told. Well, if you want to get a seat there on Wednesday night you must go early. Rather remarkable record for a prayer meeting, is it not? And this without the usual features of music and eloquence. As early as seven o'clock they begin to come. And certainly they are an aggregation of people worthy of notice—well dressed for the most part and bearing signs of culture and refinement. At first I wondered if its class of adherents made Christian Science the rather fine thing it seems to be, or if Christian Science has been instrumental in making its devotees the undeniably first-water people so many of them certainly are.

At any rate some of the faces I have watched smilingly emerge from the outer darkness into the lighted hall are as fine as any I have seen anywhere. Self-mastery seems to be the rubric in the histories written on their countenances. For them, at least, the sphinx that has stood propounding its riddle in the parching heat of the desert sun since the world began, is fully answered. These, however, are the thirty-third degree Christian Scientists, so to speak. Many of them are practitioners, if not professionally, then among their own friends and family. Behind these come from all the walks of life a great many sufferers, seeking aid that human effort cannot afford them. On these faces, too, glimmers a new hope; in how many instances a last hope! It is not merely for alleviation of the aches of the body that people are embracing Christian Science, but as well from heart wounds received in a losing battle with life. They come with tragedies written on their brows to hear the soothing words of the New England woman, that life has no tragedies. Some that come have death staring out of their hollow cheeks and sunken eyes. Some have deformities with which they came into the world and with which they have always expected to go out of it. Some are the vanquished in a struggle against poverty or for success. All these have turned impatiently from a preaching that defers hope until the portals of death are passed, and cry, "Now! Give us a religion of Now!" Christian Science might easily be termed a religion of "Now."

There is a third class of people who are in constant attendance at the Wednesday night meetings, namely, those who have tried the woman apostle's faith and have found it efficient. These are the ones that really make the gatherings as uniquely interesting as they are. Women with voices tremulous with gratitude stand up and tell how they were rescued from the last ravages of consumption. Men in resonant voices relate their own cures of Bright's disease, stomach trouble, and paralysis. Many of these I recognized as well-known lawyers and business men. One old man, who comes regularly, gropes his way as far to the front as he can. He wears smoked glasses upon eyes that were totally blind until he learned to speak in the language of the new faith. The testimonies that appealed to me even more than this restoration of health were those of rehabilitation of character. Men at every meeting tell of a mania for drinking and gambling suddenly deserting them. Women tell of trying, irritating dispositions becoming sweetened. And from various parts of the hall comes testimony of once discordant families now living in perfect love and concord.

In spite of the denial of the existence of personality on the part of Christian Scientists, and a constant effort to subdue any demonstration of it in the church, the spirit of Mrs. Eddy undoubtedly dominates these meetings. One almost expects to look up and see her form bending over the pulpit. The services are opened with a hymn written by her. The Lesson that is read is from the Bible and her "Science and Health with Key to the Scriptures." Her name is repeated in praise by every person that rises to testify.

[Ida Tigner Hodnett in the *Mobile* (Ala.) *Register*.]

If Christian Science, when correctly understood even in a small degree and faithfully applied, will enable us to destroy disease as it has done in thousands of cases; if it gives us a stronger desire to overcome hate, anger, resentment, envy, fear, and all the myriad evils of the human mind; if it lifts us to an improved plane physically, mentally, and spiritually, it is surely worth while, even with the experience of some failures arising from lack of growth. The Christian Science student takes himself just where he is, with all his diseases and errors, begins at the bottom of the ladder, and works up step by step. He knows that he cannot all at once do the mighty works of the Master, thus obeying the divine commands, but by putting into practice the little he does know of God, by right thinking and right living, he knows he will make progress in the ability to destroy, root and branch, both sin and disease.

Christian Scientists have no quarrel with physicians. They acknowledge with gratitude their humane efforts to relieve the suffering of mankind; they recognize the lofty motives of the better class, and are glad when their kindly and honest efforts bring comfort to sufferers.

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Like Abraham, they are willing meekly and courageously to say, "Let there be no strife, I pray thee, between me and thee." They have, however, for themselves tasted and seen that God is good—they have found through the teachings of Christian Science that true thoughts of God bring healing on their wings, and they can no longer rely for aid on the material theories of medical works. The inherent rights of man give each the liberty of working out his own salvation according to his own best judgment.

[From correspondence in *The North American*, Philadelphia, Pa.]

"How to get well; that is the beginning and the end of medicine," said Dr. Horatio C. Wood, Jr., in his vivid address before the American Medical Association at Philadelphia, June 5. "At present two powerful classes exist in the medical profession. One is the nihilist element, which hides its ignorance of medicine by blatant declarations that all drugs are worthless. These men point to the fact that even half a grain of quinine is poisonous to some systems, and would therefore condemn any use of this drug. They do not recognize that differences in chemical action are to be found where conditions vary. A class that is in direct opposition to the medical nihilists is that which, appealing in vain to the leaders in medical science to throw some light upon treatment which will really cure human maladies, finally turns in despair to the manufacturing chemists, who supply tons and hogsheads of drugs to be administered *ad libitum*. This latter class becomes at once the prey of the nostrum venders, and helps to pour poison into the stomachs of the nation.

"Is it any wonder that mankind, weary of such ignorance and tomfoolery, is turning to Christian Science, osteopathy, and all the other cults that promise to do what incapable physicians have failed to accomplish?"

[Rev. Dr. S. R. Bridenbaugh in the *Reading* (Pa.) *Eagle*.]

A leading feature of Jesus' message is the kingdom of God and its coming. "The kingdom is within you," he taught. And that kingdom is righteousness, joy, peace, brotherly kindness, love. The kingdom of heaven, then, is a state of mind and character. It is not a far-off city, to which after death we journey. The kingdom of heaven is enthroned in man's soul. It is the life of God in man, producing righteousness, love, peace, joy. The Christian who has within him this kingdom of heaven will love what Christ loves and whom Christ loves—the child, the publican, the prodigal, the poor, the broken-hearted. He will love the deeds Christ did, and will try to do them. Such is Christianity as taught by Jesus Christ.

[Arthur E. Jennings in *The Durham County* (England) *Advertiser*.]

In the Archdeacon of London's excellent sermon, preached in Durham Cathedral, and reported in your issue of May 24, he refers to Christian Science, and includes this Science in the same category as some Oriental systems, which he declares have "floated into a brief existence by the neglect of some essential Christian truth." Christian Science teaches that neither the occult nor the mysterious belong to the Christian Church. Jesus did not say his works were mysterious, but he did say, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." Through the discovery of Christian Science (which is set forth clearly in the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy) many church people, and many who never belonged to any Christian denomination, are now able to fulfil the commands of the Master, and to put some of the venerable Archdeacon's advice into practice. While it may be true that necromancy, mesmerism, and hypnotism have sprung up because of the neglect of teaching "some essential Christian truth," Christian Science proves that the understanding of the truth will destroy these evils.

Christian Scientists are taught to love the Church and to recognize all the good it has done. They understand that evil—sin—is the same error to-day that it always has been; that it is resident in mortal mind, or the "carnal mind," as Paul called it; and that it will be destroyed by righteousness, right thinking, purity, peace, and joy. Christian Science will aid the Church in this warfare, and at the same time help to spiritualize all the present systems of religion and medicine.

[Burt LeRoy Knowles in the *Worcester* (Mass.) *Telegram*.]

Our reverend critic objects to the Christian Science teaching regarding the unreality of matter, and states that it is not a new philosophy. We are pleased to agree with him here. The teaching that matter is not an eternal reality, is as old as the Scriptures, for we find it repeatedly set forth in them that the things which are real and eternal are spiritual, not material. Mrs. Eddy is thoroughly aware that ideas akin to this phase of Christian Science teaching have been held by some of the greatest thinkers of the ages, and she alludes to and quotes them often in her writings. But until she wrote "Science and Health with Key to the Scriptures," no one had been able to frame these ideas so that they could be demonstrably understood. During the past decade, however, this theory of matter has been widely accepted among the foremost natural scientists.

The gentleman adds, "Will some one tell us what a state of mind that does not exist might perhaps be." This is most easily answered by illustration. The wildly impossible ideas of a sleeper's fancy have no foundation in fact, for they immediately vanish upon his awaking. And what is the state of one's mind but the aggregate of thoughts which one is entertaining? It is one of the tenets of the Christian Science Church to strive to have in one's self the Mind "which was also in Christ Jesus"—that is, to lay hold on the ideas which he taught and demonstrated regarding the healing of sin and disease; to gain an understanding, "a systematized knowledge" of God and man's relation to him, as set forth in 1 John, 3 : 1–3.

Our critic denies us the right to apply the word "science" to our teaching about God, because it does not harmonize with the testimony of physical sense. There is not one of the sciences that does not continually oppose sense-testimony. What an inaccurate idea we would have of the phenomenon of the setting of the sun, if we relied upon what our eyes tell us! The critic seems to convey the idea that Christian Science sweeps out of the universe all materiality, supplying nothing to take its place. In this he is not clear as to the mission of this great truth. As long as we appear in the flesh, we may expect to find other forms of matter here with us also, but Christian Science teaches us how to keep matter in subjection; how not to make a god of it in any form; how to exercise our divinely given dominion over it. We affirm that all that is good and true in science and in nature, and all that tends toward the ultimate salvation of mankind, is of God and will endure forever.

The gentleman admits that cures are wrought by Christian Science, but states that other methods are just as effective. It is not consistent with the Christian Scientist's understanding of Christ's gospel of love and good will to laud his religious belief at the expense of another's. Suffice it to say, however, that the spiritual regeneration which

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attends the physical healing of Christian Science is ample proof of its divine nature. It is as impossible to understand, not to say explain, the exact way in which these results are obtained, without a demonstrable understanding of the truths of this Science, as it would be to teach successfully the fundamental rules of calculus without ever having solved a problem thereby.

If anybody thinks that Christian Science is pantheistic, or has any other idea of what it is, let him apply his idea to the healing of a case of any of the numberless ills that are being cured daily through Christian Science treatment. If his results are good, then he may be authorized to say that he has a correct understanding of this Science. Again, it is stated that "the most outstanding religious feature of Christian Science is the teaching that God is All." Correctly and logically understood, that is true. Indeed, the writer makes bold to assume that the reverend gentleman himself has often declared for the all-power, all-wisdom, and all-presence of God. Why does he object to the Christian Scientist's doing likewise and trying to live as if he really believed it?

He states that Christian Science fully accepted is fatal, but in the same sentence affirms that it "has been accepted by many to a degree that has brought a sense of divine harmony and heavenly calm." What are we to understand from this reasoning? Are we in danger of being overdosed with divine harmony or surfeited with heavenly calm if we accept fully that teaching, a partial understanding of which has brought the good results our critic admits?

Our brother further states that "Christian Science impresses one as being an attempt to move in opposite directions at one and the same time." It is not strange that any thus impressed are not able to arrive anywhere in investigating it. But there are several hundred thousand intelligent people who have not received this strange impression. Instead, they have experienced in large measure that peace "which passeth all understanding," and in view of the fact that the world needs more of this peace, it is certain that Christian Science will not soon be remanded to the "rubbish heap."

[John A. Webster in *The Telegram*, Youngstown, O.]

Christian Science teaches that pain and suffering, as well as the so-called pleasures of the flesh, are conditions or beliefs of mortal mind, designated by Paul as "carnal mind," which he said was "enmity against God." Christian Science teaches that God is Spirit, and that He is Life, as recorded in the Gospels, and that man was made in the image and likeness of God, as recorded in the first chapter of Genesis; therefore, man reflects or expresses Spirit and Life. Pain, being of the flesh, or carnality, cannot be a part of God or Life, and if no part of God or Life, it (pain) is no part of God's creation. The natural deduction from this view-point of reasoning is that pain is no tangible part of Life; therefore, life is free from pain.

The question arises, "What is it that suffers pain?" If it is the body, then why do not all bodies suffer the same degree of pain when under similar conditions; and why does not a dead body suffer pain? Christian Science teaches that neither the conscious, spiritual, or if you please, God's man, nor the physical body suffer pain, but that pain is a condition or a belief of mortal or carnal mind. Beliefs are of all degrees and all symptoms. Some have a belief of great pain from a small or even an imaginary injury, and *vice versa*. The belief that life leaves the body at dissolution renders the body (then called dead) painless. Christian Science does not teach that the belief in physical pain will be entirely obliterated as long as we are in the flesh. By right living, right reasoning, and right thinking, however, hundreds and thousands of suffering humanity have been greatly relieved of suffering and of sorrow. All who strive to live the life of a Christian Scientist are daily lessening the experiences of pain, poverty, sorrow, sickness, and sin in their own consciousness and in that of others who are seeking relief from the prevalent belief of the carnal mind.

Christian Scientists do not claim that Jesus did not suffer or was not often sorrowful, neither do they claim to be entirely free from the belief of suffering or sorrow at all times, but they take the inspired Word of God as a sufficient remedy for all of life's burdens. Their lives attest that they suffer less, get well more quickly, enjoy better health, are happier and more prosperous than they were when they relied upon mortal laws and medicines instead of relying upon God and His unchangeable law as understood and demonstrated in Christian Science.

[Editorial in the *Toledo* (Ohio) *News-Bee*.]

How to live was discussed recently before a large audience of thoughtful people in the Valentine Theater by Bicknell Young, the Christian Science lecturer. Mr. Young indulges neither fervor of language nor flights of oratory, nor does he appeal to the emotional side of human nature. His lecture is scholarly, logical, clear, and convincing. His arguments were within the grasp of even the simple child, yet he sounded the depths of philosophic and scientific research.

Health and happiness, now and forever, was his theme. He based both on sound morality—the morality of scientific truth proven in daily life. He defined God as the eternal Principle of life and the all-pervading Spirit of good, as well as the very essence of right-mindedness. Christ Jesus came into this world and mingled with men corporeally for the purpose of teaching all mankind how to develop this right-mindedness—and he accomplished his mission, not only by precept but by practice. He promised mankind that all who accepted the Principle and practised the rule would be happy—and he warned them that they could not reach happiness through care and worry over the material things of time. . . . The cure of disease, according to the speaker, consists in the restoration of this harmony between the patient and the source of life—divine Mind. *Materia medica* has no power to restore this harmony. Material things are the servants of mankind, and not the master. Christ came to restore peace—harmony—to the world, and thus restore happiness. There is no happiness without health. He taught his followers, therefore, how to restore health. He assured them that they could do it, and he commanded them to heal the sick as he had taught them. They did it. They are doing it now. They will continue to do it. His promise shall not fail.

The speaker neither criticised nor abused the opponents of Christian Science. He declared that its works, the results obtained, are the proofs of its verity. It should make people better, it does make them better. The restoration of divine harmony cures moral as well as physical diseases. The only comparison Christian Scientists make is the comparison of themselves with their former self, morally as well as physically. That constant prayer, "Thy kingdom come. Thy will be done," will be answered just as sure as we do our part. It can be done. Jesus Christ never commanded anything that cannot be done. It is up to us to do. We shall never do our part so long as we believe that evil must always exist in the world.

The sublime dignity of divine work creates a reverent humility, and throws a man absolutely back upon God for strength. One of the hardest lessons to learn, and yet one of the most necessary, is that of our own insufficiency.

G. CAMPBELL MORGAN, D.D.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book does not consult nor read letters on disease. Writing to Mrs. Eddy *is not* prohibited. Take no notice of startling reports about Mrs. Eddy. Our Committee on Publication will be reliable on this subject. ***Beware of counterfeit letters.***

CHRISTIAN SCIENTISTS AND JURY DUTY.

WE copy the following from an editorial in the Butte, Mont., *Miner*, and as similar editorial comment has been passed by other newspapers throughout the country, it is fitting that the matter should receive some attention in the *Sentinel*. The *Miner* says:—

Owing to the fact that the Christian Science sect has had a very rapid growth in late years, and that adherents to that faith are found in nearly all communities in the United States, it is interesting to note that in Chicago this week a member of this church was excused from jury duty because he said, "The religion I follow forbids me to judge others."

This man desired to read to the court a verse from the second chapter of Romans, which holds that it is inexcusable for one man to judge another.

The judicial officer did not care about having this quotation presented to him, but excused the man from jury service, remarking that "no man should allow his religion to interfere with his duties as a citizen."

The position assumed by this Christian Scientist is certainly rather peculiar, and if all the followers of that belief hold the same views as this Chicago citizen, it would appear that the members of that sect are barred from jury service.

It seems unfortunate that a man's belief should prevent him from doing his duty as a citizen of this country. . . .

As far as the Christian Scientists are concerned, it would seem that their teachings may, upon occasion, prevent them from performing some of the duties of American citizenship.

While our friend in Chicago may have had some conscientious scruples about the propriety of sitting on a jury, and these scruples may have been based upon his interpretation of the Bible, he certainly was mistaken in founding his plea for exemption from an important duty incumbent upon him as an American citizen on the ground of his membership in the Christian Science Church. There is nothing in the teachings of Christian Science which can by any possibility be construed as justification for the neglect or refusal of a member of this church to perform any duty which may devolve upon him as a citizen.

As a matter of fact we know of no man who is so well equipped for jury service as is a conscientious and consistent Christian Scientist, for as such he has subscribed to the tenets of that faith, the last of which reads: "And we solemnly promise to strive, watch, and pray for that Mind to be in us which was also in Christ Jesus; to love one another; and to be meek, merciful, just, and pure" (Science and Health, p. 497). Such a man is honest, fearless, and unprejudiced. The Golden Rule is his motto, the establishment of righteousness and fair dealing his aim, while his constant desire is to be guided and governed by that Mind "which was also in Christ Jesus," a desire which finds expression in justice and intelligent goodness.

Christian Science teaches nothing opposed to good citizenship; on the contrary, it elevates its followers to that plane of civic virtue upon which no duty is shirked and every obligation of the social compact which we call government is scrupulously observed.

ARCHIBALD MCLELLAN.

THE WORK THAT IS "OF GOD."

To understand God is the work of eternity.—*Science and Health*, p. 3.

No one can take up the study of Christian Science without making the speedy discovery that in its use of phrases and words it is giving a new and more spiritual significance to the language. The commonly accepted meaning gives place to a deeper, more metaphysical, more vital import, and this enrichment of the content of terms characterizes every statement of the Word of God.

Unnumbered illustrative instances present themselves, but none are more pertinent than that of the higher thought which in Christian Science attaches to the word "work." Jesus frequently used it as a symbol for energetic effort in righteous and worthy ways, but upon the occasion of his public teaching at Capernaum he used the term in an entirely different sense. He had been rebuking the many for following him with an eye to the loaves and fishes, and in seeking to impart to them a nobler sense of the verities of Life he said, "This is the work of God, that ye believe on him whom he hath sent." The higher doing for God is defined as the realization and maintenance of a mental attitude. It is the "exercise of faith," and it is to this normal prerogative and activity of man that our Leader refers when she says, "He reflects the divine might. He is not made to till the soil. His birthright is dominion" (Science and Health, p. 518).

A little thought enables one to see that in the realm of spiritual achievement work involves no tiresome exertion or sense of self-expenditure, but only self-realization, or the consciousness of Truth. When Jesus healed the sick, cast out devils, fed the multitude, stilled the waves, the work was accomplished with a simple word and with perfect ease, and for the reason that in all this he was specifically illustrating the significance of his wondrous statement, "The Father that dwelleth in me, he doeth the works." Upon the plane of material sense work implies the mastery of friction and is followed by a sensible exhaustion. Upon the plane of spiritual sense it means only the realization and declaration of Truth, a going from "strength to strength," which is attended by exhilaration and gladness. It is that experience which is so beautifully described by the prophet Isaiah when he says, "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." Jesus gave the explanation of the whole matter when he said, "My Father worketh hitherto, and I work." Truth fulfils its own ministry, and the divine doing brings no weariness to the channel through which it is accomplished.

To infer from this that the true Christian Scientist has nothing to do, would be a tremendous mistake. There is no penalty of pain or of weakness to be paid by those who yield themselves to the divine impulse and give expression to divine law, but while spiritual exercise begets no lassitude, our preparation for it, the attainment of spiritual efficiency, involves the most heroic and persistent endeavor, and in the early stages of spiritual advance it is often attended by a sense of dependence and need. It is not, however, the spiritual doing, but rather the lifting and holding of human sense up to the level of spiritual doing which involves effort. This is the working out of our salvation, and it fully tests our energy and our persistence.

Work for others by the Christian Science practitioner means a devotion whose unselfishness and constancy are of the most heroic type. Instead of being an "easy job," as a flippant critic has described it, it is the exercise of man's highest function, his supreme activity. It is a labor that calls for the finest order of self-command, consecration, and altruism. It is of the nature of that

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work which Jesus wrought upon the mount of temptation and in the garden of Gethsemane; and that men and women are stimulated to assume the responsibility, and strengthened to persevere in the undertaking, is one of the highest tributes to the practical value of Christian Science. Everywhere are those who witness that it has enabled them not only to see their "high calling of God" more clearly than ever before, but that day by day it is giving them the courage and strength to make and maintain faith's supreme sacrifice and venture. To forget self and ignore the world in the ministry of healing is the most glorious enterprise on which men can enter, and this "work of God" the true Christian Scientist is doing to the credit of his faith, to the honor of his Leader, and to the great gain of humanity.

JOHN B. WILLIS.

THE SACRED RECORD.

MANY students of the Bible are greatly perplexed at the seeming contradictions in its statements respecting God, man, and the universe, while the most thoughtful readily admit the impossibility of reconciling these statements with the dogmas of physical science. Because of the seeming difficulty in the way of Scriptural interpretation, many give up the task, or gather but a few crumbs from this rich storehouse of Truth. Mrs. Eddy says, "The Scriptures are very sacred. Our aim must be to have them understood spiritually, for only by this understanding can truth be gained" (Science and Health, p. 547). St. Paul clearly recognized the difficulties which beset those who held a material sense of the Word. Speaking of his coreligionists, he says, "Their minds were blinded: for until this day remaineth the same vail [material sense] untaken away in the reading of the old testament; which vail is done away in Christ." He goes on to say, "But if our gospel be hid, it is hid to them that are lost: in whom the god of this world [the carnal mind] hath blinded the minds of them which believe not." When the "vail is done away in Christ [Truth]" the spiritual sense of being appears, and the healing of mind and body follows as a natural result.

The greater number of those who accept Christian Science readily find the wonderful truths contained in the Bible, and these they count more precious than the physical healing, which opens the way for so many. There are, however, some who still hold to the old while really desiring the new. One asks how God can be unconscious of evil when the Bible quotes Him as saying, "Thou shalt not kill; thou shalt not steal," etc. It should be remembered that the commandments were given by Moses to a people who were in bondage to material belief with its many accompaniments of evil, and these commandments were probably the highest teaching which many of them were ready to receive; nevertheless they had that higher statement of divine law, "Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might;" and "Thou shalt love thy neighbor as thyself." It is hardly necessary to ask whether the law first quoted, or this last statement of it, best expresses the nature of God as Spirit and as Love.

An old theologian once said that some parts of the Bible seemed to be God's thought about man, and others men's thought about God. We find that Christ Jesus always directed thought toward the spiritual concept of God and man, and that he healed the sick, reformed the sinful, and raised the dead on this basis. It should not be forgotten that he also rebuked those who sought to substitute their own opinions for the truth. He said to these, "Ye do err, not knowing the Scriptures, nor the power of God." There can be no question that he knew "the power of God"! The scribes and the Pharisees devoted their entire time to the discussion of the law, with a large recognition of evil. Jesus epitomized the whole law in love to God and love to the neighbor, saying, "On these two commandments hang all the law and the prophets."

In Christian Science we aim to avoid the mistake of those who studied the Scriptures but did not know them, and who thus missed knowing the power of God. To know the power of God as revealed in the Bible we must let go of the belief in evil, with its false claim to power, as having any place in the Divine consciousness. We must grasp the truth with both hands and cling to it. If sorely pressed with a sense of evil's reality, we should pray as did the psalmist, "Lead me to the rock that is higher than I." When we are lifted up to know the allness of God, good, we cannot at the same time believe in evil, and as we leave the sense of evil behind us we find the true sense of God and man to be "a strong tower from the enemy." When the vail of material sense is taken away we behold "the glory of the Lord;" then we "are changed into the same image from glory to glory." Is not this spiritual sense of the Word worth striving for?

ANNIE M. KNOTT.

LETTERS TO OUR LEADER.

Boston, Mass., June 19, 1907.

Mrs. Mary Baker G. Eddy,
Pleasant View, Concord, N. H.

Dearly Beloved Leader:—We, the members of the first class taught in Boston by your loving and loyal student, Mrs. Isabella M. Stewart, are unanimous in sending you an assurance of our love for you. We realize what a golden privilege has been ours. We have assembled here from many parts of the globe, and many of us have had trials and sacrifices to meet that we might come, but we have all been more than repaid by the bountiful feast of good and heavenly things that has been spread before us. We appreciate the blessed privilege of being instructed by one of your loyal first students. Also, we appreciate that we are under the shadow of The Mother Church.

"Strive to enter in at the strait gate" has been the motto of the class, and every lesson has been pregnant with the overcoming power of good, the source of infinite supply. We do not forget that we owe you an endless debt of gratitude for giving to the world this Divine Science as set forth in your blessed book, Science and Health, which is bringing men to the recognition of the fact that they are, like Paul, "free born." When we realize, even faintly, the magnitude of the revelation for which you, our revered Leader, have been the God-appointed messenger, our gratitude goes out to you as never before, because of the deep waters through which you are now passing; but we know that divine Love and Truth, which always have led you, will always lead you, and are all sufficient.

And now, as we go forth in our individual spheres of activity, our humble desire is to be found ever striving, watching, and praying for that mind to be in us which was also in Christ Jesus, that we may understand and obey the true meaning of his words, "Heal the sick, cleanse the lepers, raise the dead, cast out devils."

Lovingly yours in the truth,

MRS. MARINDA MAY, HELENE NASH DUPEE,
HATTIE A. WATSON, TRANGOTT CHR. PFAFF,
MRS. E. E. PERRY, A. E. ADAMS,
WILLIAM GEORGE, *Committee.*

Cambridge, Mass., July 4, 1907.

Dearly Loved Leader:—This morning, as I looked out of my window and saw the flags fluttering against the clear

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blue sky, in recognition of man's birthright of freedom, I seemed to see an invisible banner floating majestically above them all,—the white ensign of purity and universal love, and on it inscribed your thrilling words: "Citizens of the world, accept the 'glorious liberty of the children of God,' and *be* free!" (Science and Health, p. 227). Tears of profound gratitude filled my eyes to feel that I am privileged to contemplate your unexampled life, to witness the signs of the world's waking, and, though as the very least, to follow you under this standard of God. Through Christian Science the light of the day of universal liberty is surely breaking upon the earth, and its "sun shall no more go down."

My heart is full of unspeakable thankfulness to you, my tenderly-loved Teacher, Leader, and friend, and oh! I do pray to be found faithful. May this hour bring to your heart the most intimate consolations of divine Love.

Prayerfully your student,
DAISETTE D. S. MCKENZIE.

Hartford, Conn., June 10, 1907.

Mrs. Mary Baker G. Eddy,
Pleasant View, Concord, N. H.

Beloved Leader:—The members of First Church of Christ, Scientist, of Hartford, Conn., in annual meeting assembled, send love and gratitude for your labor of love for all mankind; for teaching us all that we have learned of Christian Science, God's greatest gift to the world through you, the Revelator to this age of the truth taught by Jesus, and for your Christlike example. God has been good to this branch of The Mother Church. We are striving to follow and rejoice alway.

Lovingly yours in Christ,
MYRON G. MARSH, *Clerk.*

New York, N. Y., June 27, 1907.

Mrs. Mary Baker G. Eddy,
Concord, N. H.

Beloved Leader:—Under a separate cover I send you a copy of a little book, "Scriptural Healing." It was said that Plato's book was one that Socrates wrote, and you have inspired and made possible this compilation of Scriptural verses. My Bible was never opened unless I was assigned by some woman's club to write a paper on the prophets, the women, or the music of the Bible, until I read your God-inspired Science and Health, which is truly the "Key to the Scriptures." My first introduction to Christian Science as a healing factor was in the case of a little child who was healed by one thousands of miles away. This seemed so marvelous to me that I began to search the Bible to find if Jesus Christ had ever given what we call absent treatment. I found that the centurion's servant was healed when Jesus spoke the word, though he was far away; and the Canaanitish woman's daughter, possessed of a devil, "was made whole from that very hour" when Jesus said, "O woman, great is thy faith: be it unto thee even as thou wilt." I then kept on studying to see if the healing recorded in Science and Health was corroborated by Biblical authority; and so, step by step, I have found a verse of comfort for every human need, a verse of guidance for every problem that may confront us in our daily life. This little book is sent forth as a messenger that will help to "enrich the affections of all mankind" [Church Manual, p. 57].

Your consecrated life-work is making it possible for us to realize the truth of Emerson's prophecy concerning woman, "That in this grand anthem which we call history, after playing a low and subdued accompaniment, woman finds the time arrived when she may strike in with telling effect, and take a master's part in the music."

Yours in devoted gratitude,
HELEN L. YOUNG.

Nebraska City, Neb., June 30, 1907.

Dear Leader:—I have wanted so much to tell you of the many blessings that I have received since learning of this blessed truth. Two short years ago I was not expected to recover from a serious illness—an illness that had caused almost complete invalidism for twenty years. I did not know God—could not love a God who caused me (as I supposed) such suffering, yet I tried to love Him, tried to understand; now, dearest Leader, I *know*. My kind husband learned of Christian Science, and at once engaged a practitioner, and I was soon restored to perfect health. For this I am grateful, but the spiritual uplift, the knowing of God aright, and being able to help others, is that for which I am most grateful.

In meek humility I am now serving the God of love, as First Reader of our little church here, and many times do I turn to page 426 of Science and Health and read these encouraging words: "The discoverer of Christian Science finds the path less difficult when she has the high goal always before her thoughts, than when she counts her bleeding footsteps in endeavoring to reach it." The beautiful words of our Saviour, "And a little child shall lead them," seem to express my own thought. In gratitude and love, I am sincerely yours,
MRS. JENNIE D. HOHAUS.

New York, N. Y., July 6, 1907.

My dear Mrs. Eddy:—The Christian Science exhibit of church photographs will be a fitting display in front of the grand entrance to the *Exposition Internationale,* at Paris. I have seen the cabinets, almost complete, to-day. These photos embrace the most churchly picturesque, from the sweet, simple, homelike edifice, the little church with ivy, to the temple grand in dignity, art, and architecture. They are a tribute to you, our Leader,—being in the world, but not of it.

Tears give place to smiles where these churches stand: they are built on the healing rock of God, whose blessings they are to you.

In truth, for the Cause at large,
Obediently yours,
CHARLES CHARTERS.

[While we faithfully "followed copy" in the despatch from Chicago published in our issue of June 15, we now find that through a mistake which occurred in transmission the "copy" was incorrect. Below we give the telegram as it was originally written.—EDITOR.]

Chicago, Ill., May 24, 1907.

Rev. Mary Baker G. Eddy,
Pleasant View, Concord, N. H.

Beloved Leader:—The growth of Christian Science in Chicago has necessitated the formation of a new church. Accordingly, last evening, at a meeting of members dismissed from First Church to become charter members of the new church, the organization was perfected, with the title of Eighth Church of Christ, Scientist, Chicago, Illinois.

At the close of the meeting the Board of Directors of First Church and the Board of Directors of Eighth Church, jointly, were appointed a committee to indite a message to you, our beloved Leader, to whom we would first convey the good news. Believing that it will rejoice your heart to receive such evidence of the progress of the Cause of Christian Science, and of the fruition of your message and mission to the world, we send this communication.

May this new church deserve your love, and fulfil your idea as expressed in your own words: "Its beginning will be meek, its growth sturdy, and its maturity undecaying" (Science and Health, p. 463).

RUTH B. EWING,
Chairman of the Committee.

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THE LECTURES.

WORCESTER, MASS.

More than twelve hundred people attended the semi-annual public address given in Mechanics Hall, yesterday afternoon [May 19], under the direction of First Church of Christ, Scientist, Worcester. The speaker was Judge Septimus J. Hanna, and the meeting was regarded as unique from the fact that the speaker was introduced to the audience by a practising physician of Worcester, Dr. Carl Crisand, who said in part,—

No doubt it may seem paradoxical that a physician should be called upon to introduce a speaker who represents a religio-medical sect which is not only in competition with, but also apparently in opposition to the medical profession. Permit me briefly to explain my position. I am a graduate of the homeopathic school, have been in practice twenty-three years and still believe as firmly as ever in the law of *similia similibus curantur*, as a law of cure. Beyond this, however, I try to be simply a fair-minded, honest seeker after truth, and as in my opinion the finality of thought has not been reached in science, in medicine, in politics, and not even in theology, therefore I welcome the opportunity of sitting at the feet of one who knows more about Christian Science than I do. I hope and expect to learn much from him which will enable me to bring relief to my patients. Co-operation is greater than competition and we should constantly bear in mind one of the great fundamental laws of the universe, the law of interdependence. There is not a thing in this world which is not dependent for its existence upon some other favorable thing or condition. We are all dependent upon each other. We all need each other, and therefore should co-operate with each other. He who loses sight of this great law soon becomes worthless timber in the economy of the world. He is a narrow-minded fanatic and a menace to the very cause which he has espoused. It gives me great pleasure to introduce to you Judge Septimus J. Hanna.

Before beginning his address, Judge Hanna said he wanted to compliment the Worcester church for the progressive spirit that seems to be alive in Worcester, and he called attention to the fact that but twice before in his almost a quarter of a century experience in important positions in the promulgation of the Christian Science faith had he been presented to an audience by a practising physician, and those two cases were where the mayors of the cities happened to be physicians and did the formality of presenting him. He said, "I am specially thankful to see there is a tendency in the direction of greater liberality, at least in some parts of the medical profession, and I consider it an honor to have been presented for the first time by a physician voluntarily."—*Worcester Telegram.*

EAST ST. LOUIS, ILL.

Four hundred persons braved the rain-storm to hear Clarence A. Buskirk's lecture on Christian Science at the City Hall auditorium last Friday evening [May 31]. W. Henry Jones introduced the lecturer, and said in part,—

Having formerly made your city my home for many months, as a citizen and minister to one of your city churches, it gives me great pleasure to address you to-night. Like every minister of the gospel, I had the usual prejudice against Christian Science, and like the vast majority of prejudices, it was formed without careful investigation. I have passed through nearly every phase of belief concerning Christian Science. Through sarcasm, ridicule, indifference, and the "exaggerated ego-divinity circuit." Let me pause to explain this "exaggerated ego." In my particular brand of the affliction, I am grateful to report, it manifested itself in silent contempt, the exalted position of creed-bound theology and Greek-ballasted logic. I never publicly denounced Christian Science. I am very grateful for that. Sometimes this special brand does break out in Olympian thunder, and the theological wonder imagines himself a real Sampson and slays his imaginary thousands. I passed by stages from contempt and ridicule to wonder, investigation, demonstration, and acceptation. I never can express fully my gratitude for the wonderful message of Christian Science.

The ministers of the gospel are the grandest men in the world to-day. As a body they are the most courageous, honest, and the best of the world's product. They stand on the watch-towers of this old material universe, doing a needy, grand, and sacrificing work. I was an honest minister. I believe I had some intelligence and some executive ability, and I know that my ten years' ministry were filled with good work, and yet I say, and I speak reverently, every month I have been serving my God and obeying the commands of Jesus Christ in my present position in this "new-old" truth, has been productive of more good than any year in my ten years' ministry. I love God more. I serve Him more fully and consistently. His omnipotence, omniscience, and omnipresence is a reality to me now, instead of a vague, impractical theory. God is all power, all Life, Truth, Love, over all and All.

I have come in contact with scores of people who have been healed of the so-called incurable diseases. Daily I am permitted to help men out of sin and suffering. This is only my experience. Thousands can bear like testimony. The professions are liberally represented in the ranks of Christian Science—judges, physicians, lawyers, and clergymen, great business men—rich and poor alike are found among this people. Do you wonder that I gratefully tell you of these things, and urge you to investigate for yourselves? Come as you have come to-night to hear what Christian Science is, not what you think it is, or what some prejudiced one has told you it is. Listen to one who knows. Give your undivided attention to one who believes in it.—*East St. Louis Journal.*

PASADENA, CAL.

Judge William G. Ewing lectured on Christian Science at the Christian Science Chapel June 24. He was introduced by Colonel Davidson, who said in part,—

Men are judged by what they do, not by what they say. Professions, or statements, of what one believes, or claims to believe, are not credited as against what they actually do. "By their fruits ye shall know them." Thousands on thousands everywhere have tested and weighed the evidence and know in their own souls what is truth, and they are bearing cheerful testimony to the results, manifested in their lives. Men everywhere are saying, "Show me," not, "Tell me." "By their fruits" men's lives are measured, and "faith" not manifested in "works" is rejected. We are fortunate to-night in having with us one who has had long experience in sifting evidence, in weighing testimony. By his judicial training at the bar, by years of experience on the bench, he can tell us of certain truths that he has tested and demonstrated in his own life and applied to his own "ailments." The witness which he bears is true; he will speak to you to-night of Christian Science.—*Correspondence.*

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TESTIMONIES OF HEALING.

Four years ago last October, while in Missoula, Mont., a lady in whose home I was then rooming handed me a copy of Science and Health, asking me if I would like to read it. I looked at the title of the book and replied that I did not care to do so, but as she seemed anxious that I should, and not wishing to be discourteous, I said I would take it to my room and look it over. The first night I read about fifty pages, the next about the same number, and the third evening I had reached the one hundred and fiftieth page. I then asked the lady if she would let me keep the book long enough to read it through. I read it from cover to cover in about two weeks, and can truthfully say that no book I had ever read stirred me as did that one. Old beliefs began to vanish as I read on, and when I had reached the last page I was living in a new world of thought. Before reading Science and Health I had used very profane language, but almost from the first hour that I opened this blessed book I ceased to swear.

I am now coming to the point at which Mrs. Eddy's grand book did for me what all other remedies I had tried had absolutely failed to do. For more than twenty years I had been a periodical drinker, the last ten of which the burden was awful to bear. But the dream is over! I am now free, free as the birds that fly in the air. I shall never forget the fervency with which I prayed to God, before coming into Christian Science, to be delivered from bondage to the awful monster that seemed to hold me in its inexorable coils, but I did not pray aright. I did not know God then as I know Him now. I had not been reading Science and Health more than three months when the desire for strong drink left me. I did not take Christian Science treatment for the habit, either. The reading of "Science and Health with Key to the Scriptures" by Mrs. Eddy, did the work and did it effectually, and I wish to say right here that language does not furnish words to tell how grateful I am to that grandest of women. I have been emancipated from the thraldom of what I consider the greatest evil that ever cursed the civilized race. I refer to the drink habit. The smoking habit was not as readily destroyed as was the drink habit, but in about nine months from the time I began to read Science and Health it also yielded to the power of Truth.

I did not take up the study of Christian Science for physical healing, but in the past four years joyous health has come to me that I never enjoyed before. I used to be troubled with very severe periodical headaches, but now when the symptoms appear I am able, even with my slight understanding of Christian Science, to destroy them in their incipiency. When I had been studying our text-book about three months one of those headaches came on, but with the gleams of the truth that had at that early date come to me, I was able to destroy it. Up to that time I had been a slave to medicine, but from that day to this I have not taken a drop of it.

I am a commercial traveling man, and as such am frequently thrown among strangers, being therefore subjected to greater temptations than the man who is always among acquaintances and friends, and surrounded by home environments; but this truth is my sheet-anchor. Christian Science is especially the true friend of the traveling man. Now, instead of going down town evenings and vainly searching for pleasure in the haunts I used to frequent, I find it between the covers of my Bible and in Science and Health. To be "out with the boys" no longer appeals to me.

To be cured of the drink habit after it had gotten such a hold on me is wonderful, but that is as nothing compared with the spiritual uplift I have experienced since coming into Christian Science. The fights I waged against the drink habit were sometimes really pathetic. And right here is where the grandeur of Christian Science came in, for the habit is scientifically destroyed, absolutely wiped out of my consciousness, and I no longer have to fight it. If this testimony shall be the means of leading even one man away from the saloon, I shall be glad.

I wish to say that I am thankful to God, and also to Mrs. Eddy for pointing out the path which has led me to sobriety, health, harmony, and happiness.

PETER D. PAGANETTI, St. Paul, Minn.

Desiring to do all that I can to help suffering humanity, I send this testimony, told as simply as possible. When I first heard of Christian Science, about eleven years ago, I was preparing to have an operation performed. I had been under the care of physicians for over three years, and had been confined to my bed for three months with what the doctors pronounced ovarian trouble. I was unable to walk any distance, or to do anything that required the slightest exertion, and was extremely nervous. Shortly after hearing of Christian Science I placed myself under treatment, and although the healing was slow, it was sure, for in about two years and a half I could say that I was healed. During that time I was able to earn my livelihood, while under medical treatment I was compelled to give up business for over a year.

I would like to say that a very severe catarrhal trouble, for which I had had medical treatment from childhood, was instantaneously healed. One of the first questions that the doctor asked me, when talking with me after I was healed, was about the catarrhal trouble, and when I told him that I was completely healed he looked at me for a moment, and then said, "Well, I cannot say that there was nothing the matter with you, and I am glad that you are well again." I had several kind talks with this physician, and am sure that if he were on earth to-day he would be willing to testify regarding my case, for he never denied the healing to my mother or me.

During my illness I was attended by three physicians, all practising in Brooklyn, New York, and my healing in Christian Science also occurred in that city. I have enjoyed the best of health since then.

MAY B. JOHN, Wilmington, Del.

Like the psalmist I would say, "Bless the Lord, O my soul, and forget not all his benefits." My heart is attuned to these words as I recount the good things that have come into my life through Christian Science. I have been healed of many ills of the flesh through the daily study of our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and a careful reading of the Lesson-Sermons. This has enabled me to learn of the wonderful help of right thinking, which means putting one's self in at-one-ment with God, good; in overcoming anger, pride, selfishness, and other sins native to mortal mind and its ruling. Those dear to me have been healed of diseases, even of some pronounced incurable by medical science. Though striving to be a Christian Scientist for several years, and being a member of The Mother Church and of a branch church for nearly five years, I became discouraged and longed for the knowledge and power which would bring more fruitage and "a closer walk with God." My desire was answered by divine Principle. I came to Boston, bringing a loved one with me, and great happiness has been given us. The help of a practitioner was sought, for this dear one needed the healing; and stubborn nervous

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troubles which had not been overcome by previous work, have at last melted away. We have also gained strength and knowledge sufficient to overcome evils of disposition.

Besides all this, a great pleasure has been ours in enjoying the services at The Mother Church; the artistic sense has been pleased by the structure in its graceful outlines, by the music of the chimes, organ, congregational singing, and sacred solos; but above all we are thankful for the blessed truths that have come to us from the reading of the Word in our Lesson-Sermons. That healing is realized in listening to the ministry of this Word, I am assured from our own experience. We can never forget the help gained from the testimony meetings on Wednesday evenings. The picture of many suffering ones, coming to our services to be healed, recalls the account in the Gospels of the multitude coming to the Christ over nineteen centuries ago. It has helped us much to be in Boston during these past few months, to see the overcoming of malicious reports concerning our dearly loved Leader by the simple uncovering of the facts, showing us that invincible Truth—God and His hosts,—is fighting for her! My heart sings praises to our God for giving us such a revelation in this age.

MRS. EVELYN C. PERRY, Mobile, Ala.

When I look back over the past and note the difference between my life and surroundings now and before I learned a little of Christian Science, I feel that I am not truly grateful for all these blessings unless I send forth the good news publicly, that perhaps another may be encouraged by my words at least to try what Christian Science will do. Three years ago I was healed of a double hernia with a few weeks' absent treatment by a faithful Scientist whom at that time I had never met or talked to. My wife was healed of severe headaches, and eye trouble for which she had worn glasses for several years. She at once laid the glasses off and has never felt the need of them since. Our little girl, seven years old, was healed of chronic bowel trouble, which had grown so severe that medicines of all kinds had failed to help. Since taking up the daily study of the Bible and Science and Health many minor complaints have disappeared, such as liver and kidney trouble, etc., also the desire for tobacco and strong drink, and the indulgence of profanity. Beside all this we are learning the true road to success in business. Our financial condition has improved a hundred per cent, and the waves of fear, doubt, and discontent have heard and are obeying the Christ command, "Peace, be still." We are learning to realize that God, divine Love, is supreme, and is a present help in times of need of all kinds.

We should be ungrateful indeed if we did not acknowledge our love for Mrs. Eddy and thank her for the book which has made possible in this age the understanding of God, who heals all our diseases.

EDGAR E. GOODRICH, Marengo, Ill.

Christian Science has changed my entire being; not only have I, but all my dear ones at home have received help at all times when in need of physical healing; nevertheless, greater joys have come to me through the spiritual uplifting, which all may receive who will study the textbook, "Science and Health with Key to the Scriptures" by our beloved Leader, Mrs. Eddy. Greatest of all blessings is the beautiful thought of being ever ready to help poor suffering humanity, when asked to do so. My gratitude is simply inexpressible to the one who has so patiently toiled and given to the world this wondrous truth, which heals all our diseases and casts out error of every description, making better men and women of us all. My daily prayer is that I may so live as to be worthy of the great privilege of receiving more wisdom.

M. A. LUDERS, Jersey City, N. J.

For about thirty years before I heard of Christian Science I suffered from the effects of an internal misplacement, which had become so much worse within the last two years that I lived in constant pain and weariness; every organ in my body seemed affected and life was a burden. My doctor could do nothing to relieve my suffering, and sent me to a specialist, who said, after a thorough examination, that nothing could be done for me, that the conditions were altogether too complicated and of too long standing to be dealt with by surgery, and he held out but little hope of relief. Through all my suffering I retained my faith in God and believed that with Him all things are possible, so that when I heard of Christian Science I was ready to accept it as the truth. I called upon a practitioner for treatment and during our first interview I was healed. From that time every organ in my body acted normally and harmoniously and all that remained of the old trouble was a slight sense of weakness and pain. This also shortly disappeared and to-day I am able to walk up and down stairs and do work with a freedom and ease which I had not known for years. I am deeply grateful for this relief from suffering, and I am also deeply grateful for the more spiritual understanding of the Bible which I have gained through reading Mrs. Eddy's wonderful book, "Science and Health with Key to the Scriptures," and for such a sense of God's love and ever-presence as I had never before realized.

MRS. F. BROWN, Hornsey, England.

For fourteen years I was subject to chronic stomach trouble. I had tried doctors of both schools of medicine, but existence became a drag and as a result business became a drag, and I was not bringing out in the home life what was due my wife and children. I had had three complete break-downs,—one fifteen years ago, one seven years ago, and the last four years ago, when I was about to give up my business and resign myself to fate. I have since learned that many people thought it was a question of being resigned to die, because I looked so badly. Knowing something, however, of the teaching of Christian Science, I decided to try that, and I hunted up the only Christian Scientist that I knew in this city. From him I learned of the address of a Christian Science practitioner and called the same evening. I immediately discontinued medicine and began Christian Science treatment. In three days' time I found myself eating with no bad effects the things that formerly I had to refuse, and in three weeks considered myself well. This occurred over four years ago, and I have been perfectly well ever since and have not had the slightest return of the old trouble. I have interested many in Christian Science and have seen people cured of all manner of diseases.

JOSEPH H. MENDINHALL, Wilmington, Del.

[Translated from the German.]

I wish to express my sincere gratitude for all the blessings that have come to me through Christian Science in a little over two years. Before I heard of this wonderful truth, I had stomach trouble for years; I tried all remedies that were prescribed, but with very little success. My throat troubled me constantly, so that when I took the slightest cold I was unable for days to speak or to swallow. I also wore a truss, which I laid aside after I had studied Science and Health for ten months, and with the help of a good friend who brought me into Christian Science. Of all these troubles, and several others, I am now perfectly healed, and I have also gained a better understanding of God through this saving religion; therefore no one need be surprised that Christian Science is so dear to me. The

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Bible says that to whom much is forgiven, the same loveth much.

I am very grateful to God, and to Mrs. Eddy, for the truth that has freed me from bondage, and I can best prove my gratitude by living this truth as well as I understand it.

CHARLES HABERLE, Chicago, Ill.

Last August my sons, aged nine and thirteen years, were making a toy engine, and while soldering a tin tube the younger, who was eagerly watching his brother, bent down over the work. The older boy suddenly moved the red-hot iron, and the end of it went into the other's right eye. He was brought to my room suffering intensely. He called for Science help, and my daughter and I began declaring the truth for him as best we could. In two hours the blister had disappeared, but the suffering was still very severe. When he was able to raise the eyelid the appearance was terrible to us. For a few moments I was powerless to move; then, rising in consciousness to the altitude of Truth and Love, my strength was restored. I hastened to the telephone office, and called on a practitioner in Cedar Rapids for help. The child suffered greatly for several hours, when he fell asleep, rousing up occasionally with pain, until about two o'clock, when he slept quietly and peacefully until morning.

When he awoke he exclaimed, "O mamma, it doesn't hurt a bit, and I can see!" We ran, overjoyed, to his sister's room, and not a trace of the scar was to be found on the eyeball. We could scarcely believe what we now saw. With the exception of the eyelashes being partly gone, and some redness of the lid, the eye was apparently restored, but he said that everything looked blurred. The practitioner continued to help him for three days, when the sight was perfectly restored. I wish to add that I owe my life to Christian Science, having been most wonderfully healed after trying every known remedy and suffering untold agony for many years. I know this is the Christ-healing which I had sought earnestly for twenty-seven years in an orthodox church, but could not find it. As wonderful as was my physical healing, it was nothing compared to the spiritual uplift! I have found God, and I now know that in Him I live and move and have my being, and in finding God I have found the peace "which passeth all understanding," and unspeakable joy, which the world did not give, neither can it take away.

For all this, my heart is full of gratitude to God, to our dear Leader, and to all who have helped me to find "the true Light, which lighteth every man that cometh into the world."—MRS. H. F. BEYER, Edgewood, Ia.

Sitting by the bedside of our little girl, I listened to the words of the prayer given us by our revered Leader in "Miscellaneous Writings," p. 400:—

Father, Mother, God,
Loving me,—
Guard me when I sleep;
Guide my little feet
Up to Thee.

I found myself asking, In what way does this prayer help the child? and then I saw that the very first line contains the declaration of the fatherhood and motherhood of God. Then comes the assurance of that sheltering Love, guarding even when the child seems to sleep in material belief, and at last guiding the little understanding up to a greater. What blessings for the children has our beloved Leader given us in Christian Science. How many mothers have, through its teachings, been enabled to help the children to go to Christ instead of hindering them! Standing at the upper window some time ago, looking down on the troop of children passing to the schoolhouse opposite, there came to me a feeling of irritation because of the mischief done on our place the day before by some of them. I, however, turned away from this feeling, mentally asking for love, and the answer was instant. I thought of our Leader's scientific definition of children: "The spiritual thoughts and representatives of Life, Truth, and Love" (Science and Health, p. 582). A great sense of love for them all filled my consciousness, and we have not been troubled by them since.

A beautiful and instantaneous healing of the youngest of our children took place about three years ago. The little one, then about three years of age, became afflicted with a serious bowel trouble. This condition had continued for several months, and I spoke to a practitioner about it. She said, "Search your own thought and see what is weighing it down." The next day the child had an unusually severe attack, and I sought the one Mind for help. In a moment a wrong sense of things was uncovered to me, and the child was instantaneously healed, never having a return of the trouble. Another demonstration has always appealed to me as showing the power of the Word as given to us in Science and Health to bring out Love's action and heal the sick. I had for several years been subject to severe attacks of heart trouble. One day I was suddenly seized with one of these attacks. I took up Science and Health and began to read, but the trouble seemed to increase. I worked for some time, trying to treat myself, but the fear seemed great. I could only cling to the last words I had read in Science and Health (p. 454), "Love is enthroned." Finding I did not improve sitting still, I began to do some work, but I now seemed very sick all over. Our little girl, then about four years of age, commenced to help me dry the dishes, and in a moment I heard a crash and I saw that she had dropped and broken a large dish. I was still silently declaring, "Love is enthroned," yet, obeying the quick impulse that swept over me, I turned to speak a sharp word to the child. Instead, to my own surprise, I took her hands in mine, and said with the utmost love, "Sweetheart, the little hands are not large enough to hold the big dishes yet." The child's frightened face broke into a smile, and as I arose I found myself perfectly healed. It is thus that even a grain of "perfect love casteth out fear."

When I think of the trials in my own life that these little ones will be saved from by Christian Science, I think mothers may well send forth a word of thanksgiving for the noble woman who has borne the cross and marked out the way for us to follow.

MRS. ANNA L. HERDEG, Riverside, Cal.

I wish to testify to the wonderful healing that Christian Science has done for me. I am in my seventy-sixth year, and was for twenty-two years an elder in an orthodox church and helped to build the first Presbyterian church in this great State, hoisted the first American flag in San Juan county, and manufactured medicine for thirty-five years. I am a blacksmith, and love to work at my trade.

One night in January, 1906, I was coming home. It was very dark, and I had to cross a bridge without a railing, within one hundred and fifty yards of my house. I got on the bridge, and was feeling my way. When I came to the center of the bridge, one of the planks was shorter than the others, and my foot went in a hole and I fell on a pile of rocks and lay in the water. I could not speak or move for some time, but my thought was clear. I asked God to take me home to my wife and daughters; then I lifted my hand and caught hold of some bushes, and soon

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got to my house, but could not open the door or speak. My daughter came and let me in, took off my clothing and found that I was badly hurt. My son went for a doctor. When he came I could speak. He said he would have to give me chloroform before he could set my shoulder, but I refused to take it. I told him to try to put the shoulder in its place, so he gently raised my arm and it went into the socket. The doctor said he had never seen such a thing before. All he had to do was to bandage the broken parts. My daughter wrote to a Christian Science practitioner at once, and I could tell immediately the time the Scientist got the letter. I had no pain and felt such great love for God and my fellow-beings. I was spitting blood for two weeks, but there was no pain, and no sign of a bruise on the flesh. All the broken bones were healed in three weeks, and in six weeks I was in Bellingham visiting the practitioner. Fifteen or twenty friends visited me daily, and I could talk as cheerfully as if nothing had gone wrong. To-day I shoe heavy horses, and love to do so. I have used no medicine for twelve years. God is my Healer through the teachings of Christian Science.

I do not give this testimony for the benefit of Christian Science, but for those that need help. I could give many cases of healing, but space will not permit. I wish to state how I became a Christian Scientist. When I became acquainted with Christian Scientists I found them such cheerful, loving people, with charity even for their enemies, that I concluded they had a spiritual understanding of God which I did not possess. I then got a copy of "Science and Health with Key to the Scriptures" by our dear Leader, Mrs. Eddy. When I commenced to practise the teachings of Christian Science I found I was getting a love for God and man that I never had before. A pure love for God and man and love for our enemies will give us a pure spirit and a healed body.—CHARLES MCKAY, Friday Harbor, Wash.

Having received so many blessings through Christian Science, I feel that an acknowledgment of them in writing is one of the ways in which I can express, though feebly, my great gratitude. I began to investigate Christian Science about four years ago, and through the understanding that has come to me, several physical ailments have been overcome, and my health in general has greatly improved. I am especially grateful for the spiritual blessings Christian Science has brought, together with the true understanding of God gained through the study of Science and Health.

The following experience has shown me very clearly the power of Truth in guiding and leading us on our way. Several weeks ago, wishing for some information in regard to obtaining a position abroad, I addressed a letter to a lady on the continent whose name I found in a *Christian Science Journal*. Shortly afterwards, however, I discovered that in the *Journals* of a more recent date than the one I had referred to, the name and address were no longer there, in fact had been out for some time, so I abandoned any thought of receiving a reply. It was therefore with a feeling of surprise that about three weeks ago a reply came. My letter had eventually reached the Scientist, though she had married and gone to reside in another country. Notwithstanding this long delay, her reply contained the information that has enabled me to obtain a suitable position, and at the right time. During the weeks that elapsed before I heard from this lady, it had not seemed necessary to take any further step, such as advertising or making inquiries through an agency, in order to obtain what I required, both of which, under similar circumstances, I have considered important in former years. It had seemed so clear to me throughout, that the way would be opened to me at the right moment; and it was so. My gratitude and love for Mrs. Eddy increase more and more, as I gain in the understanding of Christian Science.—HENRIETTA GOULD, London, England.

Gratitude for the many benefits received through Christian Science impels me to send my testimony. Over three years ago I was healed in one treatment of what seemed to be developing into a severe ailment. At that time Christian Science seemed to me simply a means of getting quick relief from physical ills, and it did not appeal to me as being of spiritual benefit. A year later there came into my experience great mental distress, filling me with unhappiness and unrest. I then began to read Science and Health, constantly, every spare moment. Before the first reading was finished I was healed; peace and calm had taken the place of unrest, and instead of sorrow there was a joyousness which can only be understood by those who have gone through a like experience. Since then the truth of Christian Science has been proven to me many times in physical healing, and for this I am deeply grateful. But my gratitude is far greater for the spiritual help, and for the light which Science and Health throws upon the Bible. It has indeed proved itself the "Key to the Scriptures," unlocking their treasures and making practical their promises. I am very grateful to God for this revelation of truth, and for the Revelator to this age, our Leader, who has done and is doing so much for mankind. I also wish to express my gratitude for the *Sentinel* and *Journal*. They are very helpful to me.

MISS CHARLOTTE A. HAAFF, Chicago, Ill.

In 1893 I was in a railroad accident, and sustained some very serious injuries. I was kept in plaster of Paris for seven months, and after that was taken off, the doctors put on a jacket made of steel and leather. I wore it for several years and spent a good deal of money in trying to get cured, but I suffered all the time until I took Christian Science treatment. I was then cured in one week, at a very slight cost. One doctor had treated me for a good long time and had done me but little or no good, and he said Christian Science had done more for me than he could do. I am thankful for what this truth has done for me.—W. I. WYATT, Sioux City, Ia.

[Written for the *Sentinel*.]

PROMISE.

ANNIE DINSMORE MC CLURE.

A GUST of March came eddying through my door
From greening fields and orchards, where it tore
This little rosy petal—one alone,
A syllable of spring, unfriendly blown
From parent tree in parallels unknown.

Whence come you thus to me, you tiny thing?
You carry all the baggage of the spring.
In texture fine as fullest summer shows—
A morning's blush your fairy cup o'erflows!
Your message all the ice-bound earth awaits;
That word holds sway o'er mighty potentates.
A note you are in Life's full symphony—
A prophecy of better things to be.

An arc's minutest section hints the whole;
A rain-drop once had part with ocean's roll;
And Principle, our source of life divine,
Gave tint and perfume to this guest of mine;
While Love rounds out the promise "prism and praise,"*
And crowns our springtime hope with summer days.

* Science and Health, p. 558.

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FROM OUR EXCHANGES.

[*The Boston Herald.*]

Contrasting the $5,000,000 recent gift to Harvard's Medical School with the $200,000 additional endowment which the Harvard Divinity School needs and is not finding it easy to get, President Eliot at the recent Divinity School alumni dinner ventured to ask why the difference? He also asked why Christianity was exerting less influence in the country, and what is the matter with the churches.

His answer to the last question is that most of them are lingering among ideas which the thinking world has passed by, and they are not meeting the demand of the younger generation for square grappling with the great evils of society. "The youth of the present day," says President Eliot, "is not looking for salvation in the next world by rite or sacred symbol. He wishes to be of service to the men who fall among robbers. He thinks the priest and the Levite pass by the great evils of society." For himself President Eliot believes the church needs "to take hold of evils that afflict society, go to the root of them and root them out." Thus doing, even though it cannot immediately, owing to its innate and structural conservatism, accept considerable reconstruction in its theology and philosophy, it can grip the best youth of its time; and thus better hold its own in a time of general institutional overturning.

[Arthur Chamberlain in *The Christian Register.*]

It is mere fantasy to conceive of God as breaking from time to time that law which is the eternal expression of His own immutability. If the law of sin, decay, and death is indeed God's law, then it is as eternal and changeless as is God Himself. If the opposite law of holiness, imperishableness, and eternal life is not of God, then it is pure fantasy, a pleasing dream that passes into the oblivion of endless sleep. With sin, decay, and death all apparent, with eternal life nowhere in evidence, what a foundation of shifting sand becomes mere human belief in immortality! Men have said that all the evidence which we possess is that of the five material senses. If, however, we accept the signs and wonders wrought by Jesus as veritable, we have that which gives the lie to all sense testimony. Clearly we must abandon as false either the law of sin, decay, and death, or the law of holiness, imperishableness, and eternal life. Both cannot be of God. As the historic account stands, Jesus annulled the supposed material laws, healing in defiance of them, raising the dead, and finally stepping forth from his own tomb only to ascend into that state which cannot be cognized by mortal sense.

[*The Independent.*]

Yet the one end is the absolute abolition of war. It stands behind all other discussions. That it is which is meant when it is proposed that the Conference shall have a permanent home at The Hague, and shall meet automatically and regularly to settle the affairs of nations, and thus to create, in time, an international parliament, a legislature as well as a judicial tribunal for the world. That is the ultimate object in view, not always confessed, but always understood by those prophets and seers who announce what ought to be, and so create the public sentiment which statesmen must in the end obey. War must be destroyed, and what must be shall be.

[Rev. R. J. Campbell, M. A., in *The British Congregationalist.*]

We ought to remember that he who knows the innermost of God, as Jesus did, no longer desires any good for himself which he does not equally desire for all mankind. This may lead straight to the cross, but in such a case the cross immediately becomes the symbol of victory. At the worst and darkest there is in the heart of him whose life is hid with Christ in God, a confidence which nothing can ever disturb, that all things work together for good.

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Vol. IX. No. 48



A LADY WITH A LAMP SHALL STAND IN THE GREAT HISTORY OF THE LAND

BOSTON, JULY 27, 1907

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ITEMS OF INTEREST

National.

In the "most magnificent public building in the United States," as the new Public Library now nearing completion in New York city is called, there will be sixty-three miles of book shelves. It fills the entire frontage of two city blocks from Fortieth to Forty-second Street, facing east. The building is three hundred and ninety-four feet long, two hundred and seventy-four feet deep, and one hundred and thirty feet above ground at its highest point. The stack room at the rear, overlooking Bryant Park, is two hundred and ninety-seven feet long, seventy-eight feet wide, and fifty-three feet high. This is occupied by a structure of steel beams covering almost the entire space. This is the bookcase. Four and a half million pounds of steel were put into it.

The new automobile law just passed by the General Assembly of Connecticut differs radically from the present law, which set arbitrary speed limits of twelve miles an hour in cities and boroughs and twenty miles an hour outside of them. As passed the bill provides that "no person shall operate a motor vehicle on the public highways of the State recklessly or at a rate of speed greater than is reasonable and proper, having regard to the width, traffic, and use of the highway, or so as to endanger property or the life or limb of any person." There is also in the bill the provision that a speed of over twenty-five miles an hour for an eighth of a mile shall be *prima facie* evidence of reckless driving.

An order, effective Aug. 1, 1907, provides that the face side of a postal card may be divided by a vertical line placed approximately one-third of the distance from the left end of the card; the space to the left of the line may be used for writing upon, the portion to the right for the address only. A very thin sheet of paper may be attached, if it completely adheres to the card, and such a paster may bear both writing and printing. Advertisements, illustrations, or writing may appear on the back of the card and on the left third of the front.

The reduction in interstate passenger rates of Western railroads went into effect last week. Generally speaking all rates east of the Missouri River will be on a basis of two cents a mile, while to all points west of there rates will be reduced materially. The reduction of interstate fares by the Western lines is the natural result of the passage of laws by Arkansas, Missouri, Nebraska, Illinois, Iowa, and Minnesota. The Eastern roads propose to make similar reductions in their interstate fares.

Twenty-one members of the Lumber Dealers Credit Association, nine members of the Brick Dealers Association, and two bridge agents, who two months ago pleaded guilty to indictments charging violations of the Valentine anti-trust law, have been sentenced by Judge Morris, in Common Pleas Court at Toledo, O. The lumber men and the bridge men were sentenced to six months in the workhouse, and the brick men were fined $1,000 each.

The Mercantile Corporation of New York, operating at Dayton, O., has succeeded to the contract for furnishing stamped envelopes and newspaper wrappers for the Government. For thirty years this contract has been held by the Hartford Manufacturing Company of Hartford, Conn. The agreement calls for 3,600,000 stamped envelopes every working day. The bid was $5,675,384.

If the demand for timber could be kept stationary, and no timber were to be burned up by forest fires, we should have, twenty years from now, at the present rate of destruction, only what our forests would have grown in the interval, is the statement of the Bureau of Forestry in a bulletin just issued on the timber output of the last year.

Plans are said to be under way for the formation of a $100,000,000 international theater trust. The combination will, it is said, not only control the best theaters in Europe and many in this country, but will also have under contract the highest talent in legitimate and vaudeville lines.

All told, the Bureau of Corporations is engaged in ten trust inquiries. They affect lumber and oil, tobacco, steel, harvesters, coastwise traffic, canals, cotton exchanges, patents, and telegraphs.

The new anti-pass law will cut out about eighty million miles of free transportation per annum over Texas railroads and the law will be worth more than $3,000,000 per annum to the railroads.

The annual summary by the *Chicago Tribune* of the Fourth of July accidents and fatalities showed thirty dead, 1,468 injured, and a fire loss of $95,205.

The first jail sentence ever imposed by a Rhode Island court for overspeeding an automobile was given a chauffeur of Providence last week.

The total number of alien immigrants landed in America during the fiscal year 1907 was 1,285,349, a record number.

International.

The Industrial Bank of Japan will shortly issue a five per cent South Manchurian railway loan of $20,000,000 at ninety-seven in the form of railway bonds, running twenty-five years and fully guaranteed by the Japanese Government. It is represented as a purely industrial, not a national, loan, and will be devoted to converting the gauge of the Manchurian Railway and linking the Korean lines. It is stated that the money will be mostly expended in buying materials in Great Britain.

The vote on the principles of the American proposition regarding the inviolability of private property at sea, was taken at The Hague on the 17th by the committee of the conference dealing with the Geneva convention. Twenty-one delegates voted favorably, eleven were against the measure, and there was one absentee. Great Britain, France, Russia, Japan, Spain, and Portugal were in opposition, while the Triple Alliance, although Germany made a reservation, was among the majority.

Y. L. Heiberg, professor of philology in the University of Copenhagen, made a most interesting historical discovery in the Convent of the Holy Grave at Constantinople a few weeks ago. While studying old manuscripts in the convent he discovered a number of palimpsests which, in addition to prayers and psalms of the twelfth century, contained copies of works of Archimedes, the Greek mathematician, who was born about 28 B.C.

The Council of Ministers of Russia has definitely approved the project for double-tracking the Siberian Railway, and a bill sanctioning this project will be submitted to the next Duma.

As a result of urgent representation by the Korean Ministers the Emperor of Korea has abdicated in favor of the crown prince as the first step towards reform in Korea.

Industrial and Commercial.

The removal of the dollar mark from capital stock will, in the estimation of Edward M. Shepard of New York, who recently addressed the Illinois State Bar Association at Galesburg, Ill., go far toward solving the problem of over-capitalization. "It is the falsity of the present plan of corporate capitalization which should condemn it," he said. "For the very reason that it facilitates deceit, the delusion of investor and insincere dealing with public sentiment and with public officers, it should be ended, if there be a better plan. I think there is. I propose that the share of stock shall have no dollar mark; that its only essential feature shall be the truthful certification that it is one of a given total number of equal shares into which the enterprise is divided. The essential thing, as I conceive it, is that the basis of the dividend or of the credit shall be found in some responsible statement of present actual facts, not in fictitious or nominal or obsolete capitalization."

Nine pedestrians lost their lives and thirty-four were injured as a result of automobile accidents within twenty-six days, according to statistics compiled and made public by the Safe Roads Automobile Association of Massachusetts. During the same period there were forty-nine collisions in the State in which automobiles figured. The investigations conducted by the association show that out of sixteen cases looked into the operator was to blame in thirteen. The Safe Roads Automobile Association was formed by a number of automobile owners, who determined to seek evidence for the purpose of convicting operators guilty of reckless driving and who desire to make the highways of the State safe for persons traveling on foot, as well as for all vehicles.

The Consolidated Tobacco Company, it is said, has earned for the small coterie of "insiders" not less than one hundred per cent on its $40,000,000 of capital in the three years and four months from its formation, in 1901, to the formation of the present American Tobacco Company.

The experiment which was started last autumn by transit lines and other railroads, at the time of extreme freight congestion, to pool their freight cars on a scientific basis, has ended unsuccessfully.

According to the Canadian census the average maple sugar output of Canada approximates 17,804,825 pounds or more than three-sevenths of the world's output of maple sugar and syrup.

In drilling for gas in Monongahela County, West Virginia, an entirely new oil district was found, and several wells are entirely filled with oil.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

[From the *Concord* (N. H.) *Daily Patriot.*]

FOR CIVIC AND INDUSTRIAL PEACE.

THE following correspondence is self-explanatory:—

San Francisco, Cal., July 9, 1907.

Rev. Mary Baker G. Eddy, Concord, N. H.

Dear Teacher and Leader:—As stated in the enclosed clippings, an invitation has been sent to you by the Civic League of this city, inviting you to attend an Industrial Peace Conference to be held in Christian Science Hall July 23-25; or, if you do not attend, requesting an expression of your views on the subject of industrial peace that may be read at the conference. Of course we do not expect you to be present personally, but would greatly appreciate a word from you that might be read at the meeting.

It may interest you to know the circumstances leading to this conference. The day after the riot in connection with the street-carmen's strike, when the city was in an uproar and it looked as though more strikes would be declared and possibly the troops called out to quell the disturbance, a conciliation committee was formed, composed of delegates from the Labor Council, Civic League, San Francisco Church Federation, and some other prominent citizens, for the purpose of bringing about a settlement of the strikes and restoring industrial peace. Mr. Isidor Jacobs, C.S., who was one of the organizers of the Civic League, and I, (Frank W. Gale, C.S.D.) as vice-president of the Church Federation, were members of this conciliation committee, which succeeded in bringing about a settlement of the iron-workers' and laundry-workers' strikes, but the street carmen's and telephone-operators' strikes have not yet been adjusted. It is significant that the strikes which were settled involved reputable business men, while the two remaining unsettled involved public service corporations whose officials have been indicted and are being tried for bribing the Board of Supervisors and Mayor, the latter having just been sentenced to five years in the penitentiary on a charge of extortion.

When it was found that nothing more could be accomplished by the conciliation committee in the present strikes, Mr. Jacobs proposed an industrial peace conference that would take up the subject in a broad way, with a view to providing a permanent body to deal with any future labor problems that might arise. As several of President Roosevelt's cabinet officers—Oscar S. Straus, Secretary of the Department of Commerce and Labor (a cousin of Mr. Jacobs, C.S.), J. R. Garfield, Secretary of the Interior, and Victor H. Metcalf, Secretary of the Navy—would be in San Francisco in July, it was thought to be a fitting occasion for a conference of this kind, when these gentlemen and others could give us the benefit of their experience and wisdom in dealing with the problems of labor and capital. The labor delegates to the conciliation committee being withdrawn at this time, the matter of the industrial peace conference was referred to the Civic League, which will make all the arrangements. The Directors of our church offered the use of Christian Science Hall in this effort to obtain better civic and industrial conditions.

In recognition of your unceasing labor for that which establishes peace on a sure foundation, and as a member *Fondateur* of the American Branch of the Association for International Conciliation, the invitation to express your views on the occasion of this industrial peace conference was extended, and we hope that you may favor us with such views.

Yours faithfully,

FRANK W. GALE.

Mr. Frank W. Gale, C. S. D., San Francisco, Cal.

Dear Student:—Please accept my thanks for your kind invitation, on behalf of the Civic League of San Francisco, to attend the Industrial Peace Conference, and accept my hearty congratulations.

I cannot spare the time requisite to meet with you; but I rejoice with you in all your wise endeavors for industrial, civic, and national peace. Whatever adorns Christianity crowns the great purposes of life and demonstrates the Science of being. Bloodshed, war, and oppression belong to the darker ages, and shall be relegated to oblivion.

It is a matter for rejoicing that the best, bravest, most cultured men and women of this period unite with us in the grand object embodied in the Association for International Conciliation.

In Rev. 2:26, St. John says: "And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations." In the words of St. Paul, I repeat: "And they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, . . .

"Neither can they prove the things whereof they now accuse me.

"But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets."

Most sincerely yours,

MARY BAKER G. EDDY.

THE REWARD OF CHARITY.

C. W. JENNINGS.

OVER the desk of a Christian Science practitioner in one of our large cities appears this precept: "Never judge or condemn any one; but watch also that you do not chide others for doing so. Let others do as they please. Show them an example by your own life." It has been demonstrated time and again that the one who is chary in his criticism of his fellows, enjoys to an unusual degree the esteem of his acquaintances, and is generally pointed out as a model. I have a friend who is not a Christian Scientist, but whenever another's conduct is up for discussion, he always has something good to say. No matter how serious may have been the lapse from ethical standards of the person under discussion, this friend always pleads the possibility of extreme provo-

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cation, or the existence of mental phases the critics know nothing about, as a mitigation of the seeming dereliction, and ends by saying, "Now you know so and so"—narrating something good he knows about the other. This friend is universally beloved and trusted, simply because of his charity, and though it has been his lot to experience considerable misfortune, he has maintained a uniform attitude of hopefulness.

It is a strange perversion of human nature, however, to rest content in mere admiration of the estimable traits another may possess, and, even though admitting that happiness to oneself follows their practice, never attempting to do likewise. This is because it is generally believed that such traits are inherently natural, and not to be attained through voluntary effort, unless one should exercise years of tremendous self-restraint. Accordingly there is apt to be more striving for material possessions than for the moral improvement of oneself, but despite this common opinion to the contrary, the returns from a sincere effort to be charitable in thought and act are sure to be immediate and unexpectedly uplifting. Let any one honestly strive to live up to the teaching of Christian Science with respect to the judging of others, and at once he will perceive a real transformation going on in his nature. Soon after he has suppressed his first impulse to speak ill of another, he will be conscious of a sense of healthy gratification, and if he continues in his endeavor, this will grow till he finds a real joy in seeing the good, rather than the evil, in his fellows.

Anyhow, what right have we, as fair-minded beings, to pass judgment upon the motives that influence the personal opinions and acts of another? How do we know what evil influences are being manifested,—what peculiarities of temperament, what home surroundings and provocative influences? We cannot condemn the sin too strongly, but we cannot be too charitable in our attitude toward one in bondage to it. The worse the deed, the more need has the sinner of our love and help. It may be that the wrongdoer was beset with an uncontrollable impulse, or what is generally considered extreme provocation, at the critical moment, and, temporarily bereft of self-control, committed a deed that will cause him lifelong regret. It may be that he was the victim of the environment in which he lived, and had neither the strength of character nor the understanding of Truth needed to rise above it. All such are in dire need of every charitable thought that can be sent out to them, and it is only the thought of good that can help them. The law may punish, society may frown, but the good Samaritan, with helpful thought and word, will sow the seed that later will ripen into reformation and good citizenship.

It does us no good to condemn others. Besides causing the latter to experience an actual setback, it reacts upon ourselves in thought and condition. Likewise the charitable thought acts upon both. The writer has deliberately experimented with this attitude, until its profitable returns have been demonstrated in his own experience. When we ourselves are ready to respond to the scientific demand for righteous living, we shall be the more ready to look for it everywhere with confident expectation. Reducing this elimination of criticism to a still more practical basis, what man will not respond instantly to a kind word, particularly when he was led to expect nothing but unkindness? A man stood in line at a gas company's office in New York one day, awaiting his turn to pay a bill. The eight or ten ahead of him, when they reached the clerk's window—looking upon the latter as the visible gas company, and therefore as responsible for all their fancied wrongs—were not at all sparing of their denunciations, and when this man's turn came the clerk glared through the window and said, "Well, what do you want?" In response a few words of sympathy were spoken. The clerk's eyes filled with tears, and he said, as he expressed his thanks, "Do you know, that is the first kind word I ever heard through that window. If all people were as reasonable as you there would be less talk about us gas people." Once, when a gas range was out of order, and the superintendents and employes were rushed night and day and were criticised right and left,—it being the busy season of early autumn,—the writer called upon the head of the department, and, with an expression of regret that he was forced to trouble him at such a busy time, courteously explained his needs. With an exclamation against "the kickers," the superintendent said he was glad to help "decent people," and would have the repairs made at once. Although it then was four o'clock in the afternoon, by six in the evening the stove was fixed.

There is no more criticised and browbeaten individual in the United States than the New York street car conductor. He is the personal object of the maledictions of a large portion of the millions who use the cars, and rarely indeed receives a kind thought. But once, last holiday time, when one of these conductors had experienced a particularly harassing day, being blamed for delays in the service, accused of trying to collect fares twice, etc., a kind woman, when leaving the car, handed him a fifty-cent piece with the remark that it might make some amends for the hard time he was having. "Indeed it will, ma'am," said the conductor, as he gratefully took off his cap. "And it means a great deal more than fifty cents to me."

Thus the kind thought and word will not only bring the giver added peace of mind, but it will improve the morals and efficiency of the recipient. There never was a man, no matter how low in the human scale, who would not respond to kindness; and if the great possibilities of the true man were constantly held in thought, the millennium would be brought appreciably nearer. Ordinarily this advice seems nothing more than a mere preachment, beautiful enough in theory, but so difficult to put into practice as to be virtually impracticable. Indeed it is only by absorbing the teachings of Christian Science that we are enabled to bring into our lives the full beauty of such precepts as these, and to experience the satisfaction that comes from doing good for its own sake. It is the perfection of the real man, made in God's image, not the counterfeit, with its sins and condemnations, which strengthens us when we become discouraged and would give up hopelessly, which gives us the motive for seeing man as he really is,—not for personal reasons such as hope of better service, but because of the good that is in him,—our reward coming in the returns from increased desire to understand the truth of being.

IS THE CHRIST-HEALING INSTANTANEOUS?

REV. ARTHUR REEVES VOSBURGH.

THE query arises, If Christian Science heals as Jesus healed, why is not its healing instantaneous? The answer is that the Christ-healing is perfect and immediate just in the degree that there is present the understanding which will correct the belief that has caused the disease. If the divine Principle which heals is perfectly understood, its power will be perfectly demonstrated.

There are, however, conditions which enter in, and which make the problem of healing the sick to-day far different from that of apostolic times. The conditions of consciousness which needed to be changed were far different then than now, because they involved very different beliefs. Prominent among these it is noticeable that the cause of dis-

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ease seems generally to have been ascribed to some evil influence, the work of a demon, or a judgment, or a curse,—some cause that partook of a mental nature and origin. The diseased one believed, and his friends believed, that if some good power could be found to break the influence of this evil power, the healing work would be done and done immediately. The confident expectation of the patient was that if the work were done at all it would be immediate, and as soon as any sense of relief came, he believed that the work was done, and the result, by a fundamental law of thought so often declared by Jesus, was according to his faith.

Over against this we have the thought of to-day, educated in the belief that disease has a physical explanation and cause, and that healing must come as a physical process. So firmly is the belief fixed in thought that healing is a physical process requiring time, that the patient does not expect to be healed except as a work of time, and the practitioner has to guard specially against his own thought dropping into this same mesmeric belief. It is very evident how these modern theories tend to hinder and restrain, on the part of the patient, a ready yielding to the gentle constraint of Truth, a spontaneous response to the spontaneous activity of divine Love, and this difficulty is often accentuated by the entire intellectual attitude of thought that comes through education. To one who has carefully trained himself to look for the reasonableness of things, and to accept nothing but what accredits itself to his reason, it becomes well-nigh impossible for him to yield entirely to Truth until he knows how and why. And it is because of the prevalence of this type of thought that so many are found who do not realize complete and permanent healing until they have gained an understanding of the Principle and rule of Science. Such an one will find release only as, through intelligent co-operation with the practitioner, he rationally works out his own salvation. Wherever the work of Christian Science has been carried on among primitive conditions of thought,—among those who have not studied and entertained theories of disease, etc.,—the response to treatment has usually been remarkable. It has been found quite easy to bring healing to these, but even when this is done there remains the more difficult task of bringing to them a clearly grounded understanding of Christian Science. Some yield readily to the simple appeal of Love and Truth, and are entirely satisfied to receive the release it brings, without seeking that understanding of Truth which is preventive as well as curative.

We have noted these as prominent among the conditions that make the problem of metaphysical healing to-day different from that of apostolic times. In its essential elements the problem is the same. The origin of sickness is to be found in the belief of life, substance, and intelligence in matter. The operation of sickness and disease is the manifested activity of this belief in the human body. The cure of disease comes by correcting this belief with the spiritual understanding of Life as God. The only time that is required is the time that it takes to replace a false belief by the truth, to "correct material belief by spiritual understanding" (Science and Health, p. 425).

THE DIVINE IMAGE.

EVA A. H. BARNES.

In no one thing perhaps has the interpretation of religious thought by Christian Science brought greater spiritual illumination, as well as corresponding beneficial results, than in its concept of man created in the image of God. Under the old thought of personality God appeared, as one minister put it, "like a big policeman, whose chief office was catching people doing something wrong;" while the definition in the Westminster Confession, "without body, parts, or passions," gave, I fear, more confusion than enlightenment to the average thinker. In many cases the statement that man is the divine image conveyed to thought a humanized concept of Deity,—God made in the image of man.

To Christian Scientists just emerging from the thought of the old theology, this new concept of God and of man in His image seems hard to grasp; yet it is to my mind one of the most important as well as the most practical thoughts in the demonstration of the truth. The inventor who would make a locomotive must first hold the mental concept of a perfect engine in thought. His next step usually is to make a working model to illustrate his thought. This model is not for use on the railroad; it is only a small engine used to illustrate the thought of the inventor, and being always available for this purpose, he is not obliged to hold his concept of an engine in thought to the exclusion of all other images; he may therefore go about his other business, confident that if called upon at any time to use this model, he has it ready and perfect. On page 266 of "Science and Health with Key to the Scriptures," Mrs. Eddy says, "Man is the idea of Spirit;" and on page 492, "For right reasoning there should be but one fact before the thought, namely, spiritual existence." If eternal life is dependent on the demonstration of the truth, we as Christian Scientists ought diligently to seek the most practical means of attaining this end. We should so order our thought with relation to a perfect creator and a perfect creation that in all emergencies or unforeseen manifestations of error we involuntarily and without conscious effort turn for deliverance to our working model, or highest mental concept of a declaration of Truth, as made known to us in Christian Science. It is only by habitually making this divine idea our dominant thought that we find ourselves rich in resources when called upon to preach the gospel and heal the sick.

As we emerge from the shadow of the old thought and bring every problem of life to the standard of Christian Science for solution, we may find it very hard to drop the personal sense of our friend, much more our enemy, and to think instead of man in God's image and likeness; but in no other way can we fulfil the law of Love or obey the oft-repeated command of Jesus, "Love one another; as I have loved you." We must remember that the discordant manifestations and conditions which seem to belong to the individuality of our brother are but transitory beliefs in error, which are bound by spiritual law to disappear before the divine light of Truth. The child that has covered itself with mud seems impure; yet we know that the mud is not the child,—we are aware that this is simply a temporary calamity. Our work, clearly, is to remember constantly that man is free from all that is not in accord with the Divine ideal, remembering always that our responsibility ends when we have, through our scientific mental attitude, opened wide the door through which the healing power of divine Love may enter.

So far as retribution is concerned, it does not matter whether we transgress a moral or spiritual law through ignorance or wilful disobedience; in either case we must come consciously into harmony with divine Love through suffering or through spiritual enlightenment. So long as we ignore the law of mental or spiritual causation we must suffer the penalty of discordant conditions. There is no other way under heaven whereby men can be saved except through the doorway of spiritual understanding, which ever opens into the Father's kingdom. What a blessed privilege, then, to be able to help, in ever so humble a way, to bring into manifestation the true Life,—Spirit,—in which we find the real individuality and identity of man.

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SELECTED ARTICLES.

[Alfred Farlow in *The Boston Post.*]

In view of misapprehensions which have recently appeared in the public press, it seems proper that we should devote some space to the consideration of the term "malicious animal magnetism" as used in Christian Science parlance. We are well aware that we have undertaken the discussion of a subject with which the general public is not very familiar, although it is not by any means new. The lesson which analyzes and repudiates the supposed influence called animal magnetism and shows how it may be counteracted and destroyed by a reliance upon divine power, is an advanced one in the Christian Science course, and ordinarily we would leave it for the future, so far as concerns the public press; but since the subject has already been introduced and in large measure misstated, we feel compelled to consider it in the interest of fair representation.

The word magnetism was first applied to a peculiar attraction of iron ore, and in itself has no significance, being called magnetism because it was discovered in the city of Magnesia. Later the term "animal" was joined to it, and it was used with reference to a supposed influence which one person was believed to be able to exert over another by physical contact. The meaning of the term "animal magnetism" has gradually broadened, and now applies to any and all supposed action of the human mind, and is similar if not identical in meaning with the term mesmerism or the more modern term hypnotism. From this description it may be noted that from the very introduction of the term to the present time the word has been applied to that particular power, influence, or force which is supposed to be possessed by the creature in contradistinction to the creator.

Christian Science teaches that there is in reality but one power or force; that is, God, Spirit, Mind, Truth, Love; and that, therefore, the Christian warfare is the struggle of mankind to become subject to the Mind which was in Christ,—to become submissive to the divine Mind and thus silence human will, which the Scriptures denominate the "carnal mind." St. Paul described this warfare in the following words: "For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other." Science always settles the battle on the side of Spirit, because "Spirit is the real and eternal" and "matter [flesh] is the unreal and temporal" (Science and Health, p. 468). Since Science has introduced the proposition that God is the only real Mind, the carnal mind in all its varied manifestations is naturally, in the interest of self-preservation, arrayed against it. Therefore every wilful phase of this supposed human opposition which is aroused by the introduction of Science is malicious. Hence the use of the term "malicious animal magnetism." It is called magnetism because it refers to a supposed power independent of God; and malicious, in keeping with the Scriptural declaration, "The carnal mind is enmity against God."

Mrs. Eddy refers to it as the human antipode of Divine Science. It is a term which is broad enough to include all that is opposed to God. It includes every phase of evil, every phase of the human antagonism to Truth. In combating evil, Christian Science does not regard it as person but as a supposititious force which dominates false sense and which, in view of its false pretense of intelligence, is denominated "mortal mind." St. Paul called it "carnal mind," evidently because all its promptings or inducements are based upon fleshly desires. Mrs. Eddy's definition of malicious animal magnetism is identical with our Lord's description of Satan: "He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." The Master referred to Satan as "he," but declared that he was never in the truth, that there is no truth in him, and that he is altogether a liar. It is neither person nor intelligence that lies, but a mere mystification or want of intelligence which appears as a false sense of things. The Scripture refers to Satan as a deceiver. Evil like darkness is not a real power, it simply obscures and it disappears with the revelation of truth.

Christian Science discredits the fabled devil, who is supposed to have horns and hoofs and to be endowed with intelligence, and shows that it is not a thing to be afraid of but a pretense to be awake to. The subtle arguments of malicious animal magnetism can have no effect upon those who are aware of its presence and who understand that God is the only real Mind or power. Malicious animal magnetism is an evil mental influence in belief, the opposite of Science,—that which the evil minded through mental malpractice seek to use in opposition to the good influence of the divine Mind. It is known to all students of psychology, and we think we may safely say to all reasonably well informed persons, that one may be mentally dominated by another if he is not awake to this evil and prepared to resist its deception. There are, and have been for many years, schools which advertise their ability to teach a method of subjugating the will of another for the purpose of ruling him.

It is well known that crimes of all sorts have been committed under hypnotic influence. We remember having read some years ago of a hypnotist who on several occasions went into a little confectionery store, bought candy, threw down a copper coin and obtained change for a five-dollar gold piece. He was finally detected by the police, who after considerable trouble made the clerk aware that the man had actually collected change for five dollars. Another hypnotist is said to have gone to the box office in a theater, where he threw down a piece of paper and procured a ticket and change for a bill of considerable size. A detective who had been watching the man arrested him on the spot, and finally made the agent understand that he had given the hypnotist change for a bit of paper.

Christian Science throws light upon this hidden practice because through its understanding of right mental influence it lays bare the diabolism of the supposed evil mental influence. While many are skeptical in regard to the pretensions of mental malpractice, its evil workings and evil effects are so well known to the careful investigator that they cannot be brushed aside. The time has arrived when Christian Science is needed as a protection against the mental bandit; for, as a matter of fact, the understanding of God as the one infinite power is the only sure means of defense against the evil called malicious animal magnetism. Jesus evidently had this in mind when he prayed, "Not as I will, but as thou wilt." This was when he was struggling to defend himself against the almost overwhelming hatred of the rabble, which was incensed against him at that time.

There is no point of similarity between the belief of Christian Science concerning animal magnetism and what has been termed witchcraft. Witches, as we understand, were supposed to be controlled by evil spirits or demons, which rendered them dangerous to the community in which they lived. "Witchcraft" was based wholly upon superstition. In Christian Science animal magnetism is not believed to be a power, or thought to be the expression of intelligence, but of false belief. It is not to be combatted by smiting its victim, but by understanding Truth, by relying upon the one power which neutralizes and destroys the false belief. In the light of Christian Science we recognize that the effects of the black curse and all other means of frightening folks, are the outgrowth of delusion, of suggestion or auto-suggestion, which becomes powerless in the presence of Christian Science, the apprehension of the Truth of being. The manifestations of human will are silenced by an understanding of the omnipotence and omnipresence of divine Mind.

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[From an editorial in the *New York Globe*.]

Is the mind, as a matter of fact, in the body anywhere? asks Prof. G. S. Fullerton of Columbia in the *Popular Science Monthly* for May, and it is evident that if the answer depended upon his opinion it would be a negative one. He traces the history of the modern school of mental geography to which he adheres, from the days of Plato down through Aristotle, Plotinus, and Descartes, and then points out the absurd contradictions of other schools. Thought is a secretion of the brain, says one. May we legitimately speak thus? says the professor. "The secretion of a gland is material. It can be collected in a test-tube and analyzed by a chemist. Has any one ever succeeded in filling a test-tube with mental phenomena —in bottling and analyzing in a laboratory pains and pleasures, memories and anticipations?" This seems a knock-down blow for the secretionists, unless they are willing to admit that ideas are a different sort of secretion from saliva or tears—something like light, perhaps, or X-rays.

Then the professor takes up the men who simply declare mind to be a function of the brain, and wants to know what they mean. Do they mean that certain changes in the brain produce certain mental phenomena? Are mental phenomena in the brain? If not, where are they? Material things occupy space. "A leather purse may be lined with silk and it may contain silver; but try to line a leather purse with painful emotions and to fill it with hopes and expectations!" As a matter of fact the most modest of purses lying empty on the sidewalk is surrounded by a veritable halo of "hopes and expectations" the moment any one's eyes fall upon it. Evidently these are not in it, because there is nothing in it, and when it is opened they vanish like magic. It is the same with the mind. You open up the body and look for it in vain. Sometimes, indeed, its absence can be determined without any dissection.

[Charles G. Bliss in the New York *Sun*.]

As the papers seem full of references to Christian Science, both for and against, it may not be amiss for one to make a contribution whose work for twenty-five years has been along statistical lines in connection with life insurance. I was very much interested in reading in the morning papers articles pertaining to the low death rate among Christian Scientists. The Christian Science Publication Committee said recently:—

"There are not less than thirty thousand persons in New York State who rely wholly on Christian Science treatment for sickness. Since Jan. 1, 1907, there have been less than ten deaths in the entire State under Christian Science treatment. The average death rate for the year among the Christian Science population, even including those who were not Christian Scientists and who turned to it only after the doctors had given them up, was only 1.04 a thousand, as against the average death rate of more than eight for the entire State."

These figures are certainly astounding when analyzed by practical men who can take in their import and understand what they mean to mankind. The Christian Science Publication Committee very much understates the actual mortality of the State. In Greater New York, where most of the Christian Scientists reside, the mortality rate is more than double that given, or twenty in the thousand. For thirty thousand persons this rate would mean six hundred deaths for the year, as compared with ten in five months under Christian Science treatment. Life insurance companies take only those persons who pass a careful medical examination, and they are therefore supposed to show a lower mortality than that of the community in general. The death rate of eight in the thousand given in the Christian Science article was doubtless taken from life insurance tables for New York State. It is much higher in the city. It should be borne in mind that the Christian Science churches are receiving one class of people directly the opposite to those selected by the insurance companies; that is to say, "rejected cases." In fact life insurance companies regard Christian Scientists as "extra hazardous risks," and therefore will not usually accept them. Most companies who take them limit them to small amounts of insurance. It is therefore evident that Christian Science has a larger task to perform in lowering its mortality than the life insurance companies have, for people taking Christian Science treatment usually do so as a last resort, because they have been unable to procure help from sources which have generally been supposed to supply the best methods of treatment. If, then, Christian Science treatment showed a mortality as high as that of the hospitals or homes for incurables it should not be censured, but should be considered as desirable as that of the medical fraternity.

The Christian Science death rate of 1.04 would be marvelous if the Christian Scientists selected their risks as the life insurance companies do, but how much more astounding is the record when the class of people taken into their ranks is considered, including risks that none of the life insurance companies would accept. Think of it! A ninety per cent lower mortality record on "rejected cases" than is maintained by life insurance companies on "approved risks"! My personal experience has taught me to rely on the Christian Science method of healing as superior to any other, notwithstanding the fact that I hold the members of the medical fraternity in great respect, believing them to be noble men who have sacrificed much for their calling and have done all they could to alleviate suffering and sickness.

In the light of the foregoing it seems to me unreasonable that Christian Science treatment should be censured in the case of Mrs. Corinne MacBride when hundreds of patients are dying daily under *materia medica* without criticism of the doctors. Christian Scientists do not assert that they have attained a perfect understanding of the Principle which heals all manner of diseases, but they do say, and can prove it, that with their present knowledge of the healing power of God they have been able to restore health and increase longevity in a greater proportion of cases than can be credited to any other system.

["Observer" in *The Republican-News*, Hamilton, O.]

Apropos of the much-discussed Christian Science failure, touching the case of the Kennel lad and the anticipated verdict of the county coroner, I would like to say the whole thing smacks largely of narrowness and persecution. I am not, nor ever expect to be, a Scientist, and yet I like to see even the devil given his due. The doctors who made the examination assume in their testimony that had an operation been performed the lad would have lived. How about the countless failures daily occurring after the best medical and surgical skill has been exhausted? How many live to tell the tale after the so-called highly successful and satisfactory operations—or in many cases explorations—that are chronicled throughout the broad newspaper land? These victims cross the Great Divide by a legalized route and there is the difference. In this age of the world's progress there should be broadening out along all lines—medical and surgical.

[From *The Durham* (N. C.) *Sun*.]

Whatever they want to say about Mrs. Eddy, the worst that any one can say is that she is a good woman.

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THE LECTURES.

CHICAGO, ILL.

The large auditorium of Fifth Church of Christ, Scientist, was crowded last evening [June 6] when the Hon. Clarence A. Buskirk of St. Louis lectured on Christian Science. The lecture will be repeated to-night [June 7] for the benefit of those who were unable to gain admission last night. Judge Buskirk was introduced by Dr. A. K. Frain, one of the trustees of Fifth Church, as follows:—

Amidst the turmoil and turbulence of the seemingly ceaseless activity of human thought in its mad search for success, happiness, health, and peace from merely human strivings—whether it be along commercial, mechanical, professional, literary, or religious lines—there comes to every one sooner or later a clouded, bewildered, diseased sense of failure. The acquirement of material riches, honor, influence, and power will not carry man to the goal desired; nor can the plaudits of the world waft him into the harbor of peace. Indeed, these things ofttimes drive him on the rocks which threaten to wreck his health, his happiness, and his life. It makes no difference whether this sense of failure comes from a sick body or a sick pocketbook; from thwarted ambition or defeated hopes; from a diseased conscience, or a perverted, sinful, and dissipated life; from fear that a microbe or tubercle is eating up his body, or that a business competitor is eating up his profits. No matter what the cause may be, he finds himself, at last, reaching with outstretched arms in every direction for surcease from sickness, disappointment, and sin; or, wearied and exhausted by the struggle, he sinks into the depths of pessimism, despondency, despair. At this stage, when the last faint ray of hope seems to have fled, Christian Science—as at any and every stage along the line of human need—stands at his door waiting for him to knock that it may be opened to him; waiting for him to ask that he may receive; waiting for him to seek that he may find.—*Chicago Journal.*

LEAVENWORTH, KAN.

Judge William G. Ewing lectured Sunday, June 9, to the prisoners at the Federal prison at Fort Leavenworth and the Kansas State prison at Lansing. The lectures were given by the Christian Science churches of Kansas, under the auspices of First Church of Christ, Scientist, of Leavenworth, and the most eager attention was given by the men; indeed, every seat was filled and all seemed deeply impressed with the humane and loving manner in which Judge Ewing presented our gospel of love. At the Federal prison the lecturer was introduced by Warden R. W. McClaughry and at the State prison by Warden Haskell. The public was not admitted to these lectures, but they were printed in full in both *The Leavenworth Post* and *The Leavenworth Times.*—*Correspondence.*

WHEELING, W. VA.

First Church of Christ, Scientist, of this city gave its first lecture on Christian Science on the evening of May 28 in the Court Theater before a very attentive audience of nearly six hundred. The lecturer, Mr. Frank H. Leonard, was introduced by Miss Bertha M. Parce, who spoke in part as follows:—

Excepting the life and works of Jesus of Nazareth there has not appeared in all the religious history so great a wonder as the phenomenal growth of Christian Science. And why? Because it meets the great needs of mankind. It gives health for sickness, love for hate, joy for mourning, and beauty for the ashes of decay and blighted hopes. It is entirely different from hypnotism, mesmerism, mental suggestion, and spiritualism, and it is unlike mental science and faith cure. It is the influence of divine Mind, the law of divine Love scientifically applied to human affairs.—*Correspondence.*

ANDERSON, IND.

Hon. W. S. Ellis, in introducing Miss Mary Brookins, who lectured on Christian Science Sunday afternoon [May 26], at the Grand Opera House, said in part,—

Christian Science has been opposed and denounced. It has not run away from the fight, but has thrown wide open the door of investigation. It has grown on these and despite these things. It has been ridiculed and in return it has pointed to its results in the greater peace of mind and greater joy in the lives of its followers; it has been denounced and it has answered with its forbearance; it has been charged with error and has met it with the sabre of God's truth. Against the clamor of its enemies it has whispered, "Peace, be still." It has been persecuted and in reply it has given freely of the love of God on which it is founded, and by pointing to the life and example of the Nazarene himself. It has been crucified and has risen, to live again and stronger in its battle against every form of disease and crime.

The Daily News.

ERIE, PA

Most attentive was the large audience at the Majestic Theater yesterday afternoon [June 9] to listen to the address of Rev. Arthur R. Vosburgh of Rochester, N. Y., who spoke interestingly on "The Idealism of Jesus." Hon. A. B. Osborne introduced the speaker, and said in part,—

Like some others in this audience, I am not a Christian Scientist, but, like all those who are present, I am glad to welcome to Erie the gentleman who is to address our citizens this afternoon. There is always room in the world for everything that takes the gloom out of the day, that lightens humanity's necessary burden, and that turns the thoughts of men from pain and trouble to the joy and the brightness of life; and any message should be welcome that speaks to any one of hope and life and love. Whether this message can reach us all, just as it is received by some, is beside the point, for it is but a duty to our fellows not to throw the shadow of an unbelief upon our neighbor, who might otherwise rejoice in the full light of a strengthening faith.

Erie Dispatch.

SAULT STE. MARIE, MICH.

Bicknell Young lectured on Christian Science June 16 to an interested audience. The speaker was introduced by Judge L. C. Holden, who spoke in part as follows:—

Every new religious sect or denomination is denounced and often persecuted by others, and not infrequently it is most bitterly denounced by members of other religious denominations, without knowledge of what the adherents of the new religion really claim and mean; and, while professing to be themselves Christians, act in this respect unlike the Christ they claim to follow. What I ask of this audience to-day is that you shall study the doctrine that these people teach. You need not fear that you will be converted if you study it. If you study thoroughly without conversion the study will do you no harm, and if you study and are converted it may do you infinite good,

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because conversion comes from an honest belief in knowledge and knowledge is the most desirable thing human nature can wish for. Knowledge comes from study. An honest belief is a part of each one's religion and every one's religious belief is sacred to himself.

Correspondence.

SPOKANE, WASH.

On Sunday afternoon, May 26, a lecture on Christian Science was delivered by Rev. Arthur R. Vosburgh in the Auditorium Theater, under the auspices of First Church of Christ, Scientist. Mr. John M. Henderson, President of the church, in introducing the lecturer, said in part,—

To the observing mind there are many evidences that Christian Science is one of the leading topics of the hour. Admitting this to be true, it is not inappropriate to ask why it is true, and the answer is found in the personal experiences of the healed, the restored, the uplifted, the reformed, the purified. The many philosophies, the "new things" (as Paul termed them), the thousand and one isms which for centuries have appealed to the inquiring minds of the student classes, judged by the crying needs of the great heart of humanity, have been found wanting. The late Scotch clergyman-author, Ian Maclaren, has said: "As a stranger, unfettered by tradition, will detect in a private gallery some masterpiece generations have overlooked, so an unbiased mind will rescue from neglecting ages some idea of the Master." The Leader of this world-wide movement, Mrs. Eddy, who communed so closely with the Father that the old thought-fetters ceased to bind, has rescued from the neglecting ages the transcendent idea of the Master,—even the Mind which was in Christ Jesus and which enabled him to perform those wondrous works of which we have record in the Gospels. Within the past two decades thousands have been brought into contact with this supreme idea of the Master, and for them every need of yearning humanity has been supplied. This Christ-teaching purifies, ennobles, and enriches with those temporal and spiritual blessings whose fruits are happiness, prosperity, righteousness, peace; in a word, it abundantly satisfies.—*Correspondence.*

SANTA BARBARA, CAL.

A large audience of representative people of Santa Barbara gathered at the Potter Theater yesterday afternoon [June 30] to hear the lecture upon Christian Science delivered by Judge William G. Ewing. It was as intelligent and critical an audience as could have been gathered together, the physicians, lawyers, and ministers of the city being well represented. Judge Ewing was introduced by E. W. Dickey, First Reader of the local Christian Science church, who said in part,—

Christian Science has come to this age as "a great light." It has lightened the pathway of countless thousands and is to-day casting its rays across a world that as yet does not comprehend it. It is because of the incomparable promise of Christian Science and the fulfilment thereof, because through its ministrations the blind do see and the lame walk, that multitudes are saying to the world: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." Christian Science is lifting its students above the contemplation of disease and sin into the glorious light of the risen Christ.

The Independent.

SAN DIEGO, CAL.

At the first M. E. church last night [March 7] the Hon. Clarence A. Buskirk delivered a lecture on Christian Science. William E. Smythe, in presenting the speaker, said in part,—

Speaking not only from wide observation, but from my own experience, and with heartfelt gratitude, I can say of Christian Science as Conkling said of Grant: "Great in the arduous greatness of things done." Mrs. Eddy and her students have demonstrated that man's body is not himself, and that at the heart of the universe there is a heart that is friendly to us. This condition justifies confidence on our part. Such confidence will raise the lowest to something higher. Such confidence will raise the highest higher still.—*The San Diego Union.*

LECTURES AT OTHER PLACES.

Grand Forks, N. D.—Judge William G. Ewing, Jan. 10.
Oregon City, Ore.—Francis J. Fluno, M.D., May 9.
McMinnville, Ore.—Rev. Arthur R. Vosburgh, May 13.
Cranford, N. J.—Bicknell Young, May 17.
Charleston, Ill.—Frank H. Leonard, May 21.
Plymouth, Mass.—Bicknell Young, May 23.
Peshtigo, Wis.—Frank H. Leonard, May 24.
Marlboro, Mass.—Bicknell Young, May 24.
Lewiston, Idaho.—Rev. Arthur R. Vosburgh, May 24.
Springfield, Mass.—Frank H. Leonard, May 26.
South Haven, Mich.—Bicknell Young, May 27.
Eau Claire, Wis.—Bicknell Young, May 31.
Springfield, Ill.—Hon. Clarence A. Buskirk, June 2.
Syracuse, N. Y.—Edward A. Kimball, June 2.
Minneapolis, Minn. (First Church).—Frank H. Leonard, June 2.
Warren, O.—Judge William G. Ewing, June 4.
Elwood, Ind.—Bicknell Young, June 4.
Wheaton, Ill.—Hon. Clarence A. Buskirk, June 4.
Arkansas City, Kan.—Rev. Arthur R. Vosburgh, June 4.
St. Louis, Mo. (First Church).—Rev. Arthur R. Vosburgh, June 6.
Youngstown, O.—Bicknell Young, June 6.
Altoona, Pa.—Judge Septimus J. Hanna, June 7.
Roxbury, Mass.—Edward A. Kimball, June 7.
Ithaca, N. Y.—Judge Septimus J. Hanna, June 9.
Knoxville, Tenn.—Mrs. Sue Harper Mims, June 9.
St. Paul, Minn.—Hon. Clarence A. Buskirk, June 9.
Needham, Mass.—Edward A. Kimball, June 9.
Plattsmouth, Neb.—Judge William G. Ewing, June 10.
Milwaukee, Wis.—Rev. Arthur R. Vosburgh, June 10 and 11.
Paynesville, Minn.—Hon. Clarence A. Buskirk, June 11.
London, Ont.—Edward A. Kimball, June 16.
San Bernardino, Cal.—Judge William G. Ewing, June 16.
Logansport, Ind.—Hon. Clarence A. Buskirk, June 16.
Pomona, Cal.—Judge William G. Ewing, June 18.
Decatur, Ill.—Frank H. Leonard, June 18.
Marion, O.—Edward A. Kimball, June 20.
Biggsville, Ill.—Frank H. Leonard, June 20.
La Porte, Ind.—Edward A. Kimball, June 21.
Rochester, N. Y. (First and Second Churches).—Hon Clarence A. Buskirk, June 23.
Toronto, Ont.—Edward A. Kimball, June 23.
Duluth, Minn.—Bicknell Young, June 23.
Maquon, Ill.—Frank H. Leonard, June 23.
Monmouth, Ill.—Frank H. Leonard, June 24.
Galesburg, Ill. (First and Second Churches).—Frank H. Leonard, June 25.

[In answer to an inquiry respecting the testimony of Mrs. Mary B. Reim, De Funiak Springs, Fla., which appeared in the *Sentinel* of March 16, we wish to state that we have the original in German, as she does not write English.—EDITOR.]

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book does not consult nor read letters on disease. Writing to Mrs. Eddy *is not* prohibited. Take no notice of startling reports about Mrs. Eddy. Our Committee on Publication will be reliable on this subject. ***Beware of counterfeit letters.***

NOTA BENE!

Pleasant View, Concord, N. H., July 8, 1907.

To the Directors of the Central Christian Science Reading Room, 23 West 23d Street, New York, N. Y.

My beloved Christian Scientists:—Because I suggested the name for one central Reading Room, and this name continues to be multiplied, you will permit me to make the *amende honorable*—notwithstanding "incompetence"—and to say, please adopt generally for your name, Christian Science Reading Room. An old axiom says, Too much of one thing spoils the whole. Too many centers may become equivalent to no center.

Here I have the joy of knowing that Christian Scientists will exchange the present name for the one that I suggest, with the sweet alacrity and uniformity that they accepted the first name.

Merely this appellative seals the question of unity, and opens wide on the amplitude of liberty and love a far-reaching motive and success, of which we can say, the more the better.

Yours in Love,
MARY BAKER EDDY.

[Telegram.]

New York, July 13, 1907.

To Rev. Mary Baker G. Eddy,
Pleasant View, Concord, New Hampshire.

Beloved Leader:—Your message dated July eighth, to the Directors of the Central Christian Science Reading Room, has been received, and at a meeting of the Board this afternoon your request, that we shall adopt generally for our name "Christian Science Reading Room," has been promptly and gratefully carried out.

We thank you for your beautiful letter and for this added token of your wise and loving guidance in our work.

Lovingly yours,
For the Board of Directors.
IONE REVENAUGH, *Secretary.*

"UNDER HIS WINGS SHALT THOU TRUST."

IT was a warm day, and the mother turkey had piloted her trailing brood such a long way in search of stray wheat-heads and the delectable grasshoppers that the younglings were piping plaintively enough when she finally martialed them in the back door-yard for the last roll-call before taps. For herself she would have chosen a roost among the lower branches of a near-by oak, but consideration for her weak-winged progeny led her to decide upon the board fence instead, to which she promptly mounted, and settling herself, called them encouragingly to her side. In an instant the most daring made the venture, and landing safely near her, he ducked his head and edged along until he found himself close to the mother-heart and fully covered by her wing. Thus, one after another, they lined up, to right and left, each getting just as near as possible to the coveted first place, and each finding room under the generously extended wings, spread out in keeping with the household demands until all were snuggled down in safety and content, five on one side and six on the other.

This performance was not an unfamiliar one to the bronze-vizaged farmer who had watched it from the kitchen steps, but this evening he found himself peculiarly interested in it. He had been taught for long years to think of God as an austerely righteous being, who is immovable in His decrees and terrible in His doings; but of late he had learned something of Christian Science, and had begun to think of the Father-Mother of all in a different way, and this picture of maternal provision for innocent need distinctly contributed to the transformation and renewal of mind which he was undergoing. As he looked upon it he recalled the familiar words, "under his wings shalt thou trust," and they immediately took on a new and richer meaning. The comforting thought of God as a loving parent who is interested in the welfare and happiness of mankind, outlined itself as never before, and began to assume the significance of an impelling conviction.

He recalled how frequently Jesus referred to this consciousness of the divine Fatherhood, in which he found daily strength and inspiration; how he attributed both his safety and his success to the nearness and omnipotence of Love, and how he encouraged, yea commanded, his followers, that they give place to neither anxiety nor fear, since He who careth for the sparrows was to be their abiding wisdom and strength, their support and stay in every stress and storm of human experience, so that nothing should be able "in any wise" to hurt them. He saw, moreover, that while Love's protecting wings are always available, and large enough for our every need, Love's call must be heeded, and in response thereto each must put forth effort, and mount a bit to his own place. He also saw that, though protected by the mother-wing, each birdling needed to keep a good grip on his perch, and that, like them, it is ours, as coworkers with God, to cling steadfastly to the truth whereunto we have already attained, that we may not be moved either by the unexpected gusts of personal influence or the more constant currents of mortal thought.

It was one of those simple, ever-recurring experiences which, in the case of every alert Christian Scientist, open the door for new and nourishing perceptions of spiritual truth, and when the good man went into the kitchen he said to the busy housewife, "Mary, I've been a-thinkin' that if we had sense enough to believe in God, and do what He's told us,—if we'd trust to His takin' care of us as them gawky turkeys do to their mother,—we'd get on a mighty sight better. Just look out there! How contented they be; and d'ye see, every last one of them is 'beneath the shadow' of her wings."

JOHN B. WILLIS.

MEDICAL EXPERIMENTS.

A NUMBER of newspapers have published reports of medical experiments recently made by Professor Gates at Washington. According to these reports, the professor succeeded in showing by chemical results the influence of mental states upon the human body. One paper says,—

Professor Gates has shown what is called the causative character of thinking in a long series of experiments. He has found that change of the mental state changed the chemical character of the perspiration. When treated with the same chemical reagent the perspiration of an angry man showed one color, that of a man in grief another, and so on through the long list of emotions. Each mental state persistently exhibited its own peculiar result every time the experiment was repeated. Each kind of thinking, by causing changes in glandular or visceral activity, produced different

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chemical substances, which were being thrown out of the system in the perspiration. . . . The results showed . . . that each kind of thinking produced its own peculiar substance, which the system was trying to expel.

As a result of her search for spiritual realities, and without taking matter into account as a factor in her experiments, Mrs. Eddy discovered many years ago that "erring, mortal, misnamed *mind* produces all the organism and action of the mortal body;" a discovery which, she goes on to say, "set my thoughts to work in new channels, and led up to my demonstration of the proposition that Mind is All and matter is naught as the leading factor in Mind-science" (Science and Health, p. 108). At the time of our Leader's discovery her statements of it were met with incredulity on the part of those who were wedded to time-worn opinions and medical theories respecting mind and body, but with the multiplied proofs of the scientific correctness of her statements a great change has come over the world's thought.

The medical experiments mentioned above are based upon a belief in matter and the power of the human mind to work ill with the body. They therefore represent a hypnotic impulsion, which would deprive men of the beneficent influence of Truth, and which should be resisted to the utmost, since divine Principle governs man and the universe from the least manifestation of Mind to the greatest. While we might expect those who believe that anger can harm the body to abstain from this and the other evil thoughts which produce results harmful to oneself, it does not follow in the majority of cases, for while men see the evils of intoxication, the indulgence of false appetites is not stopped thereby. It requires a mightier influence than the fear of suffering to propel mankind toward practical goodness. Our text-book says that the one who refrains from wrong-doing "only through fear of consequences—is neither a temperate man nor a reliable religionist" (Science and Health, p. 322). It needs an awaking to the pure joys of right thinking and living to furnish the incentive to overcome the evil tendencies of long centuries of wrong thinking and living, but a single ray of light dispels a great deal of darkness, and a touch of the divine Life brings at least a measure of healing, which foretells complete deliverance from both sin and disease, from everything that does not express God.

A dear woman who was healed in Christian Science after years of futile medical experiments, with imprisonment in a sick-room, stepped out into what seemed to her a new world. On every side she saw the children of her new-found Father-Mother, God, and she said to one who was with her, "How glad every one is to see me walking!" It is indeed glorious to have even a glimpse of man's true being. When followed this leads to abiding health and happiness and enables one to say, "I delight to do thy will, O my God: yea, thy law is within my heart."

ANNIE M. KNOTT.

THE MOTHER CHURCH AND READING ROOM.

As many Christian Scientists will doubtless visit Boston during Old Home Week (July 28-Aug. 3), we would call attention to the change in the location of the Reading Room. It is now in the Berkeley Building, 420 Boylston Street (Suite 306-307), and is open daily, excepting Sundays and Wednesdays, from 9 A. M. to 9 P. M., and on Wednesdays from 9 A. M. to 5 P. M. The edifice of The Mother Church, on Falmouth, Norway, and St. Paul Streets, is open to visitors on Wednesdays, from 10 A. M. to 5 P. M.

CORRECTION.

The reference to plans for a new church edifice in Sacramento, Cal., which appeared in our issue of July 13, should have read, Lodi, Cal., instead of Sacramento.

LETTERS TO OUR LEADER.

Boston, Mass., June 6, 1907.

Rev. Mary Baker G. Eddy, Concord, N. H.

Beloved Leader:—Many are thinking of Christian Science these days as the occasion of a tremendous stir in the world, and mortal mind certainly is writhing; later on they will come to see that in condemning all strife between personalities, and in enlisting the intelligent effort of humanity in resistance to the claims of impersonal evil, you have not only precipitated the greatest struggle of history, but you have inaugurated the greatest peace movement of history. I was impressed with this thought recently while attending the annual meeting of the American Peace Society, of which I am a member. I was also led to think that if a larger number of Christian Scientists were to become members of this Society and attend its annual gathering they might thereby honor your earnest endorsement of this movement and contribute more directly to the success of its undertakings. The organization is not large here, but it includes some of the most cultivated and distinguished people of Boston, men and women of large mould and fine spirit.

The society is carrying on an educational propaganda through the public schools, the colleges, and the press, as well as by the publication and distribution of a large amount of pamphlet literature upon the subject. The teaching of history in a way that will disclose the inutility and the horror of war, instead of inflaming a spirit of militarism, is receiving special attention, and not only the movement, but the men and the measures in hand, as I have come to know them, are altogether worthy of your highly significant commendation.

Expressions of appreciation of your interest in the peace movement and of your work as the Leader of the Christian Science movement are not infrequent, and if a larger number of our people were to become members of the society I am sure it would greatly encourage the active workers in it. I am glad to note that very kindly reference has been made to you in the organ of the Peace Society for this month.

Pardon this intrusion upon your crowded time, and let me tell you that every day brings increase of my thankfulness for all you have brought to me and mine, and of my love for you and for this great Cause.

Christian Science is not only the greatest thing in the world, it is the one thing, for it compasses all good, and the one aspiration of my heart is that I may make every day and hour tell for the advance of the inspiring truth you have brought to all mankind in Christian Science.

Your loving student,

JOHN B. WILLIS.

MRS. EDDY'S REPLY.

Mr. Willis, C.S.B.

Beloved Student:—It is my desire that every member of my large church shall advocate national peace and conciliation; and that you obtain a large number of Christian Scientists to become members of the American Peace Society.

MARY BAKER G. EDDY.

Concord, N. H., July 12, 1907.

Mrs. Mary Baker G. Eddy.

Dear Leader:—Perhaps you may take a moment's time to look over the work of your Concord church in the distribution of free literature.

There have been three thousand pieces of free literature distributed during the first six months of 1907: *Journals*, 147; *Sentinels*, 372; *Quarterlies*, 24; reprints from *Journal*, 1,648; newspapers containing lectures and articles on

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Christian Science, 394; editorial compilations by Mr. Farlow, 100. Magazine work, 322 pieces: *The Independent* containing your article "Harvest," 51; *Human Life*, 117; *Cosmopolitan* and "Cosmopolitan Charles Klein Booklet" 87, and several copies of the *Arena*.

All classes of people come for the literature. I recall one of the representatives, who came to the tables with several others, and as he was picking up some pieces he said, "My wife's aunt lives with us and she is a great hand to read up all new things. I want to carry home something of this to her." I noticed him at the Wednesday evening meetings afterward. Then a young man, who had with him two other young men, came direct to the tables and said, "I want a Christian Science book." I learned that he was to be in the city a few weeks. He was given a *Journal* and offered other pieces, and told how he could find a book. I saw him there several times. A traveling man came out from the morning service, came to the tables, and eagerly picked up a piece from each pile. He said that he knew nothing of Christian Science, but was going to know something of it. He was going to take all those pieces over to the Eagle Hotel and put in an afternoon with them; then when he had got what he could, he was going to send them to Illinois to a friend who was just inquiring about Christian Science.

One of New Hampshire's Congregational clergymen came to the tables, helped himself to those pieces he wanted, put them in his pockets, and asked, "Who is your organist?" He was told; then he said, "I never heard such inspiring, helpful organ music," and remarked on the impressive manner in which the hymns were rendered. He expressed a wish to be introduced to the organist. I found some one who went with him for that purpose. He came back and thanked me, and said, "I would like to meet your First Reader," and that was brought about. He has been looking into Christian Science for some years.

One Saturday afternoon a dear woman, a member of one of our Concord churches, came to the Reading Room and we talked with her,—or she did most of the talking. I gave her Judge Ewing's lecture, given at Denver. The next Monday I received a very loving letter from her, in which she expressed gratitude for help received on Saturday, and also of the pleasure she had in reading the lecture. The letter was full of love for Christian Scientists. We find many hungry hearts ready to read the literature, and we know that when the Father draws them they will come with us and be lifted up.

I hope to serve you better as I learn how.

Lovingly,
URIANNIE P. GROVER.

Geneva, N. Y., July 16, 1907.

Mrs. Mary Baker G. Eddy,
Pleasant View, Concord, N. H.

Dear Mrs. Eddy:—Last November I was instantaneously healed of asthma through Christian Science. On Thanksgiving day, the first time I was in the Christian Science Reading Rooms after my healing, I picked up "Pulpit and Press" and was attracted by your description of an old and new year. Your inspired words so impressed me that I could not help trying to illustrate the text. So I send you the effort, not for the sake of the picture, but for a heart filled with gratitude for the proof that Truth can indeed overcome error, which was the motive of its doing.

Very sincerely,
FRANCES S. COOK.

Atlanta, Ga., July 14, 1907.

Beloved Leader:—I enclose a clipping that will interest you. Our Publication Committee sent you the larger notice of Governor Smith's inaugural. There has been nothing like it in our State history, and Mr. Smith looms up more and more as a national figure. The *Georgian* is a fine paper,—ethical, intellectual. The editors are personal friends of mine, and are very kind and favorable about Christian Science, as are also the clergy and the newspapers in general, and the thought is vastly improved in every direction. The kingdom of omnipotent good is near and here—no matter what the seeming. God is with you every moment, and nothing shall by any means hurt you.

I am just establishing myself in an elegant little home, more retired than the old one, but better suited to my needs.

Your devoted student,
SUE MIMS.

Camden, N. J., July 10, 1907.

Mrs. Mary Baker G. Eddy, Concord, N. H.

Beloved Leader:—The members of First Church of Christ, Scientist, Camden, New Jersey, send you greetings of gratitude, joy, and gladness. We are most grateful for your labor of love. Science and Health is the key that has opened the door of heaven (harmony), the door that has been so long closed by sin, sorrow, and suffering. We rejoice that mankind may have that which reveals the Light that grows brighter and brighter unto the perfect day. We are glad of the privilege to be your followers, as you have proved your nearness to God in following our Wayshower, who, when persecuted and reviled, reviled not again. We are also glad of the progress made the past year in our field; it far exceeds that of any previous year.

Lovingly and loyally,
First Church of Christ, Scientist, Camden, N. J.
FLORENCE H. SCHELLINGER, *Clerk.*

Lakewood, Ohio, July 12, 1907.

Dear Mrs. Eddy:—I have just received some little verses which make me think of you, who are so great, strong, and unselfish. I can never tell you in words how grateful I am for all your precious books. I had read a great many of the old philosophers, and they all left me in a whirlpool of thought, as it were, but in reading Science and Health I found "the peace of God, which passeth all understanding." I have had many beautiful demonstrations of the healing power of Truth, and I am daily striving to be worthy of the name Christian Scientist. With a heart full of gratitude, I remain,

Sincerely,
JULIA HAYES GLIDDEN.

Manchester, N. H., July 10, 1907.

Dear Mrs. Eddy:—We, the members of First Church of Christ, Scientist, assembled at our regular July meeting, wish to assure you of our love and loyalty, and to extend to you our gratitude for what you have done for us and for all mankind. We are striving to follow in the way you have marked out, knowing that the grand redemption which Christian Science has brought to so many people is the result of your years of toil and constant faith in God. We know, dear Leader, that you are safe, and in this hour of trial are far beyond the attacks of persecutors; for, as you have said, "Good thoughts are an impervious armor; clad therewith you are completely shielded from the attacks of error of every sort" (*Sentinel*, Oct. 6, 1906).

SARAH V. GREEN, *Clerk.*

[Telegram.]

New York, N. Y., July 16, 1907.

Mrs. Mary Baker G. Eddy, Concord, N. H.

God blesses and protects you. The shafts of error fall powerless at your feet. Love conquers all! The love expressed so beautifully by you for all mankind has helped me and is causing me to help others intelligently. My deepest love and loyalty to you on this your blessed birthday.

A BUSINESS MAN.

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AMONG THE CHURCHES.

ENID, OKLA.

First Church of Christ, Scientist, finding their present quarters too small, have been compelled to seek a larger and more comfortable place. They have rented the old opera house on East Broadway and will hold the first service at that place next Sunday. This step was made necessary by the largely increased attendance and membership, and will give the Scientists very comfortable and roomy quarters.—*Enid Wave.*

MILFORD, UTAH.

The Christian Scientists of Milford are going to erect a Reading Room which when complete and furnished will cost two thousand dollars. The Rooms are situated only one half block from the main street, and will also be used temporarily for church services. This church has a membership of sixteen, but we have had many beautiful demonstrations of the power of divine Love to meet every need, and we feel very grateful that the way is being prepared for us to erect this beautiful little structure.

MRS. GRACE E. EMISON, *Clerk.*

WINNIPEG, MAN.

Knowing that nothing gives our Leader more pleasure than news of unity and harmony of the work in the Field, we are glad to report that First and Second Churches of Christ, Scientist, of this city, have united as one church. We have been prompted to this through the earnest desire to express the strength that comes from unity of action, and we feel that this will greatly help our work not only in this city but also in this Canadian Northwest.

We desire to express our appreciation of the wisdom shown in the By-law relative to rotation in office. This thought has guided us in the election of new Readers. We also desire to express our loyalty to the Leader of the Christian Science movement, and will strive to emulate the meekness and love she has shown in meeting the recent unjust attacks upon her.—*Correspondence.*

NEW YORK, N. Y.

The majority of the residents of Harlem are perhaps not unfamiliar with that quiet and dignified structure on 125th Street, between Fifth and Madison Avenues, which for years was known as the Harlem Presbyterian Church, but is now the property and home of Third Church of Christ, Scientist. Passing its open doors on a summer Sunday morning, the stranger may have stopped, listened to the mellow strains from the grand old Odell organ within, which touch the responsive chord that lies somewhere in every human heart, and has stepped inside the hospitable doors to hear preached the Word of God.

In the newness of his environment he has not thought to take from the little rack in the pew a Hymnal, when he is suddenly confronted by a smiling face from one side or the other, offering him one already opened at the place, or inviting him to share theirs. This little act of love, quite spontaneous as it is, breaks down any strained feeling on the newcomer's part, and the "stranger" has become a "guest."

This guest, who has risen with the congregation for the closing hymn and the benediction, has a different expression upon his face than that with which he entered the church an hour before. Perhaps his thoughts are dwelling upon some loved one who has need of healing—perhaps his own life sorely needs correcting. He glances about him at the intelligent, earnest, truthful faces—surely this must be true.

Third Church of Christ, Scientist, was incorporated in December, 1895, and the membership is now two hundred and sixty-four; there are over eighty scholars and fifteen teachers and officers in the Sunday School. The attendance at the services is about four hundred, and is steadily increasing.

Excerpts from an article in the *Harlem Reporter.*

PROVIDENCE, R. I.

The corner-stone of First Church of Christ, Scientist, at the corner of Prospect and Meeting Streets, was laid yesterday afternoon with a simple but impressive ceremony. Only the charter members and the two Readers of the church were present at the services, which consisted of readings from the Bible (last of Malachi on the "building of the temple") and correlative passages from the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mary Baker Eddy. The Lord's Prayer completed the service proper.

In the box were placed the Bible and Science and Health, "our only preachers," all of Mrs. Eddy's writings, together with the publications of The Christian Science Publishing Society of Boston. The box was then hermetically sealed, covered with copper and iron plate, and soldered into the stone.

The edifice when completed will be an ornament to the city. The foundation is being built of some of the finest white granite ever seen in this city, shipped here from Concord, N. H. The church itself will be of Norman brick with exterior trimmings of light gray terra cotta. A massive dome, probably of copper, will surmount the structure and four noble limestone pillars will adorn the front. Two or three steps on the outside lead up to the foyer, from which a few steps down will take one into the Sunday School room. On the north and south sides of the foyer handsome staircases will extend up to the auditorium and gallery. The seating capacity will be about twelve hundred. The inside will be done in gray plaster. Mahogany pews will give it a base of color. Its most noteworthy feature will be the great organ, which is expected to be unexcelled in New England. It will be built by the Hutchings, Votey Organ Company of Boston at the cost of twelve thousand dollars.

The church will cost one hundred thousand dollars. The architect is F. M. Comstock of New York. It will probably be completed next March or April. A high board fence has been built about the scene of the building operations. Hard coal is also used in the engines, and the Christian Scientists are making every effort to keep the job as clean and inoffensive to the neighbors as possible.—*Providence Tribune.*

[Written for the *Sentinel.*]

"HE IS FAITHFUL THAT PROMISED."

GERTRUDE RING.

"Lo, I am with you alway." Alway, Lord?
I did not see Thee when the night was black;
I did not sense Thee when I felt such lack;
I thought when I besought, Thou didst come back,—
Alway, Lord?

"Lo, I am with you alway." Alway, Lord?
Then would I press so close that there need be
No ghost-filled night, no insufficiency;
But in Thy light rejoicing, feast with Thee
Alway, Lord!

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TESTIMONIES OF HEALING.

I wish to acknowledge all the good I have received in Christian Science. In 1896 I was living in Minneapolis, Minn., when I was suddenly taken ill. When I reached home my wife sent for a doctor, and on his arrival he said that I had a serious attack of brain and spinal disease. I then sent for the best doctor and surgeon in the city, and he pronounced my case a serious one, but that he had hopes of pulling me through. An operation was performed, and in three months I was pronounced cured. In January, 1897, I left for a tour in Minnesota and the adjoining States, but kept on doctoring and getting worse until 1900. I was then in very poor health from a complication of diseases. I gave up work entirely and put myself in the hands of a physician, considered the best in Detroit, Mich. He said I had such a complication of diseases that I would have to submit to an operation, which, as I dreaded it, I did not have performed. Later my friends advised me to go East, where I could get the very best of medical treatment. I did so, and in November, 1900, arrived in New York city. I placed myself in the hands of an honorable and skilful physician, who examined me and pronounced me in very bad condition, but thought I could be cured. I had at that time lung, bowel, kidney, and liver trouble, etc. I was better for a while, then grew worse, and in February, 1904, I had to go to bed, new troubles having developed, and at that time I was much reduced in flesh.

About this time a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, was brought to me, and at first I had no faith that a book would cure me or help me. I kept on reading it, then laying it aside for two or three days, until I became so interested that I made up my mind to read it through. I had been an inveterate user of tobacco for over forty years, but in two weeks, before I had read the book through, all desire for tobacco had left me, also the liquor habit which I had formed, thinking it would cure the lung trouble. Finally, on April 11, 1904, my doctor said he would have to give me up, and that I must go to the hospital. I reluctantly consented and the papers were made out, but still I waited a week. At that time my doctor and my friends thought the end had come; I, too, thought I was on the edge of eternity and prayed for death. I then had a letter sent to me telling me to try Christian Science treatment. I went to a Scientist and explained my case. I told him I had no money, but he then and there placed me under the care of a practitioner. From that hour I commenced to improve and in seven months I was nearly well. By February, 1905, I was healed, and it is needless to say that I never went to the hospital. I had no operations performed, have taken no medicine since April 11, 1904, and I am now entirely healed. I am strong and healthy, am working every day, and sometimes walk six to ten miles a day.

I am thankful for the light and help I have received,—thankful to God, thankful to Mrs. Eddy, thankful to all who assisted me, and for the benefits I have received through the declaration of the truth.

J. B. BURCHARD, New York, N. Y.

After thirteen years' study of "Science and Health with Key to the Scriptures," I am moved to write what Christian Science has done for me and how it appears to me as a practical religion. I took up this study very reluctantly in 1893, after my wife had been healed of a long-standing affliction that medical men had called an incurable disease of the kidneys, together with rheumatic trouble. Being poor in material things and having given up hopes of a cure or even relief, we concluded to sell our home and try a change of climate and water; but at this very time a dear friend advised our trying Christian Science. I want to state here that for months before this my wife had not been able to walk more than a block or so, had even to be helped to rise from a sitting or recumbent position, and she suffered constantly. A Christian Science practitioner was called in, and after receiving three or four treatments, all being absent treatments except one, my wife was healed and within a week she walked about three miles in the country with no ill effect. She has been a constant and faithful student ever since.

After seeing all this I was still a doubting Thomas and it was more than six months before I was willing to admit that there was something good and powerful in Christian Science. I have been a student of law for over twenty-six years and ordinarily can master a book as large as Science and Health in one careful reading, to such an extent that a second reading has little interest; but the rules that apply to other writings do not apply to Science and Health, for the oftener I read it the more I am impressed by its tremendous truths. It unfolds the higher spiritual thought all the while. It is the wonder of the age. From my point of view it has no equal, and it stands, like its author, at the head and belongs with the Scriptures, both old and new. It is food for the hungry, medicine for the afflicted, a guide to the lost thought, and a stimulus to the disheartened. It brings harmony out of discord and health in place of disease. It brings us face to face with a loving God, for "God is Love." It locates heaven and gives man the "key," so that he may enter now; not after he is dead, but now, in the fulness of perfect health, so that he can run and not be weary, can walk and not faint. The book and its author are

> As some tall cliff that lifts its awful form,
> Swells from the vale, and midway leaves the storm,—
> Though round its breast the rolling clouds are spread,
> Eternal sunshine settles on its head.

When we fully understand the spiritual thought of the author we see the lion lying down with the lamb, and know that sin cannot enter. In Christian Science we learn that there are not two planes of existence, the material and the spiritual, although to mortal sense the material seems to be the real, the only actual, while the spiritual seems mythical and unreal; but the reverse of this is true. Science and Health says, "The only reality of sin, sickness, or death is the awful fact that unrealities seem real to human belief, until God strips off their disguise" (p. 472). This wonderful book teaches us how to migrate from the material plane of thought to the spiritual. It says, "Think less of material conditions and more of spiritual" (Science and Health, p. 419). The belief in materiality results in sin, suffering, discord, strife, and contentions,—all that is transient, changeable, unreal, and unsatisfying,—while spiritual consciousness is heaven, harmony, concord, health, peace, joy, righteousness. It is the abiding, real, and everlasting.

I. W. HARBAUGH, Eugene, Ore.

In the spring of 1900 I was given a *Christian Science Journal* containing a lecture. I did not read it then, as I was skeptical of religion, and especially of Christian Science, smiling many a time at what I then thought to be queer ideas, and saying what many say before they know anything about it. A short time afterward, however, while at home ill, I picked up the *Journal* and read the lecture through without stopping, and as I read my thoughts recurred to the sayings of Jesus which I had learned in Sunday School fifteen years before. Every line seemed to be in perfect accord with the New Testament teaching, and when I opened the Bible that night, for the first time in years, I turned to the Gospel of Matthew and read every chapter.

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When I closed the Bible I said to myself, "I feel as if I would be well enough to go to work in the morning." My thought was so uplifted that I felt almost relieved from my aches and pains. I took only one dose of medicine while sick, and after reading the *Journal* and the Bible I did not take any more, nor have I ever touched material remedies from that day to this, although the next morning I was feeling as badly as ever; but by studying the lecture in connection with the Bible I was able to return to the office the following day.

For months before this time I had suffered a great deal from stomach trouble and nervousness and was taking medicine for relief, but without benefit. After gaining some light in Christian Science, I looked in the *Journal* and got the name of a practitioner, and wrote him for treatment. I was healed of these troubles almost instantly, as the day after asking for treatment, while walking with the friend who gave me the *Journal*, I realized my freedom from both stomach trouble and nervousness. The latter has never returned, and while my stomach has seemingly got out of order two or three times since I was healed, I have always been able to meet it promptly myself or by asking for treatment. As far back as I can remember I had trouble with my heart, and when about twelve years old one of the leading physicians of this city, who examined me, told my parents that I had organic heart disease and was liable to die at any moment, and that I must not play base ball or indulge in any kind of sport that would excite or exert me. To me this was like a death sentence, and caused me to mope for years. When I began studying Christian Science, however, the word of God through this Science healed me of this disease, also of acute lung trouble, from which I suffered for hours at a time, so that it was impossible to get a long breath. Just before coming into Christian Science one of the best known surgeons in this section informed me that if I did not keep up his treatment for an organic trouble, in two years I would have to undergo a serious and painful operation. Nearly six years have elapsed since this dictum was pronounced by the surgeon, and three and a half years since the expiration of the limit for the operation, without any need whatever for the same.

Christian Science has not only healed me of physical infirmities, but has been the means of making me a better man morally. It does heal the sick, notwithstanding all that may be said to the contrary by the critics and adversaries of this Science. For further proof, I might add that all the laws of *materia medica*, regarding diet, etc., were put to naught when I was stricken with a fever two years ago, as I ate whatever my appetite called for, including almost half a basket of grapes in one day. It was a very stubborn case of fever, but I was away from work only one week, although I felt badly for three or four weeks. This was during the month of August, and as I was to accept another position on the first of September, I took up my new duties promptly and toiled from twelve to sixteen hours a day, including Sunday, for over a month, getting stronger and better all the time under Christian Science treatment.

I am very grateful for all the benefits received from this Science, and to Mrs. Eddy, who is spending her time with untiring patience in showing humanity the way of Truth, Life, and Love in Divine Science.

EVERETT NEAL, Knoxville, Tenn.

I feel it a duty as well as a pleasure to give my testimony, hoping it may cheer some one in a suffering, helpless condition, as I was. Christian Science has raised me up from a bed of affliction, has restored to me health and happiness, peace and contentment. For five months I was not able to do anything, not even go to the dining-room for my meals. I went on in this way, trying to endure as best I could, thinking it was God's will for me to be sick and suffer; but I often wondered why I should suffer so much when I was trying to live a Christian life. Three weeks previous to my healing I became so ill that I could not stand on my feet and suffered greatly even when lying down. A doctor came and treated me, but I grew worse all the time. Finally, the Great Physician came to me as the healer of all my diseases. My healing has been most wonderful. Two of my friends were Christian Scientists and they visited me regularly. They would always tell me that they had been healed through Christian Science, and I became very much interested. One of my friends told me that man's extremity is God's opportunity, and I found it to be so. My strength was almost gone; I made every effort to get up, with the help of my husband, just a few minutes before I was healed; but I was too weak. I felt that the time was near for me to leave my dear husband and four little children, and in that dark hour of despair my husband urged me to try the medicine a while longer, and then try Christian Science. Just then I thought of the beautiful hymn, "What a friend we have in Jesus," and I turned to God for help and strength. And it came! I rose at once from my bed, praising God for what He had done for me; and I continue to praise Him. I have no words of my own to express it, but I recall the words of the Master, "Ye shall know the truth, and the truth shall make you free." I have had many beautiful demonstrations of the truth with my children, and many ills have been overcome. One very sick child was healed at the same time I was, and I threw out his medicine and mine together.

I thank Mrs. Eddy for "Science and Health with Key to the Scriptures." With the Bible it is my daily study. I take the *Sentinel*, which I dearly love to read. I can say as did Paul, "Thanks be to God for his unspeakable gift."

MRS. FLORENCE MORRIS, Elon, Va.

From childhood I was afflicted by several diseases. My father kept trying to get doctors to cure me, but finally one of them told him he could not do me any good, and that I would waste away and die. I was under one doctor's care for over ten months, but I never felt strong, nor free from pain. During many years I suffered a great deal with my lungs and heart. I traveled, thinking that change of climate and water would help me, but I was brought home to die. Several friends came to see me, and among them was one who had recently been healed through Christian Science. She told me about Christian Science, and finally brought me "Science and Health with Key to the Scriptures" by Mrs. Eddy, saying that it would do me good to read it. Appreciating her kindness, I decided to read the book to please her. I was too weak to hold it, and had it propped up on a pillow. At first I could not understand the meaning of many passages, but gradually I found comfort in its words and began to feel free from pain. I soon gained strength enough to leave my bed, and finding so much help from the reading of this wonderful book I desired to investigate Christian Science more fully. I began to correspond with my friend's practitioner and received a great deal of information, and soon purchased a copy of Science and Health for myself.

About this time my husband was afflicted with heart and stomach disease, also rupture, and I encouraged him to take Christian Science treatment. He took absent treatment for about one week and was healed. After this he wished me to have absent treatment, which I did for two weeks, and was very much benefited thereby. He finally decided to take me to Kansas City, where I could live with Christian Scientists and get a good understanding of the Science. During this visit I had several weeks' treatment

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and experienced a complete change. Before this time I could not stand damp weather without suffering, but this tendency was soon overcome and I could go to the services on Sunday and Wednesday in any kind of weather. In about three months I was able to return to my home, and commenced housekeeping, something I had not been able to do for several years. Living among the mountains, I soon carried out a long-cherished desire and took several trips on foot, when heretofore my heart seemed to give me much trouble even if I walked only a short distance.

In the beginning of my acquaintance with Christian Science I had been afraid it might take me away from God, but now I feel that in it I have truly found Him, and the help for which I had been looking through many years. I cannot express or explain the peace and harmony that have come to me and mine. My desire to become a member of The Mother Church in Boston was very great, and I was indeed happy when my own and my husband's applications were accepted. I cannot enumerate the demonstrations of Truth's power which we have had since we came into Christian Science, for they are so many. I wish to thank Mrs. Eddy for leading us into the truth by her wonderful book, which has done so much to help me to understand God. I am thankful that my husband came into Christian Science, as we can now work hand in hand for this great Cause.—AMELIA A. SWATY, Mena, Ark.

I wish to add my testimony to the healing power of Christian Science. I was healed of several physical ailments, among which were severe stomach trouble, headaches, and a lame back which I thought I had inherited. At times I suffered terrible pains, so that I could not lift myself up, like the woman mentioned in the Gospels. I also suffered from my feet, and on account of eye trouble I wore two pairs of glasses. A friend told me of a wonderful healing in Christian Science, of which she knew. I then thought that if reading Science and Health had helped her, it would help me. The medicine which I had been taking two or three times a day was all thrown out, my blue glasses were laid away, and I began earnestly to study Science and Health and other Science literature. I kept my thought filled with its teachings, and in less than two months all these troubles had vanished into their native nothingness, showing that God is universal Love and is All in all, as our text-book declares. I have never taken any medicine since, nor have I had any use for my blue glasses. It is nearly seven years since I have had these proofs of the truth of Christian Science, and these all came through reading Science and Health and studying it with the Bible and *Christian Science Quarterly*. For this healing I am very grateful to God, and to our dear Leader, Mrs. Eddy.—ELIZA BROWN, Los Angeles, Cal.

About five years ago I commenced to suffer with a severe complaint, which debilitated me. A physician was consulted, but he could not help me although he worked faithfully to do so. The next physician gave me little medicine and advised me to be out in the open air, go to the theater, and keep my mind off my own condition as much as possible. Another physician was employed, but none of them healed me. I was in a bad condition until August, 1902, when I heard of Christian Science and was taken to a practitioner. I was using a cane at the time, and my limbs were so weak that I could not stand alone, while I was unable to use my right hand and wrote with my left. Gradually I got better under Christian Science treatment, and about a year later I stopped using my cane entirely and have never had any use for it since. I commenced to use my right hand and helped to translate the tract "Healing the Sick" by E. M. Buswell. My improvement was steady, even if slow, and I am very grateful for Christian Science. I realize that it will destroy all the ills in my experience. I love Mrs. Eddy for the precious truth she has given us, and appreciate all the help given me by the Christian Science church of this city, and it gives me pleasure thus to testify that I owe my life and my increasing sense of health and harmony to Christian Science.

MARIA J. PAZ, City of Mexico, Mexico.

From childhood I was afflicted with catarrhal trouble, and when my stomach became affected I was examined and prescribed for by a doctor. I was taking medicine all the time, but received no particular benefit. When I was about thirteen years of age my throat began to trouble me. I caught cold very easily in spite of the great precautions taken to prevent it. After a time the doctor then treating me said that a change of climate would do me more good than anything else, and after a very bad winter I moved to Nebraska. For one year I had no trouble, and was hopeful that I would get well again, but during the second year I was taken with asthmatic trouble and the doctor there told me that he could only relieve me temporarily, as I had worn out the climate and another move was necessary. I was very despondent at times.

Just then I heard of Christian Science, and it was told me that Christian Scientists never got tired. I began to investigate, not for the healing of the diseases mentioned, but for the tired feeling. I was sure the other ailments were incurable, as five physicians had failed to help me. I was instantly healed in Christian Science of the tired feeling; and while I did not realize it at the time, I was also healed of a bronchial affection, and of female trouble which I had contracted at the birth of my first child, twenty-five years before. Severe headaches also vanished and have never returned. This healing occurred in August, 1892, and without any treatment but by reading Christian Science literature. I have never had a return of any of these ailments. The asthmatic trouble was slower to yield, as the belief in heredity was very strong; but thanks to God, and to Mrs. Eddy, I am free. I am well and happy in doing good to others,—in pointing the way to Life, Truth, and Love, as we are taught to do in our text-book, "Science and Health with Key to the Scriptures."

MRS. C. A. PRIDE, Lead, S. D.

When reading the testimonies in the *Sentinel*, the thought has come to me that I have been withholding my mite from those whom it might help, as many which I have read have helped me. We have had many demonstrations of the power of Truth. At the birth of our second child in October, 1905, I had no pain, but instead a complete consciousness of God's love and protection. Both baby and myself have perfect health, and I wish to express my love and gratitude to God, and to Mrs. Eddy, whose consecrated life has made possible all these victories over pain, sin, disease, and death.—MRS. A. M. GARLOCK, Buffalo, N. Y.

As one rescued from hopeless sickness and misery, I wish to tell of my healing through the ministrations of Christian Science. For over fifteen long years I was an invalid, and during most of this time was unable to do even my most necessary housework. During these years I was at great expense for medical treatment, being under the care of four physicians, yet I received but little benefit. Stomach trouble in its worst form, together with many other disorders, held me down so that I could neither eat nor drink without suffering intense pain. My physicians told me that hot water must ever be my only drink. I suffered day and night, with scarcely any sleep. It was

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thought best by one of my physicians to have me undergo an operation, while another thought it too great a risk. They all advised me to treat myself as I would a child and thus live as long as possible.

In this condition Christian Science found me. I took twenty-three treatments, and received immediate benefit. I can now eat what is set before me, while my sleep is as sweet and refreshing as that of a babe. After all those years of misery I was healed in a short time and at a small expense. I am very grateful for the blessings received through this wonderful truth. I have found that "Science and Health with Key to the Scriptures" by Mrs. Eddy, does indeed unlock the Bible, which had always been a sealed book to me. By our text-book the Master's teaching has been made clear and practical for all our needs.

MRS. MARY E. ALLEN, Sheboygan, Wis.

I was healed through Christian Science in September, 1902, and feel it a pleasure as well as a duty to give this testimony to the benefit I have received, with the hope that it may help some one who is in despair. I had been considered an invalid for several years, and suffered untold misery, physically and mentally. When I appealed to Christian Science I had reached the stage where I thought there was no help for me this side of the grave, and I had no hope for the future as I was very doubtful about there being a God. I even felt that if there was one, I feared to meet Him, but thank God that condition has been changed. I am now trying every day to become better acquainted with Him, since I know that the grave of which I always had a horror is not a stepping-stone to heaven, harmony.

Several prominent doctors had pronounced my trouble a dreaded disease of the bowels, supposed to have been inherited. My mother passed on when I was a very small child, and two sisters and a brother succumbed to the fear of this disease in a few years after her death, while the fear of it was strongly held over me. Here I want to say that I thank and love the doctors who tried to help me in those days of suffering. They were always kind and attentive, did everything they could to restore me to health, and I appreciate their efforts. The years spent in their care taught me a good lesson, namely, that without God man can do nothing. They labored faithfully for about two years, and my husband spent a great deal of money for medical treatment, and spent it freely, in the hope of prolonging my life. I was treated only three weeks by a Christian Science practitioner, and was healed.

Many other discords have been overcome by Christian Science, and I feel that I have great cause to be thankful to God, the giver of all good, also to the one through whom He has revealed this great truth; and I am indeed very grateful.—MRS. EMILIE HARVEY, Griffin, N. C.

In years gone by, while living almost entirely in the material senses, with only occasional glimpses of what God's child should be, I have often wished I could have a large inheritance coming to me from England, where my ancestors lived, and immediately I would plan many things,—always in the material,—all things craved by the physical senses. This dream was never realized; it came to naught as do all other merely mortal dreams; but at last I found in Christian Science that I had been looking in the wrong way for happiness. I was expecting satisfaction through personality and materiality, instead of looking to God and seeking the "spiritual sense of possession," as one of our good writers has said. Through this teaching I learned that a vast inheritance from the only true Father had indeed been waiting for me always; that I had but to claim it in love and obedience, and it would bring me joy unspeakable, and as I realized this truth no words can tell my thankfulness. It was the "inner harmony" I needed, and it can come only through the knowledge that God alone satisfies. He is our only necessity, because He has our treasure and we have "every good and perfect gift" as we abide in Him.

Now I am rich indeed! And each day unfolds greater possibilities. With the true riches all is harmony, peace, and love; while material riches, so called, often bring regret and disappointment. The understanding of the Lord's Prayer which I have gained from Science and Health is in itself a mine of wealth. I used to feel so blind and uncertain, and feared to say, "Thy will be done," thinking that His will might include suffering, to make me good; but now I know the Father only as Love, and I gladly say, "Thy will be done," understanding that it is for my highest good alway.

I realize that I have inherited only love from "our Father," therefore I have only love to give. Mrs. Eddy has my sincere love and gratitude for her teaching, which redeems us from materiality and impels us to walk in the Christ-way that leads to God. As I have had to deal with doubting ones, I can appreciate in a small degree what patience and love she has had in endeavoring to inspire in others this faith in God. I thank those who compile the Lesson-Sermons and all the writers for the *Sentinel* and *Journal*. Each issue brings messages of Truth which meet my need. The Lessons are daily food, "the bread that cometh down from heaven." I rejoice to know that this truth is reaching all over the world, as Jesus promised when he said, "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me . . . unto the uttermost part of the earth."

MARTHA H. FREEMAN, Richmond, Ind.

[Written for the *Sentinel*.]

RECOMPENSE.

Gladness to leave the false landmarks and joy to see them disappear,—this disposition helps to precipitate the ultimate harmony. —*Science and Health*, p. 324.

JNO. M. DEAN.

LET the dead past its haunting vigil keep
O'er earthly hopes long buried in the dust;
Yesterday's ghostly shapes but make us weep
For moth and canker-worm and clinging rust.
The siren song of other years is sung in vain,
And blackened shadows of regret disturb us not,
For God's eternal Now unfolds our gain,
And seeming losses of the past are soon forgot.

Why sigh for yester's songbird and its joyous notes?
Unstop your ears and hear the "still, small voice"
Of Spirit that to-day from heaven floats,
Bidding us claim our birthright and rejoice—
For God is here! And all the waste of weary years
Grows dim and distant in the morning bright;
Vanished are heartaches, tears, and brooding fears,
And Egypt's darkness flees before the light.

Truth asks no offering without repay—
Earth's pleasures sacrificed gain heaven's delight;
And daily dying to our fleshly way
Brings resurrection from the tomb of night.
Thank God for hope! Her fingers sweep the strings,
And every chord vibrates with faith begun;
While understanding mounts on upward wings,
Revealing nothing lost and all things won.

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FROM OUR EXCHANGES.

[*The Outlook.*]

It is very difficult to reconcile with honest faith the timidity with which men hold the most fundamental truths. If they held these truths as a matter of conviction and experience rather than as intellectual opinions, they would not be afraid; because truth is in its nature impregnable. No man can really believe in a truth without being sure of its ultimate triumph. It is not strange that men are timid when they do not hold truth in its integrity; for believing in a truth is a much more difficult matter than many people comprehend. It is easy to have an opinion. It is not easy to make that opinion so much a part of one's character and life that it passes over into a deep and unshakable belief. . . .

The adherents of Christian Science can make no more effective appeal than the declaration that their belief casts out fear and delivers those who accept it from the bondage to this ancient foe of the human race. Fear has no place in the life of any man or woman who believes either in God or in humanity. It is a survival of a semi-barbarous age, a specter that lingers, like the superstitions which children still cherish, from the times when men divided the world between God and the devil, with much the larger part to the devil.

[Dr. G. M. Twitchell in *The Universalist Leader.*]

Go to the average stay-at-home and ask if he believes in the church, in Sunday observances, in God, in a future life, and he will promptly answer yes to every query. Ask him why he does not go to church, and his answer will be practically that of a friend the other day when I asked the question. "Honestly," said he, "I ought to go to church, but the fact is I get so indignant as I hear about God, His attributes and how He rules, that it hurts me more than it helps. Should I punish myself in this way? That man knows no more about God than I do, yet he assumes just what I must think and believe. I go to church tired in mind and body, vexed all through with the trials of business, and I want help—I want to be nourished and strengthened for the struggle on Monday. I want bread and they give me a stone in the form of religious theories. Then I stay at home or go into the woods and am helped." How far this answer reflects individual opinion others must decide. This is a deeply religious man and he voiced an honest cry for assistance.

[*The Christian Life*, London.]

The ultimate demand of true religion is the completion and perfection of human character. The living of a life is the supreme thing. Creed and confession must become conduct. The ultimate aim and end of religion is to make men good and enable them to lead good lives. It is perhaps possible for a man to be both intellectually and emotionally "religious," and at the same time, as Carlyle would say, "to break all the commandments in the Decalogue at every blow of his hammer." But when a man thinks and feels, if he would obey all the highest laws of his being, it is imperative that he put that thought and feeling into action.

[*The New York Observer.*]

There is little profit in repining because we have not the "chances" of others, or are not as well equipped as we would like to be for the work and warfare of life. If we are not ready to do our duty cheerfully and faithfully in that which is least, there is no certainty that we could accomplish more on a larger scale, if promoted prematurely to a more conspicuous position.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

NAME AND WORK HONORED.

Victoria, B. C., July 7, 1907.

Mrs. Mary Baker Eddy, Concord, N. H.

Dear Mrs. Eddy:—In past years the impulse to write to you has been restrained, first because I have felt that if Christian Scientists, we who are not officially associated with you in forwarding this movement, did not give you the unmolested freedom you desire, we could not expect that others would understand or respect the motive of your sacred seclusion; and next, because of your request in *The Christian Science Journal* of October, 1896, that your students' students would, as a rule, forward their letters direct to the editors thereof in place of sending them to you. I have long realized that your time is too precious for the welfare of our Cause, and through it of all mankind, to be intruded upon lightly or needlessly; and especially when you have so clearly pointed out the way wherein and whereby one may work out his salvation, have warned us of our dangers, answered our questions, and abundantly provided for the student's needs in our beloved text-book, Science and Health, and in your other published works. You have made their duty to God and to each other so plain to Christian Scientists that only wilful wickedness or self-absorbed apathy need err therein.

But although I have hitherto obeyed your request and have sent my "letters" by way of our periodicals, I am constrained for once to depart from this rule and tell you personally how deeply I have been indebted to you, and how I have appreciated your tender patience with those who misunderstand you, your sublime courage under fire, your serene confidence in God, and your unwearied love for humanity. From your higher vision of the infinitude of God, and of the reality of only spiritual things, I fear it must seem strange to you that many of us who claim to believe and follow your teachings are yet so slow in forsaking self and the material world for Christ. Could we but realize the full significance of Christian Science, and mankind's universal need of it, we would surely repent in tears for all that we might have done for the cause of Truth, but did not, and for the higher understanding that we might have gained, but have not. May we speedily awake to the privileges, responsibilities, and demands which belong to the present hour. For almost fifteen years all the help I have received, physically, morally, and spiritually, has come through the understanding of Christian Science as discovered and taught by you. It has done for me what the best material skill and knowledge had failed to do; and I thank you, as do all Christian Scientists, and as all the world yet will, that when the great revelation came you did not falter at God's command, but have faithfully labored through years of self-sacrifice to make the Christ-way known to men. These things come to one with deeper import at such a time as this, when evil is exhausting its last resources of hate against the spiritual idea, and so cruelly persecuting you who have so richly earned the right to gratitude and peace.

In closing, let me express the joy, shared in by all your followers, that every passing day sees your name and your work more honored and exalted, and your character more justly esteemed, the world over; that Christian Scientists have never loved you better nor been more grateful for your wise and loving leadership; that they have never been more united in their desire to fulfil the mission you have entrusted to them. We rejoice in the assurance that God's word abideth forever, and that you are divinely comforted and sustained. These words of our Master come sweetly down the centuries, and rest in special benediction upon this hour: "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own." "Be of good cheer; I have overcome the world."

Mrs. Greenwood joins me in sincerest love.

Gratefully yours,

SAMUEL GREENWOOD.

THE SAVIOUR.

BLANCHE H. HOGUE.

CHRISTENDOM has universally agreed that the Scriptural record of the life and work of Christ Jesus sets forth the words and deeds of one who was without question the Saviour of mankind. Sacred history had prophesied the coming of this Messiah, contemporary thinkers recognized the force of his presence, and the centuries which have followed him have grown to comprehend somewhat the power of his teaching and example,—a power by no means withdrawn with his personal exit from the scene of earth's activities. Prior to the birth of Jesus the Jewish nation had grasped in some measure the idea of salvation, in that the success of righteousness or the desolating failure of evil had been continuously set forth by prophet, priest, and king. Both before and after the Christian era great leaders of many peoples have thought out wiser and better ways than their nations had been pursuing, and every tribe and people and country has had, now and then, its prophet, its poet, its guide, to urge a more ideal mode of thought and life. However, that element in all countries which has felt and acknowledged the influence of Christianity, unites in paying homage to Jesus the Christ as the one recognized Saviour of the world.

Many forms of worship have sprung from the acceptance of Christ Jesus as a universal Saviour. Groups of men in the earlier centuries defined their conclusions concerning the meaning and application of his teaching, and these deductions, without consideration as to whether they sprang from the best or the worst motives, the broadest or the narrowest judgment of their time, were adopted as set forms of Christian belief. In the middle centuries the letter of this dogma took such possession of the Christian Church that any deviation therefrom was branded as heresy, and the spirit of war and persecution stained the fair borders of that which

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should have been a magnificent peace-loving and peace-promoting organization. Progress, however, eventually caused external religious oppression to cease, and with more individual freedom in the later centuries creed and doctrine have so relaxed their grasp that multiplied forms of theology, from the creedal orthodoxy which looks upon Jesus as God Himself, to the liberalism which regards him as the world's wisest and best human being, hold place among Christian thinkers.

As every system of modern theology builds upon Christ Jesus, and as they all, despite their deviating and diverse opinions, unite in declaring him to be the Saviour of mankind, the thinker very naturally asks, "What is the vital element of salvation introduced by this man, and why have theologians been scattered so far afield in their attempts to promulgate that in which they all profess to unite?" By way of answer it is recognized that man's spiritual nature cannot escape discerning its own in the Christlikeness of this Master-Christian, and that all men are bound together to this ideal; yet the human intellect so twists and perverts, or broadens and upbuilds to its own liking, that its expressed conceptions concerning the methods and objects of salvation are innumerable.

Christian Science has appeared upon the scene of religious activity, and departing in no wise from the acceptance of Christ Jesus as the Saviour, it has declared that a satisfactory sense of redemption has not yet taken possession of the world's thought, because theology has not yet discerned the full Science of Christ's method of salvation. Christian Science maintains that salvation is a mental process, a purely individual experience, and that the mere theoretical acceptance of Christ Jesus as Saviour by no means liberates the individual from all which binds him to evil. Acceptance of the personal Saviour must be followed by a personal application of the saving truth; and conversely, a daily individual effort to realize salvation, as Christian Science unfolds it, will bring one to appreciate that saving Principle which operated in the life of Jesus. In either event, salvation must repeat itself to-day, to accomplish any practical redemption in to-day's experience. Recognizing, in connection with all Christians, that Jesus Christ stands as the supreme Wayshower, the great Exemplar, Christian Science then concerns itself with understanding what the Saviour is and how the Saviour saves.

It must have been by some definite process of thought that Christ Jesus was enabled to subdue to the uttermost all conditions of sin, suffering, and limitation. What this thought-process was, it has been the business of Christendom to find out. Paul called attention to it when he wrote, "Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." In this age, another disciple, Mary Baker Eddy, states so clearly the nature of the law of God, and uncovers and analyzes so fearlessly the tangle of the carnal mind which endeavors to obscure the law of God, that Christendom can, if it will, find without further hindrance the Science of God's saving grace, and go about the Father's business with intelligence and growing success. The statements of the Christian Science text-book unfold to the earnest student the character, the law, the power of Christlike thinking, and the availability of this Christlike thinking to deliver the obedient thinker from one and another phase of sin and woe, till all the way of redemption is accomplished. In this book the nature of that which saves, and the process, the saving way, are so clearly defined that the student begins to see how Christ Jesus thought correctly about everything which engaged his attention, and he learns that the only way to follow the Master is to strive to correct his own thoughts relative to everything which he himself thinks about.

The Science of salvation has been so obscured by the warring doctrines and beliefs of the centuries, that resignation to evil has stalked abroad in the name of Christianity, usurping the place in human experience which should have been given to the active conquest of evil. What Christian since the Master-Christian has been able to release his whole life and destiny from the entire entanglement of evil purpose, the whole routine of evil law, even to the undoing of the necessity for sickness and death? Yet this must all be accomplished sometime, somewhere, ere the promises are fulfilled and full salvation achieved. Jesus said, "Ye shall know the truth, and the truth shall make you free." A promise to all, truly, of true thinking, right knowing, with its resultant freedom! And his "Be ye perfect" was not limited to time, place, or person.

Many heaven-hungry hearts have longed to know the truth, and have lived Scriptural teaching in thought and deed, to the destruction of much temptation, fear, and sinful inclination, yet the continued appearance of evil proves that the Science of its full destruction has not been known nor heeded. Paul wrote to the Romans, "And how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent?" The world has heard through prophet and apostle of the divine Love which found its full representation in the life of Christ Jesus, and so the world believes. And how shall the world hear, to-day, the fuller message which leads thought from belief into understanding, "without a preacher"? And how shall this preacher preach, except through being sent? The student of the Christian Science text-book becomes fully convinced, in the course of his study, that it is a "preacher" divinely sent to testify to the full exemplification of God in the life of Christ Jesus, and that this book takes its place in the line of religious literature,—a continuation of the law and gospel of Christian living which has been urged in greater or less degree by all enlightened followers of the Master.

If Jesus' teaching be true, an age must come wherein deeper and clearer knowledge of the laws of God shall usher in the beginnings of the prophesied millennium, the epoch of world-wide salvation. Certainly it is not "too good to be true" that a wonderful book has been given the thinkers of this age, a book which opens the Scriptures and reveals completely the Science, the law, the governing Principle, by means of which Jesus accomplished his own deliverance from all the supposititious forces of evil; a book which enables the man of to-day who desires righteousness above all else, to find the Science of righteousness and live its law and order in daily experience, to the eventual undoing of every evil work which encroaches upon his thought; a book which pours the sunlight of revealed truth into the dark and mildewed nooks of wrong thinking, transforming them every one into sweet and wholesome resting-places for that right thinking which purifies and redeems.

The saving Christ-mind did not leave earth's scenes with Jesus, but stands eternally waiting and knocking at the door of every human consciousness, urging entrance for the Christlike thinking which despoils the kingdom of wrong thinking,—entrance for the process of thought-adjustment which overturns the ways of self with the ways of Christ. Saul of Tarsus, on the road to Damascus, opened so wide the doors of his thought that the incoming Mind of Christ swept away all the old life of bitterness and persecution, and used him as a messenger of righteousness to his brethren. The experience which came to Paul so few years after Jesus' departure could have been his had he lived centuries later, for if Christ is eternal (see Science and Health, p. 334), the opening of the doors of thought in any age will admit just as much Christlikeness, just as much knowledge of the truth, as the individual will make himself ready to receive.

To-day a disciple has opened her doors and the Christ has entered; and in this age of progress, when universal

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education and the mechanical devices which have met its need enables a message to be spread before the world in less time than the personal exhortation, or letter, or journey could reach the few, centuries ago, Mrs. Eddy has been able to add to the loved Christianity of all Christendom the Science of that Christianity's application. Cutting deep down into the dim and misty recesses of human thought, applied by each man to his own personal sense of evil, this Science fosters a purer love for the ways of Christianity, and quickens Christian practice. It reveals the eternal, ever-present Mind of Christ as the Saviour; and present, persistent, consistent, Christlike thinking about all the conditions and affairs of man and the universe, as the one and only way in which this Saviour saves.

To all who have presented the way of salvation to the world, from the Master to the humblest disciple, thought turns with gratitude; and let it not be forgotten that Paul quotes of all such messengers, and that we of to-day can say of her who brings us this message of salvation, "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!"

THE BAPTISM OF SPIRIT.

CHARLES G. STARKS.

MRS. EDDY says in Science and Health (p. 241), "Take away the spiritual signification of Scripture, and that compilation can do no more for mortals than can moonbeams to melt a river of ice." The third chapter of Matthew has been frequently referred to as an historical account of the baptism of Jesus, and sects have been founded on the belief that he went down into the water and was immersed; or, on the other hand, that the water was poured or sprinkled on him—as though the precise form of baptism was of any importance. The following verse of the chapter in question occurred in a Lesson-Sermon, and one evening, as I was reading it alone in the quiet of my room, the spiritual significance flashed upon me suddenly, like a search-light: "And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him."

I thought how typical this is of the frequent experience of Christian Scientists. How often do we come up out of the waters of mortal mind, and feel that the Spirit is indeed descending upon us 'like a dove." The true significance of baptism is made very plain by the spiritual sense of this wonderful and beautiful verse, and that it is the true concept we shall find when reference is made to the conditions attending the baptismal event on the banks of the Jordan two thousand years ago. Let us note the circumstances as related. The Pharisees and Sadducees had gathered to be baptized of John. They were ready to accept and have administered to them the form of baptism that John was administering. But what did he say? "O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance: . . . I indeed baptize you with water unto repentance: but he that cometh after me . . . shall baptize you with the Holy Ghost, and with fire." Then Jesus came to John for baptism, but the apostle demurred, saying, "I have need to be baptized of thee, and comest thou to me?" Then Jesus, answering him, said, "Suffer it to be so now: for thus it becometh us to fulfil all righteousness." This shows conclusively that the form was of no value,—neither cleansing the Pharisees nor necessary to Jesus' perfection; but the true baptism, the spiritual, appeared when Jesus came up out of the water and felt the power of the Spirit of God, like a dove of peace, lighting upon him. Although Christian Scientists may never have been "plunged beneath the flood," nor had the waters of Jordan poured or sprinkled upon them, still they may and do experience the true baptism of Spirit, and this is to be gained through the spiritual sense, not the material.

"REASONABLE SERVICE."

S. J. HARE.

WE sometimes hear of Christian Scientists being asked to take poison, or to walk off the roof of a high building, in order to convince a non-believer that Christian Science can do what is claimed for it. We read of similar requests in the Bible. We are told that the devil asked Jesus to cast himself down from the pinnacle of the temple, also to turn stones into bread. For what purpose? Only to satisfy the carnal mind, for no good could have come from so doing. Have we a single instance in which Jesus stepped aside from doing his Father's business,—the healing of the sick and the sinful,—to make a show of his God-given power? He did not even go to John, but said, "Go your way, and tell John what things ye have seen and heard;" while mortal sense would have had him go like a magician to convince John that he was the Messiah.

Jesus said, "Ye shall know them by their fruits." Is there not enough recorded in Holy Writ to prove man's dominion over the asserted laws of matter? The Master also said of every faithful follower, "The works that I do shall he do also." Did he really mean all that this statement implies? Enough has already been accomplished through Christian Science to convince those who will make an honest investigation that his promise is being fulfilled. The power of Truth is not a plaything, to be given to babes who know not how to use it, "such as have need of milk, and not of strong meat." It is enough that this power is sufficient when the right occasion demands its exercise. Jesus did not destroy the sight of people that he might restore it again. He did not walk upon the waters when the boat was near. He did not feed the multitudes with five loaves and a few fishes when food was plenty. He submitted to the cross, and thus taught us that the real man —the Christ—cannot be subject to death. He also taught us how to attain dominion over sin, sickness, and death. He asserted man's dominion as a son of God, and overcame the very climax of the carnal law, death, that we, as "joint-heirs with Christ," might know how to live, not how to die. He said, "I am the way." Through "Science and Health with Key to the Scriptures" Mrs. Eddy is pointing us to the great truth taught by our Master, and by this knowledge, gained in the study of Christian Science, we may prove man's dominion when necessity demands it of us.

[Written for the *Sentinel*.]

THE ALLNESS OF GOOD.

MARY WHEELER.

GOOD is omnipotent,
  Evil but seems;
Love watcheth over all,
  Fears are but dreams.

Error is nothingness,
  Truth the sole life;
Into the peace of God
  Enters no strife.

Life, Truth, and Love are one,
  God, good, is all:
Leaning this staff upon,
  I cannot fall.

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SELECTED ARTICLES.

[From the *Concord* (N. H.) *Daily Patriot.*]

Among the pictures at the State House about to be shipped to the Jamestown Exposition in connection with the New Hampshire exhibit, are several frames each containing a number of photographs of public buildings, churches, and other institutions, scenery, etc., taken in this city, together with portraits of Mayor Corning, ex-Governor Rollins, and Mary Baker Eddy, to be hung in the Concord Room in the New Hampshire Building, for the furnishing of which the Concord Commercial Club raised the sum of two hundred dollars, one half being contributed by Mrs. Eddy. A fine piano will also soon go out for use in the room, furnished through the public spirit of the Prescott Piano Company.

[C. A. Newman in *The Baptist*, Sydney, Australia.]

To the Editor of *The Baptist*.

Sir:—May I be permitted to reply to the article by "Optic," which appeared in the Jan. 1st issue of *The Baptist*, entitled "An Exposure of Christian Science."

It is stated that "the distinctive feature of Christian Science is its quiet but resolute opposition to the Christian faith." Such a statement quite misrepresents Christian Science. It is not a philosophy secretly at work undermining the fabric of the Christian faith, such as Mr. Moulton would have his readers imagine. The world is witnessing the phenomenal progress of the teaching known as Christian Science, through which the sick are being healed, the sinner reformed, and the sorrowful comforted. The teaching by which these results are being attained may not be "orthodox," yet sin and disease are being overcome, and if Mr. Moulton stones Christian Science for the works it is doing for suffering humanity, even members of the Christian faith will undoubtedly regret his attitude.

Mr. Moulton is at perfect liberty to elaborate on his conceptions of Mrs. Eddy's book, Science and Health, but by stating that "the cross has no place in the worship of the Christian Scientists," and "the holy communion is unknown to them" proves that he lacks the accurate knowledge he should possess in order to pose as a critic. It may be of interest to many to learn that on Sunday, Jan. 13, over six hundred and eighty Christian Science churches throughout the world celebrated the holy communion, showing conclusively that Mr. Moulton must have been misinformed, or else he has a wrong conception of Mrs. Eddy's work. The chapter on "Atonement and Eucharist," in Science and Health, reveals how important each of these questions is in the teaching of Christian Science.

The statement that "Science and Health is the Bible of Christian Scientists" could not be further from the truth. It in no way takes the place of the Bible. Its value is in interpreting the Scriptures, which unfold with a more spiritual meaning when studied in conjunction with that book. On page 497, line 3, of Science and Health, Mrs. Eddy states, "As adherents of Truth, we take the inspired Word of the Bible as our sufficient guide to eternal Life."

It is stated in the article of "Optic" that "the root notion of Christian Science is in two central principles, 'the allness of spirit, and the nothingness of matter.'" Such a "notion" is not in accordance with Mrs. Eddy's teachings, for on page 465, line 18, of Science and Health, we find the question, "Is there more than one God or Principle?" The answer is, 'There is not. Principle and its idea is one, and this one is God, omnipotent, omniscient, and omnipresent." "Optic" also states that the cardinal dogma of Mrs. Eddy's faith is, "Matter is mortal error, and if this dogma be granted as a starting-point, then it will be comparatively easy to follow further; but the dogma is a tremendous hypothesis." Mrs. Eddy states on page 275, line 5, of Science and Health, "The starting-point of divine Science is that God, Spirit, is All-in-all, and that there is no other might nor Mind,—that God is Love, and therefore He is divine Principle."

In the year 1866 Mrs. Eddy discovered Christian Science. Through her own healing, and patient, earnest research of the Scriptures, the revelation came to her that divine Mind is the healer of sin, sickness, and death. Mrs. Eddy stood alone as the only Christian Scientist in the year 1866; now, after forty years of phenomenal progress, its adherents and beneficiaries reach into many hundreds of thousands, and it would be impossible for such a record to be based on "selfishness" and "lack of sympathy."

[Rev. W. W. McArthur, as reported in *The Denver* (Col.) *News*.]

Another source to which thousands have fled for help, and which has called down upon itself the anathema of many leaders, is Christian Science. It came into existence by the imperative call of suffering humanity, and the thousands who have gone there have not been disappointed. They have gotten what fresh air failed to give. They have gotten what the genius of medicine and the science of surgery failed to give. They went and are going hither by droves, not so much from the highways and by-ways as from our Sunday Schools and churches, and why? Because the champions of the gospel failed to show them relief in the gospel of Jesus Christ. The gospel will help your soul, help you to suffer and promise you relief at death; but when the cry went up, "I am tired of suffering, I am weary of sorrow, I must either have relief or die," no one was found who could open this book—the Book of books—containing the good news of all good news. Christian Science comes forward as the response to this call, and gives the desired relief, and to-day thousands are living healthy and happy lives because of its ministrations. . . . Oh, friends, stop and ask why is this condition of affairs after two thousand years of gospel study and teaching. It is because people have found in Science and Health what had not been shown them in the Scriptures before. A few weeks ago I heard two ministers discussing Christian Science, and telling each other its errors, and that they were going to preach a series of sermons against its errors. Better for them if they would go out and do for the world what Christian Science has done and is doing for the world. Dogmatically, theologically, and doctrinally, the churches may have the advantage and be more correct, but practically they are far behind. May I ask the question, Does the gospel, the good news, have anything to say to poor, sick, and suffering humanity besides relief at death? Yes, a thousand times yes.

[Charles K. Skinner in *The Call*, Greenville, Mich.]

Mrs. Eddy states positively that the Bible was her only text-book in the preparation for her chosen work and in writing Science and Health. Theologians of the different schools do not agree with each other on the interpretation of the Scriptures, and why should one criticise Christian Science because its teachings do not correspond with any of their own conflicting opinions? Each denomination has its commentary on the Bible, and each considers that its own is the right one. Christian Science has for its commentary the text-book, Science and Health, and is proving daily its right to its name and its teachings by the works that follow the faithful observance of its rules.

On the other hand the statement of the *Christian Advocate*, that "neither the Old nor the New Testament

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agrees in any respect with Mrs. Eddy's theories," has only the authority of the editor of the *Advocate* and those other critics who have not studied the text-book of Christian Science nor read it except from the viewpoint of adverse criticism. What would be thought of the individual who in this age would stand and positively deny the possibilities of electricity because he had never been able or perhaps willing to prove any of its claims?

The statement that "the Bible refers to health and disease as being real, with no reference anywhere to the idea that disease is a false claim or illusion," shows that the *Advocate* has overlooked some very marked declarations of the Master along this line. In the case of Jairus' daughter he said, "She is not dead, but sleepeth." Thus he indicated conclusively that he recognized her condition as one of dormant mentality, from which she could be roused by the power of God. Had Jesus believed or admitted death to be a reality or a creation of God, he would not have attempted to destroy that condition. What he did say was, that he came to destroy the works of the devil. Of the woman who was bowed together he did not say that she had real rheumatism, but he spoke of her as one "whom Satan hath bound, lo, these eighteen years." This Satan he designated as a liar, and the father of lies, hence he saw in her condition only a false belief. Christian Science does not teach, however, that sickness and sin are not real to the material senses, but that they are unreal to God and spiritual man, and must be destroyed by this understanding.

It is no argument against the truth of Christian Science to say that because "the cures of Jesus were instantaneous without a single failure," therefore those of Christian Science are sadly lacking. Christian Science teaches progression, and its followers do not claim at this hour to be able to do all the works of the Master, because of a lack of spirituality; but as far as they understand they do. What then shall be said of those critics who not only are not doing any of the works, but are attempting to hinder those who are doing them.

[Alfred Farlow in the *Evansville* (Ind.) *Courier*.]

If *materia medica* is not entitled to public censure in the press for failing to check or destroy disease in a given case in its incipiency, there seems to be no good reason why a Christian Science practitioner should have especial notice in the press for not saving the man in the last stages of his trouble, after he had been treated by seven physicians, the last of whom gave up the case. If it is proper to censure a Christian Scientist because she took the case after the doctors had failed, then it is also proper to censure the doctor because he was called into the case after the Christian Scientist had failed. As a matter of fact, no school of practitioners has proved itself sufficiently successful to point the finger of condemnation at the failures of others.

[John E. G. Sandford in *The Western Press*, Bristol, England.]

SIR,—In your issue of recent date you reported a lecture delivered by Canon Parker, in which he refers at some length to Christian Science, and upon which I therefore beg leave to comment. Before doing so, however, I would like to acknowledge the liberal spirit in which Canon Parker discusses the subject. When expressing his "regret that the Christian Scientist, whilst professing Christianity, has more or less severed his connection with historic Christianity" and the "Christian tradition of the past," it would have been well if our critic had stated more clearly what he meant by "historic Christianity" and "Christian tradition." If he means the "tradition of the elders" which our Master condemned, the "tradition of men" against which Paul warned the Colossians, or what is generally known as ecclesiasticism, as I gather he does from his reference to the "doctrines of the Church" on certain matters, I am afraid the Christian Scientist must plead guilty, and without shame. But if he refers to the Christianity of the New Testament we are entirely at issue with him, for we adhere strictly and literally to the teachings of Jesus and his apostles as we find them there stated. Furthermore, when he adds that it is "hardly wisdom to allow the new to displace the old," he surely forgets that we have the highest authority for not attempting to put new wine into old bottles. Again, to call Christian Science heresy for the reasons he gives, is to place himself in line with the Pharisees, who condemned our Master's teaching because he refused to be bound by their traditions.

["Herald Reader" in the *Dayton* (O.) *Herald*.]

Religious toleration is one of the basic principles of our republic. It is one of the fundamental truths of a free government. In spirit, at least, whosoever practises religious persecution is guilty of treason. In this land of liberty every one is free to believe according to the dictates of his conscience. He may belong to this church, to that church, or to no church. In all this he is acting strictly within his legal rights. He is still a good American citizen, simply because he has not invaded the equal rights of others. But let him begin to persecute, let him begin to slander, let him begin to bear false witness, simply because he desires to injure those who are not of his religious faith; then he ceases to be a true American citizen, he has violated the most precious rights of others, he has violated the spirit of our fundamental law, he is a disgrace to American citizenship.

Where is the instance in history of a religious doctrine that was rooted out by persecution? On the contrary, persecution helps a religious doctrine, and the reason is on the surface. Persecution arouses a spirit of defense on the part of those who do not even pretend to have faith in the doctrine, but who have faith in fair play. Persecution of any religion is contemptible and un-American.

[From the *Commercial Tribune*, Cincinnati, O.]

"Christian Science as a doctrine is likely to be adopted by every Christian church in the course of time," says Dr. Davis W. Clark, the presiding elder of the Cincinnati Methodist Church. "By that I mean that when the clergy and the profession of medicine awaken to the fact that they are not so vastly separated in their care for human beings, they will lap prayers and prescriptions in their efforts to relieve human sufferings. The old idea has always been that the minister should look after the soul and the doctor after the body of the people; that the two could not possibly overlap and must remain irrevocably separated, but a start has already been made to harmonize religion and medicine. While I think Christian Science as a whole and certain statements in Mrs. Eddy's book are too radical and subvert the material too much to the power of the mind, nevertheless we must recognize the truth of much that she says and the wisdom of it."

[From a sermon preached by Rev. Dr. Kirkpatrick, Geneseo, Ill.]

Christian Science teaches that God is good—is eternal Principle—God is Life! God is All in all. He is absolute. A God of eternal goodness cannot know evil. Such teaching means inspiration; it is the gospel of good cheer. Where love abounds the demon of fear ceases to exist; life takes on new shape with the new thought; the over-anxious worry and carking care take wings. Tenny-

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son's dream was that sometime, somewhere, good should come —

> At last—far off—at last, to all,
> And every winter change to spring.

Now as I understand Christian Science it is this dream in the present tense. We are now in eternity. Death does not fix destiny so but that—not sometime, somewhere, "far off," but right here in this eternal now—God *is*, and we His children may enjoy the privilege of that eternal conscious life.

There is no warfare between our rational gospel and Christian Science—at least the ultimate is the same. We are conscious of minor differences, but the great vital principles are the same. Truth is one, error is many; like the gentle light, Truth will penetrate, vivify, quicken, "until the day break, and the shadows flee away."

Correspondence.

[J. H. Cook in the *Daily Advocate*, Stamford, Conn.]

In a recent issue of the *Advocate* you made editorial mention of a minister's attack on Christian Science while addressing the Gospel Missionary Society of New Britain. I have no doubt that this gentleman is perfectly sincere in doing this sort of thing; that he believes his church is doing the Master's service in the only right way; that the other sixty odd denominations, including the Christian Science denomination, in this country are wrong, and that his address was scholarly and from his standpoint perfectly logical; but is he healing the sick as the great Nazarene commanded? Is he obeying the command to "judge not, that ye be not judged"? Does he know of a single Christian Scientist dissatisfied with his or her present condition of peace, joy, and health, brought about through what they believe to be the power of the redemptive Christ, or the Redeemer, or this spiritual truth which Jesus promised we should know and which should make us free? Has this clergyman objection to our receiving peace, joy, health, gifts of the Spirit or God, where we formerly were ill, and in many cases unhappy, and perhaps skeptical? Or does he object that we gained this freedom, which we claim is every man's birthright, through the teaching of Christian Science? . . . Those of us who have received benefits through Christian Science cannot be persuaded that we are not benefited, though against the prevailing medical and theological opinion. And again, another strange thing, those of us who now are Christian Scientists were in almost every case opposed to it, laughed at it, ridiculed our friends who defended it, before we knew what it was. Like this brother, we thought we knew, and we thought it was wrong, if not worse. So you see we can thoroughly appreciate the good man's position and sympathize with him. If he only knew that God really is "a very present help in trouble," in all kinds of trouble, physical, mental, or moral: that He is the source of "every good and perfect gift," as Christian Science proves, he would resort to no other source for help. But until he "understands" how this can be done he will continue to "preach" reliance on God and "practise" the old way, as we all did formerly. Have faith, but add to your faith, knowledge, or understanding, is the Scriptural command.

[From *The Morning News*, Wilmington, Del.]

Last evening [May 16] the Church Club of Delaware held its annual meeting in the home of the Wilmington Country Club. After the banquet, among other speakers, John Brooks Leavitt of New York spoke for half an hour, holding the close attention of his hearers from the start, never for an instant being interrupted by applause or any sign of uneasiness. He spoke directly and with force. His thought was that the Bible was not studied to-day as it should be and that the study of the Bible seemed to have become a lost art. Then he put to the club members a question that seemed to make a profound impression. It was in respect to the spread of Christian Science. "What are you going to do about it?" he asked. He did not believe that it was a matter to be dismissed offhand. The Christian Scientists based their teachings on the New Testament and there could be no warfare made against them on that line. The Episcopal Church had eight hundred thousand communicants, but the Christian Scientists claim to have one million followers. They were growing in strength and the speaker thought that perhaps the new religion was a revulsion from the wave of skepticism that passed over the country thirty odd years ago. . . . It was not to antagonize, to laugh at, or to sneer at Christian Science. He spoke with deep feeling and earnestness, and while holding that he was not in any sense to be considered a Christian Scientist it was yet a fact that Christian Science could not be ignored. Time alone could demonstrate whether or not it had come to stay.

[Editorial in *Eugene* (Ore.) *Weekly Register*.]

While we do not fully endorse all that Christian Science teaches, let it be said that the doctrine has accomplished and will continue to accomplish an immense amount of good in the world, and should command our respect and admiration for the uplifting influence it exerts. At any rate, world evangelization can never be accomplished through clash of religious sects. The persecuted religion always has the best of it. This world is big enough and broad enough for Christian Science and every other Christian organization to exert its greatest power for good, and any attempted curtailment of that power only tends to stimulate its growth. Rapid spread of the Christian Science cult through the land is full attestation of that fact. There is good in everything to those whose charity is unmixed with prejudice.

[From *The Daily News*, Santa Barbara, Cal.]

The people of this city have had ample chance to learn something of what Christian Science is: something of what its professors believe and something that comes from their belief. We have had for years a band of this sect with us. We know every one of them intimately. We know what kind of people they are; we know how they do business seven days a week; we know what kind of neighbors and friends they are—but perhaps we do not know, all of us, the real essence of their creed. Judge Wm. G. Ewing of Chicago was here yesterday, and in the Potter Theater gave an address that was a marvel of consistency and interest. We are glad to lay before our readers an epitome of what the gentleman said.

[Here followed some extracts from Judge Ewing's lecture.—EDITOR *Sentinel*.]

[From the *Boston Herald*.]

John Kendrick Bangs' calculation that all these attacks on Mrs. Eddy are not going to hurt Christian Science, but rather to help it, is interesting, particularly as he takes pains to say that he doesn't belong to the cult. Apparently Humorist Bangs is likewise something of a philosopher.

CORRECTION.

[In our issue of July 20, the Selected Article attributed to the Toledo, O., *News-Bee* should have been credited to the Toledo *Press*.—EDITOR.]

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THE LECTURES.

RIVERSIDE, CAL.

No subject is demanding greater attention to-day than Christian Science. Tongues and pens are treating it on every hand. Throughout the world the discussion has gone and throughout the world it will continue to go. What is Christian Science, what has it done, and what are its future possibilities? This is the interrogation which so many people are asking. It is the question to which orthodox preachers, doctors, and all others are seeking an answer. Under the auspices of Second Church of Christ, Scientist, the Hon. William G. Ewing delivered a lecture at the Loring Theater last night [June 17] upon this subject. The effort was a masterly one and was listened to by a large audience made up of physicians, Scientists, and members of various churches. In these words, the Hon. Lyman Evans introduced the speaker of the evening:—

The marvelous tales of the Arabian Nights fade away before the realities of to-day. In the physical and metaphysical world alike wonders flash all about us. The great Paul made the exhortation, "Prove all things; hold fast that which is good." To-night you will be favored with an address by a gentleman who has made a profound study of human life and its possibilities. I bespeak for the orator that considerate hearing which Riverside ever gives to those who labor for the advancement and happiness of mankind by contributing an affirmative answer to the question of the ages: "If a man die, shall he live again?"—*Riverside Press.*

DETROIT, MICH.

A lecture on Christian Science was delivered in the Detroit Opera House to a magnificent representative audience which crowded this auditorium to the utmost, on Tuesday night, June 4. The lecturer was Mr. Frank H. Leonard of Brooklyn, N. Y. He was introduced by the First Reader of the local church, Mr. Edward Percival Prophet, who said in part,—

Somebody somewhere has said, "A hearty welcome is a glorious feast," but I say that you have just had the welcome and after a brief introductory you will get a glorious feast. There was once a human king who in the midst of material splendor turned to the metaphysical, and catching a glimpse of the truth of being, he said, "With all thy getting, get understanding." The humble Nazarene, the "Prince of Peace," the "Mighty Counselor," said, "Ye shall know the truth, and the truth shall make you free." "Know the truth" about what? About everything; the truth about God, the truth about man, and the truth about the universe. Make you "free" from what? From the multitudinous errors growing out of a misconception about those eternal verities.—*Correspondence.*

MADISON, WIS.

Frank H. Leonard of Brooklyn, N. Y., spoke at the Fuller Opera House last night [June 3]. In introducing the speaker, Col. W. J. Anderson said in part.—

I am not of this faith, but I trust I have loyalty enough to my own faith to keep an open mind for truth in whatever guise it may come. A faith that has a million followers, that seeks to make the world a better place in which to live, and above all, tends to cultivate trustfulness and faith in a higher power, is not only entitled to a hearing,—it would be invidious of me to say that much,—it is entitled to the serious consideration of all.

Wisconsin State Journal.

SAGINAW, MICH.

Mr. Frank H. Leonard lectured here on Christian Science June 16. The introductory remarks by Mr. J. Shirley Symons, who introduced the speaker, were in part as follows:—

I am not a member of the Christian Science Church, but it has been permitted me to know Christian Scientists most intimately, to have received through this truth physical and substantial benefit, and to have come into an understanding and peace of spirit that to me is priceless.

Christian Science as I know it is a practical, every-day religion, with its highest object that of uplifting and upbuilding the human race and of offering encouragement and hope and help to the discouraged, the sick, and the poor. It is as old as the centuries, for it is based upon the beautiful truth that divine Love, God, is now, always has been, and always will be, omnipotent and omnipresent. The practical application of this world-old truth was rediscovered by Mrs. Eddy, the Founder of this new-old knowledge of practical Christian living. When you recall the heartfelt gratitude and love you poured out to the kindly physician who gave back to you the health, or perhaps the life, of your dear one, do you wonder at the love and loyalty this people bear their Leader, who has made possible not only a physical but a spiritual well-being?

In meeting and knowing Christian Scientists there are two things that are worthy of more than passing note. One is that the great body of this people is not made up of the uneducated, the emotional, nor the unsuccessful. They are clean-cut and rational, most often highly educated, and seem possessed of a spirit of peace and happiness that must impress the most casual observer. There is a gentleness and sweet courtesy in their daily life that forces remark. I have seen their faith held up to scorn and ridicule, have myself sneered at them, and have been answered with a love and patience that would shame and completely disarm any true man. And this is the second thought I would call to your attention—that they do live their religion. Day by day they seem to be truly and sincerely trying to live as their Master would have them.—*Correspondence.*

LECTURES AT OTHER PLACES.

Vancouver, B. C.—Rev. Arthur R. Vosburgh, May 20.
Everett, Wash.—Rev. Arthur R. Vosburgh, May 21.
San Jose, Cal.—Francis J. Fluno, M.D., May 26.
Denver, Col.—Rev. Arthur R. Vosburgh, May 30 and 31.
Frankfort, Ind.—Bicknell Young, June 3.
St. Louis, Mo.—Rev. Arthur R. Vosburgh, June 7.
Millville, Pa.—Bicknell Young, June 7.
Farnham, Que.—Bicknell Young, June 9.
Malden (at Melrose), Mass.—Bicknell Young, June 13.
Massillon, O.—Rev. Arthur R. Vosburgh, June 16.
Virden, Man.—Bicknell Young, June 18.
Santa Ana, Cal.—Judge William G. Ewing, June 20.
Brandon, Man.—Bicknell Young, June 20.
Winnipeg, Man.—Bicknell Young, June 21.
Canton, O.—Rev. William P. McKenzie, June 21.
Los Angeles, Cal.—Judge William G. Ewing, June 23.
Sheldon, Ia.—Miss Mary Brookins, June 23.
Plymouth, Mich.—Edward A. Kimball, June 24.
Kewanee, Ill.—Frank H. Leonard, June 27.
Leadville, Col.—Bicknell Young, June 27.
Beatrice, Neb.—Miss Mary Brookins, June 30.
Boulder, Col.—Bicknell Young, June 30.
Paterson, N. J.—Frank H. Leonard, June 30.
Amsterdam, N. Y.—Hon. Clarence A. Buskirk, June 30.
Durango, Col.—Bicknell Young, July 1.
Telluride, Col.—Bicknell Young, July 2.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book does not consult nor read letters on disease. Writing to Mrs. Eddy *is not* prohibited. Take no notice of startling reports about Mrs. Eddy. Our Committee on Publication will be reliable on this subject. *Beware of counterfeit letters.*

FROM A DISINTERESTED STANDPOINT.

[THE interview granted by Mrs. Eddy to Arthur Brisbane, representing the *Cosmopolitan*, has called forth much favorable comment, and we quote from *The Boston American* the following editorial, which appeared under the title, "Mrs. Eddy's Health and Fortune. The Health is Good. The Fortune Should be Left to Her." The writer of this editorial says a great deal in a very few words, and shows that he is thoroughly alive to the situation. We thank him for the manly and creditable stand he has taken in behalf of justice.—EDITOR.]

Mrs. Mary Baker G. Eddy, who discovered Christian Science and who has spread her belief practically all over the earth, is at present the central figure in a lawsuit. This lawsuit seeks to take from her the control of her property and of her person, on the ground that she has not sufficient mind to take care of herself or her fortune.

The *Cosmopolitan* for August, which has just been published, contains an interview with Mrs. Eddy. This interview, while written in rather a dull fashion, gives a simple statement of facts as to Mrs. Eddy's health and appearance, besides quoting what she has to say in regard to her lawsuit and other matters. Mrs. Eddy in her interview complains very justly that nobody seemed at all interested in her or her health when she had no money. This seems to be a fairly good reply to the effort to get her money away from her. This lady of eighty-six years would doubtless be left quite peaceful in her old age, quite free from the delicate attentions of "next friends," if there were no accumulated fortune and no accumulated power to arouse the next friends' interest.

Mrs. Eddy, as a matter of fact, is a woman of extraordinary force of will and mind, considering her great age. Even among women much younger than herself, few possess her energy and mental vigor. She is fortunate, as the leader of a new faith, in being able to point to herself as proof of the value of her teachings. Christian Scientists and others who read the *Cosmopolitan's* interview with Mrs. Eddy will reach the conclusion that it took a great force to do the work that she has done, and that the force still persists, in spite of the eighty-six years and the vigorous attacks by "next friends."

CHILDREN.

OUR Leader's definition of "children," as given in the glossary of our text-book, is very remarkable and lifts thought far above the ordinary human concept. Here they are defined as "the spiritual thoughts and representatives of Life, Truth, and Love" (Science and Health, p. 582). There is, perhaps, nothing on the human plane which calls forth the best in us as does the appeal of true and pure childhood, and it was to this that the great Teacher directed the thought of his students when insisting upon the conditions necessary for entrance into the kingdom of heaven. The right condition in childhood, no less than in maturity, is one of obedience, purity, truthfulness, unselfishness, kindness,—in a word, mental, moral, and physical health, and where the first of these virtues is neglected, the others are apt to be wanting.

A visitor in a Christian Science home once remarked upon the ready obedience and sweet serviceableness of a child of eight or nine years. The mother replied smilingly that they had trained the child carefully from her earliest hours to obedience and unselfishness, knowing that thus she would call forth love and kindness from others. The mother added that they felt it would be cruel in them to allow the child to grow up selfish and disobedient, as people all disliked such children, who were often made to suffer for their parents' neglect of a solemn duty. She also said she believed many of the ailments of children to be due to the collisions in thought which occur in many homes and in schools, and which come from a lack of proper discipline in the home.

An experienced school teacher once said she felt that many parents made the great mistake of "nagging" children,—calling attention to every little fault and seldom securing obedience,—while the better way was to leave the child alone in many cases, but in really important matters to take a stand and have obedience at any cost. A child who is properly trained is spared many of the painful experiences which necessarily come to those who are undisciplined and wilful, and with this in view no parent can afford to neglect his clear duty to the child. A loving father once undertook to discipline his child of seven for disobedience which had been repeated. He took the little one alone, knelt down, and with tears prayed for wisdom and divine guidance. The child was nearly heart-broken, and the punishment which followed was taken almost gladly, as a debt to be paid to justice, but the child never once grieved that father again.

From the standpoint of Christian Science we see the need of attaining to absolute obedience to all the demands of divine Principle, and this not because God needs our obedience, but as Moses said of old, because it is "for our good always." As we recognize and obey these demands our bodies begin to express obedience to Principle and law, and no longer disobey us. Mrs. Eddy says, "Children should be taught the Truth-cure, Christian Science, among their first lessons" (Science and Health, p. 237). The beautiful thing is that children see the reasonableness of this healing truth very readily, since the truth is natural, while error is unnatural. They should therefore be shown the reason for obedience; that it is not arbitrary but merciful, and that no true progress is possible without it.

Not long since the writer met on a journey a Christian Science mother and her two children, the younger about four, and was with them for a whole day. The obedience of the children was such that the mother had no fear in leaving them alone, and yet the younger child especially manifested the most exuberant vitality, was never still a moment, yet was never naughty. Their good manners at the table attracted the love and admiration of all who saw them. When this was remarked upon the mother said the children had been taught that disobedience to right could not be tolerated for a moment, and that their health and happiness depended upon obedience to divine Principle. She also said she had learned to declare quickly for them the truth which protects from every phase of error,—whether manifested as sin or sickness.

In this matter, as in all others, we should remember that "with God all things are possible;" that a neglected duty only calls for greater effort *now*, and that even those who began to work at the eleventh hour had the same reward as those who began early, probably in recognition of their strenuous and faithful efforts. Christian Science is equal to every human need, and its faithful application brings untold and ever-increasing blessings in the home.

ANNIE M. KNOTT.

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THE CRY OF THE HUMAN.

"WHAT shall I do?" The voice came from the shadows of a great affliction. A wounded heart had found itself face to face with an overwhelming sense of weakness at the moment when life's hardest chapter was consciously entered upon, a chapter which she wanted more than all else to make nobler and better than were those that now seemed to be drifting far away. It was an hour in which thoughts of past failure and present need seemed to join hands against her, and she could realize only this, that in her heart there was the consciousness of inexpressible loneliness and want, and in her hands simply "the cup of trembling."

"I know full well," she said, "that there is no satisfaction and no rest for me apart from the spiritual life. Everything has been mine that I could covet and that love could supply, and yet, though utterly inexplicable, I have not been happy. My life has seemed to lack aim, definiteness, substance, even as it has lacked peace. Christian Science has appealed to me strongly at times, and I have felt strengthened and uplifted by it, but at other times I have not been able to get hold of it. I have not liked to study it, and I have not done so. I seem driven hither and thither, a prey to impulse, and I cannot trust myself to find the way—" "That is well," broke in her friend, "for you need, and there is available, a safer guide."

The case called for frank counsel as well as tenderness, and he said: "Christian Science comes to you and me just where we are, with the comforting assurance that the true Life is never lost, impaired, or disturbed, even in its least manifestation; that Love, the compassion of the Christ, abides unfailingly; that not only the deeps of God, but of even our own nature, are untouched by the storm, and that it is possible for us to stand in quiet upon the mount, as did Elisha, and see all these things pass by. Afterward comes the gentle healing Word, the recognition of the Christ, the true consciousness, to subdue and reign over surging sense, and give us peace, the peace that dwells alone with wisdom.

"In this presence our mistakes are more clearly discerned, we see the lack, in all these troubled years, of high, fine undertaking, of that unselfish aim which commands thought, awakens ambition, inspires endeavor, and makes the world's inanities appear by contrast for what they are. Here, too, we realize the falsity and the wrong of the dominion of 'feeling',—how unworthily we have pandered to its pranks, until the habit of right willing and right doing has become enfeebled, and our subjection to likes and dislikes so hopeless and entire that our Leader's call, 'Rise in the strength of Spirit to resist all that is unlike God' [Science and Health, p. 393], breaks upon thought and habit like an unheard-of demand, an altogether too startling requisition.

"Impulses, inherited and cultivated as they have been, may not be eliminated at once, but they may be controlled, made to defer to the appeal of the divine idea, the better self. This is what you and I need,—to be true to Christ, regardless of human impulse, and to rejoice greatly, day by day, that we can do it. This, withal, is supremely significant to our education, our growth, our efficiency, our joy, and this is the gain of Christian Science, that in its exaltation of the Christ-man it keeps the ideal ever in view, and through practical demonstration begets the assurance and courage which make it possible for you and me to stand by it."

One thing more was said, namely, that our bondage to ever-shifting feeling is broken the moment we honestly set ourselves to right doing. Continuous right doing may not be immediately achieved, but escape from the strife of impulse may be immediately won. He who is loyal to the truth he knows, and who keeps himself busied in the endeavor of right doing, speedily finds relief from sorrow and vain regrets, and his sky is ever brightening, for "the center of consciousness has become his constant will to work with the will divine," and the cup of spiritual joy is already presented to his lips.

JOHN B. WILLIS.

INTERNATIONAL BOOK AND PAPER EXPOSITION.

The photographs of branch churches which arrived within the time specified in the recent request of The Christian Science Publishing Society, made through the *Sentinel*, will be displayed in connection with the "International Book and Paper Exposition" in Paris, from July to November of this year. This Exposition is authorized by the French Government through the Minister of Public Instruction and Fine Arts, and affords an unusual opportunity for displaying the literature of Christian Science and showing the progress of this movement. The Christian Science Church, in its many phases of helpfulness to humanity, had its inception in Mrs. Eddy's discovery, and because it has progressed and gained its successes under her leadership, this exhibit may be justly considered a tribute to her work and to her ministry to mankind.

LETTERS TO OUR LEADER.

Wilmington, N. C., July 16, 1907.

Beloved Leader:—The members of First Church of Christ, Scientist, of Wilmington, N. C., in annual meeting assembled, wish to convey to you loving greetings, and to assure you of their grateful loyalty in this crucial hour. We esteem it our highest privilege to acknowledge you, the Discoverer and Founder of Christian Science, as our Leader, and we pray daily that we may be worthy followers.

Yours in the bonds of Christ,

F. A. FENNELL, *Clerk.*

[Telegram.]

Portland, Me., July 11, 1907.

Mrs. Mary Baker G. Eddy,
Pleasant View, Concord, N. H.

Beloved Leader:—We, the members of First Church of Christ, Scientist, Portland, Maine, in semi-annual meeting assembled, desire to express our love and unswerving loyalty to you, and our devotion to the Cause of Truth.

ELLEN K. DOTEN, *Clerk.*

Jacksonville, Ill., July 18, 1907.

Mrs. Mary Baker G. Eddy,
Pleasant View, Concord, N. H.

Beloved Leader:—To-day as never before my heart goes out to you in dearest love for all that you have done and are doing for mankind. Words can never half express my gratitude for this precious truth you have revealed to us. My daily prayer is that my life may attest my love and gratitude. I know that in this hour of persecution you, dear Leader, are protected and sustained. God is with you, "and underneath are the everlasting arms" of Love.

Lovingly yours in truth,

ANNA M. BRONSON.

New York, N. Y., June 5, 1907.

Mrs. Mary Baker G. Eddy, Concord, N. H.

Beloved Leader:—This day marks the beginning of my second year as a member of The Mother Church—a membership I value as a distinguishing honor. Present per-

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secution is driving men into, rather than away from, Christian Science churches. Thoughtful analysis of current magazine aggression has enhanced my appreciation of your sweet, winning forbearance. In these days of injustice and deceit, by your own unselfish life is ideally shown an exemplification of the "Rule for Motives and Acts" of our Church Manual—another Golden Rule which will go down the ages revered of men.

Gratefully yours,
WALLACE N. VREELAND.

Winchester, Ky., July 11, 1907.

Mrs. Mary Baker G. Eddy,
Pleasant View, Concord, N. H.

Dear Leader:—I read with interest the splendid article of Mr. W. D. McCrackan, A. M., entitled "The National Arbitration and Peace Congress" (*Sentinel*, April 27, 1907). As a son of a Confederate soldier who performed his duty well, I pray that every soldier in all lands and countries may work with you in the spreading of the gospel of universal peace and good will to mankind; and look forward to the final adjustment of the world's disputes through Christian Science.

Yours in Christ,
GEORGE D. FOX.

Sydney, Australia, May 27, 1907.

Mrs. Mary Baker G. Eddy,
Pleasant View, Concord, N. H.

Revered and Beloved Leader:—The members of First Church of Christ, Scientist, Sydney, Australia, assembled in annual meeting, send you this brief message of love and gratitude. We thank God that through you, Love's messenger, the shackles of materiality are being broken and the gates of sensuousness removed to prepare the way in Science for the reign of Truth. We know that the unity and love which you have revealed to the world can only be gained through our earnest, unselfish efforts to be obedient and loyal to your teachings, to destroy all belief of sin and sickness in ourselves and others. Humbly we desire to follow your teaching given to us in "Unity of Good" (p. 6), "Rather will they rejoice in the small understanding they have already gained of the wholeness of Deity, and work gradually and gently up toward the perfect thought divine." An ever-increasing number are reading your inspiring book, "Science and Health with Key to the Scriptures." As a result many are emerging from darkness into light and are testifying to sin destroyed and sickness healed. May we assure you of our continued loyalty and unshaken confidence in your wise leadership and know that nothing can harm you in this present time of trial, dwelling as you do under the "shadow of the Almighty."

With sincerest love and honor and gratitude on behalf of the members,

MINNIE D. SYMONDS, *Clerk*.

Grand Rapids, Mich., July 10, 1907.

Mrs. Mary Baker G. Eddy,
Pleasant View, Concord, N. H.

Beloved Leader:—First Church of Christ, Scientist, Grand Rapids, Mich., at its semi-annual business meeting, held last evening, voted unanimously to send you a letter expressing gratitude, loyalty, and love. We are earnestly praying at this hour for fidelity to the Cause of Christian Science, and we know that faithfulness can be demonstrated only through following the command of Christ, "Feed my sheep." This church recognizes with gratitude your unceasing labor for the salvation of mankind. Your daily life is proof that the prayer of the Master is your petition, "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth." We rejoice that the understanding of God, in Christian Science, enables us to rest in the assurance that you, God's faithful messenger to this age, are safe in His strength, and "that His presence, power, and peace meet all human needs, and reflect all bliss" (Miscellaneous Writings, p. 263). We, as a church, desire more earnestly than ever to consecrate ourselves anew to the work of redeeming mankind. Toward this end we are striving to demonstrate more unity of effort in healing sickness and sin and in rightly interpreting Jesus' words, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

Lovingly,
MRS. ELLA HOFMA, *Clerk*.

Chicago, Ill., June 3, 1907.

Mrs. Mary Baker G. Eddy, Concord, N. H.

Beloved Leader:—For many months I have wished to express to you my love and appreciation for all you have done for me and are doing for all humanity. To me, my wife, and our three children, Christian Science has for ten years been a constant guide and dependence. We owe you endless gratitude. Your complete sacrifice of all for Truth, your ceaseless devotion to the Cause of Christian Science, undisturbed by the jarring elements of mortal mind, is the wonder of the age, an example and inspiration to all your followers.

May I intrude upon your most valuable time to ask if I may send you a few pictures, copies of originals by Heinrich Hoffmann. I obtained these copies in Dresden and each one is signed by this distinguished artist, to-day a dear old gentleman whom I was privileged to meet and talk to. His later years seem to have been devoted entirely to producing works on Scriptural subjects. The six pictures which I send seem to be so appropriate to your "rediscovery," and to you and our beloved Cause, that I feel they may interest you. They are, first: "Holy Night" (Luke, 2:7)—typical of "the new birth" to human consciousness; second: "Jesus with Mary and Martha" (Luke, 10:41, 42)—"Mary hath chosen that good part, which shall not be taken away from her;" third: "Peter and Jesus on the water" (Matthew, 14: 30, 31)—the reaching out of Truth to fearful and doubting human sense; fourth: "Healing the Blind" (Luke, 18:42)—the progress of the healing work of Truth in Christian Science; fifth: "Jesus mocked"—typical of the present-day fruitless attempts of scoffers and maligners; sixth: "Resurrection," shows Truth triumphant over all evil, sin, and death. The artist seems to express so vividly Jesus' tremendous spiritual advancement after his resurrection, as shown in the expression of the eyes and face in the last picture. It may be of interest to you to learn that the Dresden art dealer told me that those who show the most interest in and appreciation for the Hoffmann originals are Americans.

I want also to say that, being a professional singer, I have much opportunity to test the power of Christian Science in my work. In my ten years' experience in Christian Science I have never missed an engagement, although suffering during one period with a serious illness. During that time I filled some of the most important engagements of my career, here and abroad, but with the help of Christian Science I was able, not only to accomplish my work but with more successful results than ever before. Such are the practical results of what you, as God's messenger, have given us. Hence my gratitude. I hope I have not intruded too long, I could say much more.

Most devotedly your student's student,
GEORGE HAMLIN.

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AMONG THE CHURCHES.

LONDON, ONT.

After a period of eight years the congregation of First Church of Christ, Scientist, of this city, saw on June 16 the consummation of their most earnest desires—the dedication of their church, free from all debt or encumbrance. A little over eight years ago the Christian Scientists of this city purchased from the St. James' Presbyterian congregation their old place of worship, on the corner of Richmond and Kent Streets. The congregation has used this building as a place of worship, and gradually reduced the mortgage until it has finally been wiped out. At first the struggle was hard, but as time went on the congregation grew, and at last, as the direct outcome of a special effort started about a year ago, all the debt has been paid and the church building dedicated. The dedicatory services yesterday were very simple, but impressive. They opened with devotional exercises, followed by the dedicatory address by the First Reader, Mr. W. H. Huyck, who said in part,—

The dedication of a temple is always an important epoch in the history of a church. It is the consummation that crowns toil with triumph—an event that marks a state of progress, that denotes prosperity, and that points to well-earned peace. To-day, without pomp or display, we are assembled together in unity and love, to dedicate, free from all debt or encumbrance, our temple to the sacred service of the only true and living God. We are come here to consecrate anew this house of worship to the risen Christ—to the truth which resurrects mankind from the grave of material beliefs, to the consciousness of life in Spirit. Surely the present occasion is a white mile-stone, which marks an advanced stage in the progress of Christian Science in the city of London.

In all Scripture there is perhaps no more appropriate text to use in connection with this dedication service, than the words written by the apostle to the Christians scattered throughout Asia, and found in the First Epistle General of Peter, 2: 5, "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." The Discoverer and Founder of Christian Science, Rev. Mary Baker G. Eddy, gives in our text-book, "Science and Health with Key to the Scriptures" (p. 595), the spiritual significance of temple as "Body; the idea of Life, substance, and intelligence; the superstructure of Truth, the shrine of Love."

Our true church is therefore the abode of divine ideas, the habitation of spiritual thoughts, the home of immortal longings, in which all desires of self and sinful cravings are offered up on the altar of sacrifice. Our true temple is the consciousness of indwelling good,—"an house not made with hands, eternal in the heavens." In our heart of hearts let us pay the tribute of endless homage to Christ, our risen Saviour, who left to mankind the rich legacy of eternal life. Let our lives, rather than our lips, express the debt of gratitude we owe our beloved Leader, who as an evangelist of Truth has brought to our poor humanity a world of wealth and wisdom, which has endowed the race with spiritual understanding of God and man. She has through Christian Science given us the priceless sense of redeeming Love, which has brought us thus far on our pilgrimage "from sense to Soul."—*The Advertiser.*

SPRINGFIELD, MASS.

The Christian Science faith in Springfield has a history of thirteen years. It was not until 1894 that it had any local supporters, but since that time the growth has been constant, and to-day the city has one of the strongest branch churches for a city of its size in the country. The growth of the faith in this vicinity has extended into all the surrounding towns, and there is scarcely one in Western Massachusetts that does not have some followers of Christian Science. The strength of the creed is not truly indicated by the membership of the church, for there are hundreds of people who believe in Christian Science who have not had their names placed upon the church roll. The Scientists do no proselyting.

The Springfield church had its origin in what is said to have been a marvelous case of healing, which took place in Saratoga, N. Y. In 1894 Miss Amelia Norton of this city, who had been an invalid for about twenty-five years, went to Saratoga to visit her sister. She had been suffering much and could not sleep when she arrived there. She asked for a spoon to take some medicine, given her by a physician, to make her sleep. Her sister told her she did not need medicine, and called her attention to Mrs. Eddy's book, "Science and Health with Key to the Scriptures." The sister had become interested in Christian Science, but Miss Norton had not heard of it and knew nothing of the Science. She read the book and immediately began to get better, she says, and from that day to this she has never taken medicine. She is now strong and well. She also receives many people who are suffering and, it is claimed, sends them away healed.

Miss Norton returned to this city soon after her own cure, and brought with her the new faith. A local friend, who had heard of the Science, called to see her, in order to learn something of the wonderful religion. More people became interested, and within a short time a party of several people began to assemble in Miss Norton's home on Sundays for study. As the little gatherings began to attract more people, a society was formed, and the meetings were held in different places, as the size of the organization demanded. There were about twenty members at the time of the organization in 1899, but there were many others who were interested in the faith. Since that time the work of the Scientists has made great strides. In the fall of 1905 a handsome building was dedicated at the corner of Orleans and State Streets, which the church had erected at a cost of about fifteen thousand dollars, and there largely attended services are held twice on Sundays and on Wednesday evenings.

Few people realize how many are interested in the Science and call upon the practitioners for aid. It is estimated that about five hundred people are now studying the literature, and while the membership of the church is eighty-four, there are about three hundred people who are regular attendants at services. Almost daily marvelous cures are reported. The church has among its members some of the most influential people of the city and surrounding towns. Many professional and business men are interested, and it is claimed that not a few have taken treatment and have been made whole. The copies of Science and Health in the city library are in constant demand.—*The Springfield Republican.*

A POCKET EDITION OF THE HYMNAL

In response to many requests for a hymnal suitable for carrying in the pocket, a new edition of the *Christian Science Hymnal* has been issued. This edition is called the Pocket Edition, and is bound in full morocco, with round corners, gilt edges, and leather lining inside of cover. The size is 4⅝ x 6⅝.

The price for a single copy, prepaid, is $3.00, and for twelve or more copies to one address, prepaid, $2.50 each.

Send orders to THE CHRISTIAN SCIENCE PUBLISHING SOCIETY, 250 Huntington Ave., Boston, Mass., U. S. A.

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TESTIMONIES OF HEALING.

The question that Pilate asked comes to each one of us —"What is truth?" All my life I have been a seeker for Truth, and for health. I looked for these in the churches, but was not satisfied. Human philosophy could not answer me and the laws of *materia medica* proved unavailing. Not until I prayerfully and humbly investigated Mrs. Eddy's spiritual interpretation of the Bible, as contained in "Science and Health with Key to the Scriptures," were my questions answered, health restored, and soul satisfied. Mrs. Eddy says, "The best sermon ever preached is Truth practised" (Science and Health, p. 201). The perfecting of our thought and life is proving to the world that we are standing for divine Principle,—perfect God and perfect man. The truth that God is all—the only power—has been verified by physical healings and spiritual upliftings. I had been a delicate child, with a supposedly inherited disease which was manifested in trouble with the eyes and ears. I always had a longing to be of use in the world, so I passed the time in brave endeavor, only to break down, to rest for a while, then try again.

After I married my home was in Savannah, Ga. The change of climate proved disastrous, and for ten long weary years I was under the care of a specialist for women's diseases. I feel grateful to this good man, who encouraged me with hopeful words and tried to turn my thoughts away from myself. I have since learned that to overcome the ills of the flesh one must turn away from the body instead of keeping it always in thought, but I was then a deep student of hygiene and medical laws and thought I could not keep well without my daily physical exercise. All this time I was dieting according to the best known health laws. I learned to control the outward expression of pain, and no one but my husband knew of my sleepless nights and the aching body. We moved to Chattanooga in 1888 and I hoped that in the bracing air of the uplands I would be fully restored to health. For a time the change was very marked, but that did not last long. Again came the pain, and the sleepless nights. Abdominal trouble developed, and for six months or more I was under the care of a specialist. Discouraged and disheartened I carried the burden of ill health. I had lost faith in drugs and exercise and could not see that dieting made any difference in the state of my health.

In June of 1895 I went to northern Michigan, expecting to be benefited by such a decided change of climate, but even that failed. One would think I should then have been ready for the gentle word of Truth, whispered in my ear by a sister I was visiting, who knew and loved this Science. But not so; I resented everything said, for I knew I was sick, I knew I suffered! When I left for home she gave me my first copy of Science and Health, and that winter I began to study it in earnest. I told no one what I was doing and kept my books hidden from the family. Slowly and naturally I regained my health, but I was not willing to give Truth all the credit. I was ashamed to let any one know that I was studying Christian Science, for I had always had a "lively disregard" for such a "narrow religion." But at last the scales have fallen from my eyes, and I am indeed a "new creature." This truth is freeing me from the bondage of asserted material law, and it brings a joy and peace into my life never known before. I know I am a better wife, neighbor, and friend since I have learned to think of all men as the children of God. I am overcoming the irritability, captiousness, and selfishness that so often accompanies invalidism. I do not need card parties and clubs to amuse and divert me. A long, quiet day at home with the Bible and Science and Health brings a joy never felt before. This truth has increased my power to enjoy every true pleasure, and instead of reading for amusement I now read for instruction. For seven years this truth has been my only medicine. I am perfectly well. The lines of pain have passed from my face and I am growing younger every year.

I cannot find words to express what the religion as taught by Jesus and repeated by Mrs. Eddy has meant to me; my doubts and fears are removed and I have the settled conviction that the Bible is true and its teachings are just as practical to-day as they ever were. I can find no greater aim in life than to show others how to get out of the hell of despair and discouragement and to gain the heaven of peace and harmony. My constant prayer is to show my gratitude to God for Mrs. Eddy's teaching in a life transformed by the renewing of the mind.

ABBY BEECHER ABBOTT, Chattanooga, Tenn.

I avail myself of the opportunity to testify to the wonderful healing I received by accepting the truth taught in Christian Science. I therefore express my gratitude to God for the good that has come to me. I praise God for the truth that has made me free "from the law of sin and death." For the benefit of suffering humanity I will say that in 1905 I was afflicted with what doctors termed paralytic trouble, also a serious liver trouble. I suffered terrible pains for over ten months, although I tried every available material remedy; but all these were absolute failures. Every day I was getting worse, was greatly reduced, and had almost abandoned any hope of recovery, but I still prayed to God for final deliverance. I had faith as small as a grain of mustard seed, so I submitted my case to the great Physician, and I thank a kind Providence that I was led to try Christian Science and investigate its teachings. The Lord gave me strength to go to the Reading Room. I described my case to several who were present, and each of them testified to the healing power of Truth. Their testimony did me good. I left the Reading Room feeling much better. I was inspired with hope, so I began to read "Science and Health with Key to the Scriptures." I was relieved from pain by reading the book, and finally went to a Christian Science practitioner in November, 1906. The result was, that after a month's treatment I was made every whit whole. Jesus once said, "All that are in the graves shall hear his voice," "and they that hear shall live." I praise God that I have been resurrected, as it were, out of a dead state or condition, and the true light now shineth,—immortal Truth is my guide. By the grace and power of God I shall ever continue to follow the bright and morning star. I am glad to testify that in my individual case "the stone which the builders rejected is become the head of the corner."

JOHN W. DURNELL, Cleveland, O.

A recent Lesson-Sermon has brought back to me the thoughts which came when as a little boy I learned in Sunday School of the miracles performed by Jesus, and was told that God had sent him to earth and given him this power that the people might believe in God. The query had come then, Why does not God send some one to us now to perform these wonders, that we also might believe? This query grew almost to a complaint, until finally I gave up all efforts to understand the Bible or to know God. As I grew to manhood and went out into the world I forgot the Bible teachings of boyhood days.

After twenty-five years spent in indulging the so-called pleasures of the senses, without a thought of God, there came a time when one near and dear seemed to be drifting into a life of invalidism without hope of recovery. Then Christian Science was mentioned and tried, and when I saw the color returning to the cheeks, and

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the old-time vigor coming back, I began to wonder if Christian Science could really be the truth. Then the childhood thoughts came back, and I questioned if this could really be the answer to the query of early days, and if God had again sent a messenger to earth to show mankind how to approach Him and to be healed physically and mentally.

Shortly after this experience symptoms of a dread disease made their appearance, and I went from one physician to another, only to be told kindly that my surmises were true. Then it was that I turned to Christian Science with my whole heart and was healed of both sin and disease. Thus it has been proven to me that the words of Christ Jesus in the 14th chapter of John are not idle words, and that he knew what he was saying. In this chapter we are told that if we believe on him, the works which he did we shall do also, and that the Father would send us another Comforter, to abide with us forever,—"even the Spirit of truth,"—and that this Comforter would teach us all things and bring to our remembrance whatsoever he had said.

Is not this plain language? Could Christ Jesus have used plainer or more direct? And did we not need to have brought to our remembrance what he had said? Had we not forgotten his words and his commands to heal the sick? Had we not forgotten his promise that we could do this if we understood his teachings? And is not Truth, as revealed through "Science and Health with Key to the Scriptures" by Mrs. Eddy, doing the works that the Master did, and fulfilling his promises, viz.; teaching us all things and bringing to our remembrance all that he said? It seemed that the age in which he appeared was not ready to hear more. Is this age now ready? We think so, because the great Teacher said that when the "Comforter" did come, he would abide with us forever. Glorious promise!

WINFIELD C. CROSIER, New Rochelle, N. Y.

[Translated from the German.]

Sincere gratitude for all the good that I have received through Christian Science prompts the writing of this testimony. It would be impossible for me to tell all that this truth has done for me, spiritually and physically. A little over three years ago Christian Science found me a wreck, mentally and physically, and without hope. Life seemed too cruel to endure, nor could I gain any satisfaction in it, and I wished for death. In this melancholy condition I spent months, suffering physically and mentally. By the advice of my sister I turned to Christian Science for treatment, with the ardent desire to find out if God really existed. I had always been taught that God is good, but that He sends evil to test us. It seemed cruel to let me suffer as I did, and I finally doubted all I had been taught concerning God.

My main object in going to Christian Science was to know the truth about God, and now I thank Him that He has revealed His truth to our dear Leader, Mrs. Eddy. I feel that I can never be too grateful to her that she has consecrated herself to it, and has made this truth so plain to us in her book, "Science and Health with Key to the Scriptures." After I had one treatment I began to read our text-book that same day, and a wonderful feeling came over me; darkness and melancholy had made room for light and peace. I had a feeling of safety, of security. All pain had vanished, and it has never returned to this day. My thoughts were refreshed with a sweet sense of peace, in which I dwelt and all was joy and gladness. I was perfectly healed physically, and wondrously helped mentally. I could do my work as never before in my life, without feeling tired. After the birth of a child I was well and strong with no other help but Christian Science, and the child also was free from the discord which seemed to beset us in the old way. The child is now three years old and has never taken any medicine, nor had any disease to which children are exposed in the old thought.

My heart overflows with gratitude, yet the real gratitude can only be expressed in proving my obedience to God's commandment, "Thou shalt have no other gods before me." Our dear Leader is teaching us constantly how to obey this command in our daily life. For all this I am inexpressibly grateful.—MINA HAVEMEISTER, Chicago, Ill.

I wish to express my gratitude for our Lesson-Sermons. One which we had recently I found to be so powerful, so uplifting, that I was enabled to overcome a very severe ailment by its study. One morning I went to business as usual, but toward lunch time I began to get terrible pains in the head, which soon after became worse, extending through the entire body. I kept up, however, and no one suspected that I was having a severe struggle. At 5.30 I was just able to get home, and when I arrived there I seemed to have a very high fever. I retired to my room and began to read the Lesson, although it seemed almost impossible to do so. I read on, however, and when I came to page 215 (1st to 3d line), in Science and Health, such a sense of peace came unto me, and as the spiritual meaning of these words dawned on my consciousness I knew that I was healed. I went through the entire Lesson that evening, retired soon after, slept soundly all night, and in the morning I was in my usual good health. I am also grateful for the overcoming of a fear of drafts. Although I have been in Science about seven years, I was only able to overcome this fear a few months ago. I was also healed of chronic stomach and catarrhal trouble of long standing,—the result of wrong thinking toward God and my neighbor. In taking up Christian Science I found that it meant right thinking and right living, and that if we live and think rightly we cannot help but be right. I also found that Christian Science is the teaching of Jesus put into practice, which was given to the world by our revered Leader, Mrs. Eddy. My daily prayer is, that the love of all mankind may reflect toward her whom God has inspired to voice this truth to all peoples.

MISS ANNIE M. WAGNER, New York, N. Y.

It is now over a year since I was healed through Christian Science of what several different physicians called severe nervous trouble. A condition of the eyes for which I had worn glasses over ten years also disappeared at this time. Several minor ailments and an extreme irritability of disposition have been overcome by Christian Science. Since coming into Science I have neither worn glasses, which before seemed indispensable, nor taken medicine, either internally or externally. Before hearing of Christian Science I had used drugs every day and was never healthy. I can now say that I am perfectly well. I write this testimony in the hope that those who are suffering from any disease may find a way out of their inharmonious conditions, and I hope that all who need help, either spiritually or otherwise, will be led to Christian Science and have reason to be as grateful as I am.—ELEANOR LEWIS SCHMIDT, Fillmore, N. Y.

I wish to express my gratitude for what Christian Science has done for me, physically, spiritually, and in every way. In March, 1902, I was confined to my bed for many weeks, suffering intensely night and day, my physician, one of the best in our city, coming to see

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me almost every day. One night I became so much worse that the doctor was summoned about midnight, and after an examination he said he could do no more for me, that I had only a short time to live. He left some morphine powders to be given every hour, and went away. When my husband brought the powder I refused to take it, saying that I would take no more medicine. I could not sleep, and thought was busy. I had heard of Christian Science through the young daughter of a lady who had been wonderfully healed. She had said to my daughter, "I wish your mamma could be made well, as my mamma was." I had read the *Sentinel* and *Journal* which they had sent me, and now I questioned myself, "If those testimonials of healing are true, and God is no respecter of persons, why cannot I be healed by Christian Science?" I asked my husband if he would go in the morning for a Christian Science practitioner, and this he readily consented to do.

At an early hour he went to see the lady who had sent me the *Journal*, to get the address of a practitioner. This practitioner talked with my husband a few moments, and said she could not come to me till one o'clock. My husband said, "I am afraid she will not live that long." The practitioner then assured him that she would treat me absently, and come as soon as possible, and that all would be well. At one o'clock she came. She sat by my bed, gave me treatment, and talked with me three hours about this glorious truth. It was so different from anything I had ever heard. I look back to that day as the happiest one of my life. When she arose to go I felt like a different person. She said if I could accept God's promises I need not remain in that bed twenty-four hours, then bade me good-bye, promising to call next morning. Shortly after she had gone I asked for something to eat, and ate a hearty meal, a thing I had not done before in many weeks. A little later I remembered her parting words. I arose, dressed myself without help, walked about my room, sat up two hours, then retired and slept well all night. This I had not done for months.

Next morning I began to help a little with household duties. Prior to this I had not been able to do my work, in fact had been confined to my bed most of the time for five years. My illness had extended over a period of eighteen years, during which time I had been treated by twenty-three good physicians, and had tried almost every kind of remedy with only temporary help. My diseases were "legion," and included female weakness, rheumatic and stomach trouble, etc., all of which have yielded to Christian Science. I now do all my housework, sewing, etc. I am grateful not only for the physical healing, but for the spiritual uplifting which I have received. I feel that there is not a day nor an hour but blessings come to me through this wonderful truth.

I cannot be grateful enough for having been shown the way in Christian Science. I am thankful to God, and to dear Mrs. Eddy, who has toiled so faithfully, so lovingly and unselfishly to lead us into this beautiful truth.—MALINDA ROLISON, Des Moines, Ia.

In 1904 I was in a critical condition with a complication of diseases. I tried several doctors, but they did not heal me; so I quit doctors, and turned to God for healing, as the Bible says we should, and with this resolution I became stronger. Soon after I was handed a copy of Science and Health by a dear good woman. At first I was afraid to read it, for fear it would lead me astray, but I kept on reading and asking God to lead me aright. This good woman then asked me to take Christian Science treatment, which I did, and became strong enough to do all my work. I went on reading Science and Health, and later, when I began to have the old trouble, I had a few treatments; but with a careful study of our text-book and the Bible I was enabled to overcome nearly all sense of my ailments, and as I gained the spiritual understanding my health increased. In March, 1906, I gave birth to a fine baby girl, and during my confinement I was under absent Science treatment. The birth was almost painless and I was up the next day. The baby is now nine months old and has never taken medicine of any kind. I have had many beautiful demonstrations of the power of Truth. Words are inadequate to express my thanks to God, and to Mrs. Eddy, for what has been done for me. I can best express my gratitude by living in obedience to God as revealed through her teachings.—MRS. MOLLIE RANDAL, Pride, Tex.

In 1889 I became interested in Christian Science through the healing of my wife after a number of physicians said they could do nothing more for her. We had been married but two short years, were much devoted to one another, and did not wish to be separated, as we then believed we would be, and that in a very short time, if we found nothing better than drugs to depend upon for her life. It was at this time a friend and a neighbor proposed that we try Christian Science. They themselves knew nothing of it, only that they had heard of it, and said there was at that time a Christian Science practitioner in our city on a visit from a distant city. We had never heard of Christian Science before, but were willing and ready to try anything that might help us in our trouble, so we sent word to this practitioner to call at our home. After several hours' debating pro and con as to the Scriptures, of which my wife and I professed to be students, we decided that we would try Christian Science treatment, and surely it was God who helped us to decide. From that day there was a great change in our home,—sickness disappeared, and God, who is Truth and Love, was revealed to us. At this time it appeared as if we were very poor in this world's goods. I was receiving small wages and had been paying a nurse, help, and doctors' bills, which made it very hard; but our thought took a turn and a sense of riches came to us both as soon as we learned to know God, for God is all, and when we left all for God and came to Him in truth, as taught by Mrs. Eddy in Science and Health, we began to receive that heritage which was rightfully ours. My business is that of inspecting other men's work and material. Before coming to know anything of Christian Science I was always looking to find something wrong, and I generally found it, but since coming into Christian Science I have changed my mode of working and now I am looking for all work and material to be perfect, knowing that in Truth there is nothing but good. So doing I find this is appreciated by all with whom I come in contact, and they are many in different parts of the country. By having this truth we have gained heavenly riches and a liberal supply of needful things, all of which has come to us through the teachings of Science and Health.

I am very grateful to God, and to Mrs. Eddy, our dear Leader, who has so wonderfully shown us the way, and we are both trying to know more and more each day of this truth which set us free.—W. H. LAMBERT, Lima, O.

Three years ago last June I was healed of what the doctors called a very serious case of stomach trouble. I had suffered for years; sometimes I was worse than at others, but often I would be so ill that I could not work. I tried the best physicians I could find, but they did me no

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good. About thirteen years ago I lifted a large stove alone, and as a result I had a very severe illness. I recovered from this attack very slowly, but finally was able to do light work. Three years ago last January I had another attack, without any apparent cause, and the doctor who was called decided to have a consultation with a specialist. After they had made an examination I was told that the only thing which could be done for me was either an operation, or else what they called "rest" treatment. I objected to the operation, so I was put to bed and given practically nothing to eat or drink for eighteen days, in hopes that the "rest" would heal my stomach; but even this treatment did not cure me, for as soon as I began to eat again I felt as bad as ever. In about four months I was just able to walk, and I was sent to Eureka Springs, Ark., in the hope that the water there would help me; but after I had been there about two months I became so much worse that I was almost in despair.

At this time I happened to see a sign in an upstairs window, "Christian Science Reading Room." The thought came to me that I should try Christian Science, and I made up my mind then and there to give it a trial. I found a practitioner and took my first treatment that day, and experienced great relief. I was healed of the stomach trouble in one week, so that I was able to eat anything I wished without any bad results whatever. I went to work in about two weeks afterwards, and have been at work practically all of the time since. Any ailment that has appeared since my healing has always been overcome by Truth in a very short time. I might add that the expense for medical treatment was very great, while all that I paid for Science treatment was fifteen dollars,—quite a difference in favor of Science.

H. C. MANNING, Sioux Falls, S. D.

"Your boy's eyes have been put out by a powder explosion!" was the exclamation of the crowd that had gathered about the house to which I had been called by telephone. On entering the house the dreadfully burned and blackened face of my son said he was blind and disfigured for life, but I turned away from the material evidence, denied mentally the terrible law I had been admitting for my son, and as I realized the truth fear left me. For three days his condition seemed very dreadful, but at the end of eight days, through the understanding of Christian Science, the wounds were healed and the sight perfectly restored. One of the marvels was his entire freedom from pain. Do I believe that Christian Science treatment saved the child from being blind and disfigured for life? I answer, I not only believe, but know, with the positive, intelligent assurance which enables a student of the science of mathematics to say that he knows how a problem has been wrought out,—I know and say with the same assurance that Christian Science, as taught in the Bible and "Science and Health with Key to the Scriptures" by Mrs. Eddy, did heal the wounds, banish the pain, and save our boy's eyesight. I shall be pleased to answer any inquiries as to particulars in this case.

In deepest gratitude I thank God, and our beloved Leader, for the light of Truth which shines through the dusty myths of a dogmatic past.

SILAS E. WIGHTMAN, Watertown, S. D.

From childhood I was considered very delicate. As I grew older I became worse, and was often told that I had inherited many diseases and could not live to be a woman. When I was sixteen my father and mother were very greatly troubled over my condition. The physician who was called said my lungs were affected, but claimed he could help me. I did seem to receive some help, but later grew worse. At this time, in addition to being attacked with severe catarrhal trouble, I suffered from my eyes. My stomach and heart were also seriously affected, and our family physician said nothing could be done for the former as it was an incurable complaint, and to relieve the pain morphine was regularly injected. Being told by the attending physician's wife that I was doomed to chronic invalidism, I became very much discouraged, and prayed earnestly for health; but my prayers were seemingly unanswered. I studied the Bible daily, my desire being to live a true Christian life and do the work which had been given me, but I could not do much because of my weakness and suffering. Finally I went to see a physician who it was believed could bring me relief. He said that an operation was necessary, which might give temporary relief but could not cure. He did not even give me any assurance that I could live through it, so I went home expecting no help until death should come. I had been treated by eight physicians, whose kindness I shall always remember. At times I would become so discouraged with the fruitlessness of their efforts that I would no longer consult them, but instead would resort to medicines of various kinds. I remember taking fifteen bottles of one kind without perceptible effect before I gave it up.

In this condition, over eight years ago, Christian Science found me. I went to a Christian Science practitioner, and was treated for five weeks, during which time, to my great delight, my afflictions disappeared one after another, and left me a free woman for the first time in my life. Since then I have been strong and well and able to accomplish all that it is my duty to do. Is it any wonder, then, that Christian Science is more to me than anything on this earth?—ANNA OLSON, Boulder, Col.

LOVE IMMORTAL.

SECTS, ye have your day and die,
  Eddies in the stream of truth,—
The great current, sweeping by,
  Leaves you swirled in shapes uncouth,
Born to writhe, and glint, and woo—
Broken mirrors of the Blue.

Creeds! O captured heavenly bird,
  Fluttering heart and folded wing!
Shall ye see those pinions stirred?
  Can your caged Creation sing?
Will ye herald as your prize
What was bred to soar the skies?

Yet the East is red with dawn,
  Like a cross where One hath bled!
And upon that splendor drawn—
  Gentle eyes and arms outspread,
See that figure stretched above!
As God lives! its name is Love!

Love that lights the fireless brands,
  Love that cares for world and wren,
Bleeding from the broken hands,
  Crowned with thorns that conquer men;
Only Love's great eyes inspire
Church, sect, creed to glow with fire.

Yet our lips shall have no sneer
  For the spire, the mosque, the ark,
Broken symbols shall be dear
  If they point us through the dark,—
Laws and scripture served our youth
Who have grown the sons of truth!

FREDERICK LAWRENCE KNOWLES.

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FROM OUR EXCHANGES.

[Rev. R. J. Campbell, A.M., in *The British Congregationalist.*]

Turn back to that man who has injured you vilely and cruelly, and against whom the hot anger arises in your heart when you think of him. Do you know all that is to be known about that flinty natured wretch? It may be hard to realize it, but it was not the true man who injured you; this poor child of the all-Father does not know himself nor you. Try to look beneath that selfish exterior, and your heart will fill with a great pity: you will not feel angry any more: you will only want to reach forth the hand of love to strike away the fetters and set the prisoner free. Look through the things that are seen to the things that are not seen. Look for the very Christ in every sinner, and you will not fail to find him. Ask to see what Jesus saw when on Calvary he prayed: "Father, forgive them; for they know not what they do." If Jesus could not have prayed that prayer he would not have been a Saviour. Such a vision is power, even though we only have it as in a glass darkly.

[*The Outlook.*]

The Church has absolutely nothing to fear concerning the truth in its keeping; it has everything to gain by holding its doors wide open and inviting the whole world to come in and study and scrutinize and turn on the search-light. Its timidity has cost it many a victory; its cowardice has lost it many a friend. It ought to welcome every honest inquiry and keep its doors open to every form of sincere investigation, but it ought also to show a certain kind of indifference to the possible results of inquiry and investigation; the indifference with which a man, fundamentally sure of the foundations on which he has built, would allow the most skeptical, critical, and cynical to examine those foundations at leisure. The body of truth which the Church holds is not a treasure which can be stolen. On the contrary, the more widely it is diffused, and the farther it is carried, the better, not only for those who take it, but for the Church itself.

[Dr. G. M. Twitchell in *The Universalist Leader.*]

Ask the layman what is his creed and he will say he has none, for his standard has outgrown church definitions; but ask him what the gauge of his life and he will tell you that it is a square deal for every man, full measure and weight for every transaction, a sweet, happy home for every toiler, and a deepening, strengthening belief in eternal verities and the immortal life. The marvelous hold President Roosevelt has to-day on the common people, regardless of party, a hold which has steadily strengthened from the moment he declared for a "square deal" and "the open," but reflects the underlying faith of the people in the cardinal virtues of honesty, integrity, and straightforward, manly dealings, the very essence of Christianity. The curios of belief can never again be forced to the front and galvanized into the semblance of living truths.

[*The Christian World.*]

And allied with this, and still more affirming the religious position, is yet another of our inner compulsions. It is that produced in the soul by the exhibition to it of highest character. There is nothing in the sphere of feeling so distinct, and at the same time so profound, as the response within us to a personified holiness. That is why, in the first age and ever since, Christ's call to men has been so irresistible. For he calls to the something in us which is akin to himself. And it is that which answers him. The divine in the heart responds here to a divine which hails it from without.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

Vol. IX. No. 50



A LADY WITH A LAMP SHALL STAND IN THE GREAT HISTORY OF THE LAND

BOSTON, AUGUST 10, 1907

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A NOBLE TYPE OF GOOD HEROIC WOMANHOOD
LONGFELLOW

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
250 HUNTINGTON AVENUE — BOSTON MASS USA

GREGSON & CROSBY

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CHRISTIAN SCIENCE SENTINEL

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ITEMS OF INTEREST

National.

An increase in the salaries of fifteen thousand female teachers in the public schools of Greater New York has been recommended to the Board of Estimate and Apportionment by the Board of Education. The proposed increase calls for an additional outlay of about $3,000,000. About twelve thousand five hundred teachers in the lower grades get their minimum salaries increased from $600 to $720, and the maximum from $1,240 to $1,440, the maximum being attained at the end of sixteen years' service. Teachers in the higher grades and principals and assistant principals also receive an increase, but their pay will still be less than that of the men employed in the same grades. The salary of the superintendent of schools is increased from $8,000 to $10,000 a year.

The Government has filed in the United States Circuit Court for the District of Delaware, at Wilmington, Del., a petition against the "powder trust" involving twenty-six corporations and seventeen individuals. The petition relates that all of the defendants are engaged in "interstate trade and commerce" in gunpowder and other high explosives, and are violating the Sherman anti-trust act. It seeks to prevent and restrain the unlawful existing agreements, contracts, combinations, and conspiracies in restraint of such trade and commerce, to prevent and restrain the attempts on the part of the defendants to monopolize such trade and commerce, and to dissolve the existing monopolies thereon.

The new concrete drydock at the League Island Navy Yard, Philadelphia, one of the largest of its kind in the world, was used for the first time a few days ago when the battleship Kearsarge was placed in it. The docking of the warship is serving to test officially the drydock, which has not yet been accepted by the Government. The basin cost about $1,500,000 and required seven years to build. It is seven hundred and fifty-four feet long inside the coping, one hundred and forty feet wide, and has a depth over the sill at high tide of thirty feet.

One of the most important bills relative to the Post Office Department to be presented to Congress during its next session is with reference to the passage of legislation providing for a three-cent postal note, or other substitute for postage stamps and coins in remittances of small amounts through the United States mails. The demand on the Department to provide such a note has been growing steadily.

Ground has been broken for a new dormitory to be built for Wellesley College at Wellesley. This building, one hundred and sixty-four feet long, with an ell fifty feet long, containing accommodations for nearly one hundred students, will form the third of a group of four dormitories, projected some years ago. The structure will be finished by February.

Judge Landis in the United States District Court at Chicago, on Saturday, Aug. 3, imposed a fine upon the Standard Oil Company of Indiana of $29,240,000, the maximum amount upon each one of the 1,462 counts of the indictment on which that company was recently convicted.

The returns of the election at Manila show that the Nacionalistas, the party demanding immediate independence, as opposed to the Progressistas, the party satisfied with American rule, have won the day.

His Royal Highness Prince Wilhelm of Sweden, Duke of Sodermanland, is to arrive in Boston Monday, Aug. 20, according to official notice.

International.

Rev. R. J. Campbell, whose recent change in theological views caused a sensation and offended a large section of his congregation at the City Temple, London, seems now inclined to enter the field of politics in the Socialist-Labor interests. He has been formally invited by the Labor party to contest the next vacancy in the parliamentary representation at Cardiff. Mr. Campbell declares his conviction that Socialism is the practical expression of Christianity, as he understands it; that the land question is at the bottom of most of the social evils, and that the first need of the people is to get hold of land and to decrease the cost of transportation.

The foundation stone of Andrew Carnegie's Palace of Peace at The Hague was laid July 30 by M. Nelidoff, president of the second Peace Conference, and was marked by considerable ceremony. Practically all the delegates attending the present Peace Conference, a number of high court officials, the members of the States General, and delegations from numerous bodies were present.

The figures for the Cuban budget of 1907-08 do not differ materially from those of last year. The total amount is $23,309,538, divided as follows: Provisional, Government, $105,080; department of state and justice, $680,265; government, $8,973,022; treasury, $3,440,954; education, $4,195,863; public works, $4,445,226; agriculture and commerce, $274,988; judiciary, $1,193,255. The estimated receipts are $25,466,325, of which the customs are $23,046,000 and internal revenue, $831,000.

Great Britain and Germany have practically agreed at the Peace Conference on a proposition regarding the establishment of an international prize court, under the terms of which the tribunal is made permanent and is to have fifteen judges. The United States, Japan, and six of the great European Powers will furnish one judge each, Latin America will supply two, and the remaining five will be sent from other countries represented in the Peace Conference.

A governmental commission has been sent from Berlin to the United States to study the organization of all the systems of electrical railroads throughout America. It is the intention of the government to electricize all the railroads around Berlin, as well as portions of the main line throughout Germany.

It is announced that the negotiations between Great Britain and Russia have resulted in an agreement amicably adjusting all outstanding differences on the Indian frontier and in Persia.

Industrial and Commercial.

Since 1883 the Swedish government has been taking over privately owned telephone lines by the force of competition. The price of government telephones is $13.50 a year for unlimited service within a radius of forty miles. For long distance connections the extra charge varies from four cents for seventy miles to twenty cents for six hundred miles, and twenty-seven cents for any longer distance. The financial result in a given period is a profit, after paying interest, of $2,320,000 out of gross receipts of $5,400,000. In 1883, the year the city of Stockholm began to "take over," the price for the private service there dropped from a schedule ranging from $43 to $75, to a flat rate of $35; and under municipal competition it dropped close to the government rates of $13.50.

"There is a scarcity of labor all over the world. The fact is, widespread prosperity and the unparalleled enterprise of the age have led to the undertaking of more great projects than can possibly be completed within a reasonable time." This is the opinion of a labor expert in the Government service.

The new Public Service Commission of the New York District, which supersedes the old Rapid Transit Commission, has begun an investigation of the Ryan-Belmont traction merger.

The Swiss exports of clocks, watches, and parts to the United States last year was the largest in the past twenty years, their value being $2,469,516, against $2,261,519 in 1905.

General.

Egyptologists claim they have discovered that Rameses II. was a fraud, and that he is not entitled to the appellation of "Great." Professor Naville, one of the official explorers of antiquities in Egypt, says: "The more we discover about Rameses, the more convinced we are that he was a fraud. He was not great in any way, but his vanity was colossal. To satisfy this, he conceived the notion of causing his name to be inscribed on every existing temple, statue, and monument that he imagined would stand the test of time. The plan succeeded only too well for many years. In consequence of it, explorers united in deciding that he must have been a great king. Now we are beginning to find him out."

Professor George B. Leuderback of the University of California recently gave the results of his examination of a new gem of great beauty which was discovered by two prospectors in San Benito County, California. He says: "The new gem is a clear, transparent blue stone, with violet tints in the deeper colored portion. It rivals the sapphire in color and surpasses it in brilliancy, though it is not so hard. It is about as hard as chrysolite and harder than opal or moonstone. It turns bright red under heat, but on cooling resumes its normal color. As it is an entirely new mineral it has been named benito, from the county in which it was found."

A report has been received from the head of the University of Chicago's Egypt Exploration Expedition, of a notable discovery—the Temple of Ikhnaton, greatest of the Pharaohs, all knowledge of which had been lost to the world for centuries. The discovery was made unexpectedly. The ruins of the temple, as well as those of the city around it, had been known to explorers for many years; but they had not been identified with the name of the "heretic" king. By the falling away of some stucco, portions of the original structure were disclosed which showed this king as the builder.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

REALIZATION.

M. G. KAINS.

PERHAPS no story in American literature so beautifully and clearly reveals the effects of pure and noble thoughts as Nathaniel Hawthorne's tale of the White Hills, entitled "The Great Stone Face." In this story, it will be remembered, a mother tells her little boy a legend current among the mountain folk, prophesying the advent of a son of the valley, a great man whose features would bear a living likeness to the great stone face formed by a group of rocks high up on a neighboring mountain.

Because of the deep impression this tale makes, the boy reflects constantly, soliloquizes, pictures in his mind the nobility, the strength, the calmness, the love,—all the virtues he believes he sees typified in the granite visage. He tries again and again to see resemblances in men, natives of the hills, who having achieved greatness in the busy world come to visit their birthplace, but finds none that seems to him to portray the virtues with which he endows his "Old Man of the Mountain." Their sordid, harsh, selfish thoughts have chiseled upon their faces lines characteristic of such thoughts, and he turns again to his rocky model assured that the man will come as prophesied. His search continues with the faith of one who "hopeth all things, believeth all things;" it never wavers.

Though but a country lad, his constant reflection upon the beauties and character of his ideal distinguish him from his less thoughtful comrades, and little by little his lofty yet simple thoughts command attention far beyond his mountain home; for his neighbors spread his fame beyond the confines of the valley. At length, when the boy has become an old man, the sublimity of his expressed ideas attracts a poet, who visits him and in the golden sunset recognizes in the man himself the incarnation of the ideals he has since early childhood woven about the Great Stone Face. Yet even then, with the nobility and modesty of true greatness, he deprecates the thought and believes that a more worthy than he must be the man foretold.

In this study the well-known fact that thought delineates itself on the features is used to show first, that the world's ideals did not produce upon the warrior's, nor the statesman's, nor the rich man's face, either lines or expression that resembled the fixed character of the lofty model; and second, that conscious reflection upon the ideal, upon qualities thought to be typified in the stone face, had produced the effect, although the man who expressed these qualities had not realized either the great change in himself or his acquired resemblance to the model which inspired him. In this way it is a parallel to the results which follow the application of the laws of Christianity in individual experience.

All Christians have believed that such results are attainable, and many have revealed in greater or less degree the effects of their ofttimes unconscious and imperfect practice of these laws; but too generally they have not had sufficient understanding to practise intelligently. Probably the chief reasons for this are that the aspiring Christian has neither known of a rational, effective method of working definitely toward the goal of his highest hopes, nor had a clear concept of the model whose qualities he desired to manifest. These difficulties do not, however, really exist, because the perfect model—the Christ-ideal—has again been revealed in Christian Science, and the method of acquiring perfection placed within every one's reach.

As a primary requisite the aspirant must be sincere,—honest with himself,—"for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Willingness to "prove all things" is the next step. Then, too, he must be willing to be patient with himself in rectifying his shortcomings—in his attempts to obey the Master's injunction to be perfect even as the Father in heaven is perfect. In this attitude of receptivity he will be ready to contemplate the perfect model, man, who is defined in the first chapter of Genesis as the "image" and "likeness" of God. And in order to be sure of what this likeness or image is he must remember that the Bible defines God as "Spirit," "Love," "good," and "I am." From these definitions it is evident that man, the likeness or image of God, must be spiritual, loving, and good; that he cannot exhibit any other qualities. Therefore the model to be kept in mind is not the fleshly creature popularly called and supposed to be man, but its opposite, the spiritual image of God, the perfect man.

By keeping this spiritual model in thought the aspirant will readily learn to detect, renounce, and destroy unlikenesses to it as they present themselves, and to accept and emphasize the true qualities as he recognizes them and grows more and more "unto a perfect man, unto the measure of the stature of the fulness of Christ." This method, he will find, is clearly set forth in Science and Health. For instance, on page 261 he will read: "Look away from the body into Truth and Love, the Principle of all happiness, harmony, and immortality. Hold thought steadfastly to the enduring, the good, and the true, and you will bring these into your experience proportionably to their occupancy of your thoughts." In thus holding thought "steadfastly" he will not in any sense be forcing himself to believe something contrary to truth, but will be simply and calmly knowing that in spite of rampant falsity the truth is true, in the same kind of way he knows that, though black clouds are pouring rain, the sun is shining in a sky of cloudless blue above.

WHO SHALL DECIDE?

REV. CHARLES D. REYNOLDS.

IF Christian Science is untrue, as its opponents aver, in favor of what faith or doctrine would they have its followers abandon it? If Christian Scientists are to be allowed any Christian teaching whatsoever, what

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shall it be, should they renounce Christian Science? Something must take its place, and what? Will the opponents of Christian Science champion pure materialism and offer it in exchange for the pure idealism of Christian Science? That would imply the acceptance of the proposition that the Supreme Cause, the creator of the universe, is an unconscious, self-created, non-intelligent, mechanical energy or force; a self-sustained mechanism, wholly devoid of the power to reflect or know.

Do not those who would offer this proposition in exchange for the teaching of Christian Science that the great First Cause is Mind, Spirit, know that no spirituality or religion of any kind is deducible from that basis? If the dynamic agent of creation is an unconsciously working material energy, a mere self-impelled stream of physical force with no self-knowledge or conscious purpose from start to finish, then man is wholly material, and with all else, death is the fate that ends all. Given this proposition, atheism—the denial of the existence of one infinitely intelligent God or Mind as the creator of the universe, and man's ability to prove his unity or spiritual kinship with this divine power—is an inescapable conclusion. Man cannot intelligently communicate with what is not conscious and intelligent, nor can the so-called laws of matter inspire loving confidence and the desire to lead a pure and upright life.

Perchance the opponents of Christian Science would recommend one of the innumerable dualistic systems in exchange for Christian Science? These are all semi-material. They all take their rise from the proposition that the spiritual and material are correlated and coexistent, if not also coextensive. If this hypothesis be accepted, then it must follow that Deity entered into partnership with matter or at least sustains some kind of relation thereto,—either made it out of nothing and entered it in part or wholly, or found it at hand—already existent—and entered it, or remaining external to it used it in some way as material to further His creative purposes. Or, as another theory supposes, Deity changed species and brought forth His creation by transforming Himself into the physical and material.

All these various theories follow logically from the fundamental proposition of dualism as stated, and these in turn lead into still more diverse and devious conclusions. They lead into variously contradictory and irreconcilable positions. In one direction they ultimate in a phase of theosophy and pantheism, making nature-worship the approach to God. Pursuing yet other lines of reasoning from the underlying premise of dualism, one student is led into agnosticism, while another reaches occultism, deism, or some other shifting form of belief. The dualistic proposition is "a house divided against itself," and furnishes the basis for an argument in favor of combining such opposites as spiritual prayers and material drugs for the sick. It stimulates the effort to band together free will and predestination, heaven and hell, good and evil, materiality and spirituality, into one consistent, harmonious system, and then urges men to be reconciled to the mystery of such a necessity.

The intelligent critics who recommend that Christian Science be abandoned in favor of some other teaching or doctrine must know that there are only three distinct systems of thought,—materialism, semi-materialism or dualism, and Christian idealism as taught in Christian Science; that, fundamentally regarded, there is not a philosophy, theology, opinion, or theory in the world that does not have its underlying basis in one or the other of these three propositions. If thoughtful they must perceive that in recommending Christian Scientists to abandon this divine idealism in favor of some other system, they unwittingly argue either for out-and-out materialism or for one of the innumerable forms of dualism, which Christian Scientists have already tested and abandoned because they found no satisfying peace or profit therein.

If those who deride Christian Science as a folly and delusion will first of all agree among themselves upon a system that is correct, and will prove by their practice that it is more definite and satisfying than Christian Science; that it is the one system by which the mighty works which were done by Christ Jesus can be redone for the world, then our critics will not need to urge us to abandon Christian Science. Such an event would make them missionaries in a good cause and further their contention better than can denunciation or a tirade of criticism. Surely the opponents of Christian Science must perceive that the issue in its final analysis is a question between materialism and spirituality; which is best, which is true and able to demonstrate its underlying proposition? In support of which proposition did the Scripture writers contend?

The only sufficient reason for abandoning Christian Science would be the discovery that it is not true. In view of the manifest failure of its critics to produce convincing evidence to this effect, Christian Scientists have abundant reasons for holding to Christian Science and steadily refusing every substitute which they cannot conscientiously accept. Surely those who seem to be antagonistic to Christian Science cannot reasonably expect us to renounce our loyalty to this Science merely on the basis of their opposition to it, unless they at the same time can point out a substitute that is better. In deciding which system they ought to accept, whose convictions are Christian Scientists expected to follow? Their own or those of their opponents? Who shall decide?

THE WHOLE ARMOR.

JENNIE E. SAWYER.

Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand.—ST. PAUL.

IN Paul's epistle to the Ephesians we learn of what the armor of the Christian consists, and how it ought to be used, that it is only through putting on the whole armor and wearing it continuously that we may fulfil the final command,—"and having done all, to stand." The human sense of "having done all" is very self-deceiving, for unconsciously we are apt to exaggerate our sense of effort and of accomplishment. We soon weary of well doing, and allow ourselves a respite as regards abiding in the faith. In turning the search-light of Truth upon our best efforts, we often find them so pitifully weak and small that we stand self-rebuked, and are shocked out of our self-complacency and sense of "having done all." We must know that the armor is a complete shield against all outside influence, condition, or circumstance, for in the unfoldment of those graces of the Spirit which the armor symbolizes, we have felt the necessity of purification, and of the renovation even, in every minor part, that we may not be hindered from wearing the "breastplate of righteousness;" that we may be "girt about with truth;" be able to carry the "shield of faith," and to wear the "helmet of salvation." Thus armed, and wielding "the sword of the Spirit," we needs must cast out every evil thought within sense and self, that would be a hindrance to our feet, which are to be "shod with the preparation of the gospel of peace," thereby making it possible for us to pray always "in the Spirit." It is not enough that we put on the armor; we must be clad in it continuously and stand in the full consciousness of its completeness and power to meet any unforeseen exigency.

It would seem that a clear discernment of the whole

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process of spiritual warfare is necessary, for otherwise our armor may be displaced and the "fiery darts of the wicked" be able to penetrate, and thereby render us unable to "stand." This Scripture brings to our consciousness the great difference between our first understanding of Christian Science and its present demonstration. At first the demand on students seemed so simple and easy to meet, we merely grasped the idea of praying aright, and the healing came in such a wondrous fashion that we stood astounded at seeing so little faith bring so great a reward. The healing of sickness was our chief aim, but as through the teachings of our beloved Leader we are shown how to overcome sin, we advance in the understanding, become "strong in the Lord, and in the power of his might." We then find the necessity for putting on the whole armor to meet the more subtle forms of error, the "wiles of the devil," and learn that this blessed truth not only heals the flesh of its ills, but undoes wickedness and sin. We soon recognize the necessity of further purification within, and the need of taking firmer hold of Truth, of recognizing more clearly the mighty power and ever-presence of Love, literally hiding ourselves in the "secret place of the most High," that we may surmount the greater sense of evil which becomes manifest in the world, instead of combating evil or contending against it with force.

When as Christian Scientists we put on the whole armor of God, thereby making God's power and presence meet the demand through our reflection of His righteousness, His love will be shadowed forth through us to the undoing of hate and the casting out of fear. We thereby become true soldiers of Christ and are veritably living, moving, and having our being in divine Principle, which governs and controls our every thought, word, and act. Thus are we shielded and protected while doing His service—reflecting His power and presence.

The essential need that we "stand" clothed in the complete armor, grows upon us more and more as we advance in the understanding of Christian Science, for our progress demands an entire separation from sense and self. Thus the command to "stand" seems even greater than to have "done all," for standing requires steadfast, unwavering faith, and reliability of motive and purpose; a trust and faith stayed on the Lord which our former activity may not have called forth. We needs must realize that the true spiritual healing rests on our standing as Truth's sentinel or guard, reflecting consciously His completeness, requiring the consecration of every thought and faculty to this divine service. We do not overcome error or evil by retaliation, nor by personal resentment, but rather by so imbibing the Divine light and love that we may hold our own personal opinion or judgment in abeyance, thereby letting God find through our steadfast faith an avenue whereby He may use us to His own glory in rebuking sin and casting out error. We thus feel the imperative need of "praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance."

SAMARIA AND JERUSALEM.

LOUISE DELISLE RADZINSKI.

And they did not receive him, because his face was as though he would go to Jerusalem.—*Luke*, 9 : 53.

WHAT happens when a man turns his face to Jerusalem, the city of the God of peace? Do the inhabitants of Samaria come forth from their villages and towns (their habitations of thought) to welcome him, to bathe his feet, to refresh him with food? When our Master, Jesus the Christ, passed through Samaria in the first year of his public ministry, his words to the woman who came to the well as he rested there (for the Scripture tells us he was "wearied with his journey") were received by her as the words of an inspired teacher, and she carried to her friends in the city the news of one who had told her all things she had ever done. Many of the Samaritans from that city believed on him, and came and besought him to abide with them; and he abode with them two days, and many more believed because of his words, for they realized that he was indeed the Saviour of the world.

The apostle does not tell of healing then performed, but we know that no one ever heard Jesus teach the love of God and the truth of Life without being blessed and healed; it was where unbelief ruled and closed the hearts of men that no great wonders could be done. These people received him and believed on him, and we may be sure their trust was well rewarded, that the two days Jesus spent among them were fruitful of good works and left a fragrant remembrance of the great Teacher.

Two years later Jesus set his face toward Jerusalem, sending messengers before him to announce him and make ready for him on his way to the holy city; and they went and entered into a village of the Samaritans to make ready for him. But the people of this village did not receive him, because his face was as though he were going to Jerusalem. Jesus was not looking for rest among them; they should gain nothing apparent to sense by entertaining him; therefore they did not receive him. His face was as though he were going toward the city of peace, there to give the highest demonstration of obedience to the Father's will, that the truth of life might be made manifest before all men, and they refused the priceless blessing of sheltering and serving him who brought with him the gift of true life.

Again is Truth's representative assailed by error; again is the messenger of Love refused a resting-place on the way to the city of the king of peace. Our beloved and revered Leader demands nothing of Samaritan, Pharisee, or scribe but privacy in her own home and time to assimilate herself to God,—to journey to the city of Jerusalem, and there dwell in the peace that passeth the understanding of men. She has given a lifetime to the service of her fellow-men; she has given generously of the result of her labors; she still sits at the foot of the cross, listening to the messages of Truth and Love, that she may continue to serve and enlighten those whom she has brought with her. Her face being turned toward Jerusalem, her feet being set upon the Mount of Zion, error would hold her back if possible, would strew a few more sharp stones in her pathway, to try her faith and her strength; but thanks to the one heavenly Father, His strength is hers, His power is hers, and no dream of evil can darken her path nor extinguish the light she has shed upon our way!

SOLOMON'S CONCLUSION.

J. PARKER NAUGLE.

THE great king and wise man who is supposed to have imbibed more of material knowledge than all his predecessors, near the close of his earthly career summed up his conclusions with the words: "Vanity of vanities, . . . all is vanity." This was the conclusion of one who had had the most wonderful experiences, and who seemingly had all the material blessings that could fall to the lot of man, but who had gradually become submerged in materialism, while still struggling to impart to his people a higher knowledge. No one was ever better fitted to arrive at a correct conclusion as to the value of materiality than was King Solomon. He had all that materiality can give,—riches, honor, and power greater than that wielded by any of his predecessors,—all that the world believes to be essential to happiness; but he had glimpses of reality, and in his more inspired moments he proclaimed all else to be vanity,

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nothingness. Until this conclusion was reached he had failed to realize the truth of being,—that happiness is a product of Mind, and that this alone is real and eternal.

How many of us have wandered in the wilderness of materialism, seeking happiness in self-gratification and self-love, until the truth dawned upon our mental vision, through Christian Science. Daily I thank our dear Leader for the truth given to us through Science and Health. It came to me after many years of ritualism and creed, and I had much to unlearn before I was ready for the revelation. Like Solomon, I had to learn that human philosophy and experience are vanity and nothingness. Then, and not till then, was I ready to accept Mrs. Eddy's inspired and inspiring words, "All is infinite Mind and its infinite manifestation, for God is All-in-all" (Science and Health, p. 468). Christian Science takes up the life-problem where Solomon left it,—proclaiming material belief as vanity, nothingness,—with the declaration that God is All. It unfurls the banner of Truth and points us to the highway of freedom from the bondage of mortal beliefs, and shows us how we may possess the most wonderful peace and joy through the knowledge of divine Principle, of God as Life.

Christian Science is rapidly bringing the truth to our age, and is changing the entire trend of thought. It is the finger-post pointing the way to the true life. It is showing daily the worthlessness of material things and the great value of spiritual things. It is staying those in the mad race for wealth, and opening up before them the untold treasure which visions of material things had obscured. It is opening the flood-gates of Love, and bringing peace and joy to the disappointed searcher for Truth, who like Solomon had found that neither riches nor pleasure could satisfy.

When established firmly on the high level of Christian Science, following in the footsteps of our great Leader, daily working in obedience to the divine Principle of harmony, we may be stripped of all material possessions, and then find that we have but entered into a joy so great, a peace so sublime, a happiness so intense that we, too, will see that all earthly things are vanity. This instinct, this desire for true happiness, dwells in every breast, but how is happiness to be found? Christian Science answers by pointing us to the life-giving Principle of being. Thinking and working in accord with this Principle, solving our daily problems by the understanding of Love, true happiness and glorious glimpses of the future will be obtained.

[Written for the *Sentinel*.]

PERSPECTIVE.

MARION COOK.

WITH face close-pressed 'gainst this o'ershadowing wall
Of dense materiality, which seems
Impenetrable, immeasurably tall,
Opaque; defiant of our sorry plight,
Which thus permits no glance to left or right
(So close we stand—too close to focus true);
O mortal man, draw back! One step! One more!
Unloose thy hold, and see! the wall recedes!
No more it towereth huge—earth's mighty myth,
The dread reality to human sense;
Its dark proportions shrink, nor height impedes,
A new perspective is thy recompense.
A glimpse of freedom, as now faint and dim,
It croucheth low upon the horizon's rim;
Until some perfect day it vanisheth,
And God's own man rejoiceth in the view!

SELECTED ARTICLES.

[Elizabeth Pogson in *The Yorkshire* (England) *Herald*.]

Editor Herald:—Having once held the same opinions as your correspondent "Fairplay," regarding Christian Scientists and their asserted neglect of the children's health, I feel it my duty to enlighten him as to why those opinions changed. Seven years ago our little boy, then one month old, developed gastritis in a severe form. Six months previous to that we had lost a little girl, six months old, with the same complaint. She had been under medical treatment since her birth. The boy was under the doctor's treatment for eleven months, having the best medicine he could give him, and as this certain medicine was so expensive the doctor never resorted to it except in extreme cases. The latter part of the time the boy was supposedly kept alive on blood from raw steak. His condition was so bad that he had to be weighed twice a week for the doctor to tell if there was any change at all. When he was nearly twelve months old he weighed eleven and three-quarters pounds.

Just at this time Christian Science was presented to us, and after passing the usual criticisms and condemnation upon it, we decided to put it to the test upon myself, and I was wonderfully healed in five days of varicose veins. Still we dared not even then trust the children to it, for we would never dream of going to bed without the boy's medicine by our side. Soon, however, the time came when we knew that we must trust God with our children as well, so we threw away the medicine. That night the child had a bad attack, screaming with the usual pain, and I can assure you it would have been far easier for us to have given him a dose of medicine and consoled ourselves with the thought that we had done our best, than to sit up, after a long day's work, and read the Bible and the Christian Science text-book, and try to realize the omnipotence, omnipresence, and omniscience of God, also what Jesus meant by "the will of God." But this we did, with the result that in fifteen minutes he was quietly sleeping, and slept till morning. The next night he had another attack, which was overcome in less time, and that was the last attack he ever had, and very soon he began to manifest health and was able to eat food of any sort.

Now let "Fairplay" picture to himself a boy, strong and sturdy, who can eat anything at any time and do anything, and then picture what he gave promise of becoming if he lived, a sickly child, always suffering, kept on special diet, and unable to enjoy the sports of other children; then your correspondent will be able to judge whether we "neglected the health" of our child in giving him Christian Science treatment. Looking at these facts, is it any wonder that I should feel grateful to Christian Science and be only too willing to help any of the hundreds of mothers who are being worn out through the constant care of sick children?

[Willard S. Mattox in *The Scrantonian*, Scranton, Pa.]

In your issue of May 19 you comment at length upon Christian Science, and in the course of your remarks I note that you refer to the science of spiritual healing, which Mrs. Eddy has discovered, as being in reality the same art which was understood and practised by the apostles. This is exactly the position maintained by Mrs. Eddy with respect to her discovery. It should be remembered that Mrs. Eddy does not claim to have invented or created anything new. She says of herself that she is the Discoverer of Christian Science and the Founder of the religious denomination based upon the spiritual truths she discerned.

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The writer of the editorial in question seems to disagree with the teaching of Christian Science that sickness and all bodily discord are the results of sin. I think you will find it possible to give your consent to this doctrine when the definition of sin is elaborated somewhat. As understood in Christian Science, sin is not a designation for a specific wrong act, but it is used in a generic sense to describe all unspiritual or un-Godlike thinking or being. The belief in any power, mind, being, creator other than God is sin, according to Christian Science terminology. There may be gradations of this belief in some other power beside God. It may be a moral and otherwise good belief about existence, present or to come, or it may be depraved and sinful, in the human sense of sin, but Christian Science classifies all that is unlike Spirit or God as sin. Cruden's Concordance to the Bible defines sin as "any thought, word, action, emotion, or desire, contrary to the law of God." Jesus said that he came to fulfil the law of God, and he also said that he came that mortals might have life more abundantly. Then it must have been according to the law of God that man should have immortality. Paul said plainly that "sin entered into the world, and death by sin," and again he said, "The wages of sin is death," and "to be carnally minded is death." What does this indicate but that the condition of existence precedent to dissolution is sin, *i.e.*, some phase of the carnal or mortal mind, and that sin is the cause of death. When death is not brought about by a violent accident it is the result of sickness of some kind; consequently, we have a right to argue that sin is the cause of sickness, accident, and death.

The schools of medicine have begun to recognize that evil or sinful states of mind produce a derangement of the organism. Such emotions as hatred, jealousy, revenge, anger, remorse, guilt, shame, fear, and inordinate desire have been known directly to engender diseased conditions of the human body. If this is a recognized fact,—and it is,—who shall say what is and what is not sin, or who shall say that the moral and ethical do not bear a vital relation to man's well being?

There is no evidence to prove that St. Luke was a practising physician after he became a disciple of Jesus. Jesus himself was the Master physician. He was the most competent the world has ever known, and he used neither medication nor surgery to bring about his cures. He taught his disciples his method of healing, and it is impossible to believe that St. Luke could have remained three years under this teaching and could have continued to practise the drugging system, which was at that time much more crude than it is to-day, and correspondingly inferior to Jesus' system. Jesus is also spoken of as the "great Physician," but that does not warrant us in asserting that he was a medical practitioner in the sense that he wrote prescriptions calling for material remedies. His prescriptions and remedies were all spiritual, as were those of his disciples, including St. Luke.

[Christian Andersen in the *Portland Oregonian*.]

Christian Scientists are not satisfied with saying that because our fathers had no exact or demonstrable knowledge of God, therefore we should be satisfied without such knowledge. They claim that through the efforts and sacrifices of one great and good woman, in striving to follow her Master, at least something of exact knowledge of God has been gained. They also claim that this knowledge is demonstrable, and point to the works as the demonstrations. They say that these works, or demonstrations, bear the same relation to what will be possible in the future that an example in simple arithmetic bears to a problem in differential calculus. Now, if these claims of good works were injurious to any one, or altogether false, it might be justifiable to criticise them (that is, if charity, or at least fairness, were observed in such criticism); but the amazing thing is that these claims seem stubbornly true. They may and do seem extravagant to many people, mostly because it seems to be too good to be true that an exact and demonstrable knowledge, however small, can be had of the very secrets of being and life. But after all, is it really a self-evident fact that nothing can ever be known beyond what these learned critics decree are the limits of knowledge?

The Christian Scientists say it is undeniable that there is such a thing as the truth about these matters, and that it seems reasonable that at some time and in some way this truth will become known. They claim that the time for the beginning of this knowledge has come—pointing to the works, they ask, "Why not?" Thousands of men and women, including doctors of divinity and medicine, have approached Christian Science in an attitude of doubt, and found to their amazement that cases of disease of many years' standing and of a nature commonly supposed to be the farthest removed from the class that can be cured by hypnotic suggestion, have suddenly vanished; undesirable traits of character or offensive habits have suddenly appeared so obnoxious that they have been abandoned. When you ask the Christian Scientist how it is done, he says, "It is by the application of a very little exact and demonstrable knowledge of God, and the reason that you do not understand it is that it is so very simple." . . .

Christian Scientists declare that God can be understood, and that in order to understand Him you must sometimes deny the evidence of the physical senses. This seems as hard to do as to reconcile the contradictions of the orthodox creeds. However, Christian Science has this advantage—its fruits are good.

Some time ago I noticed a striking example of these fruits: A number of Christian Scientists were together in one of their Reading Rooms. Some one mentioned an attack on Christian Science by a minister of the gospel. One of those present remarked that this critic had been helpful to her in enabling her to discipline herself to love and forgive those who ridiculed her and sought to injure the Cause of Christian Science. This remark was made in dead earnest and was taken as a matter of course by those present. Think of it—imagine an optimism strong enough to see a blessing in a thing like that; and a charity to match. These people actually seem to think that the command to love their enemies is meant in earnest.

[John A. Webster in *Conneaut* (O.) *News Herald*.]

When Mrs. Eddy declared in "Science and Health with Key to the Scriptures" that there is no matter, a great storm of criticism from materialists, theologians, and so-called material scientists, was raised against the fundamental teachings of Christian Science. A more respectful and greatly changed view is now taken by the more philosophical and thinking public. Some of the world's most renowned philosophers, Spencer, Darwin, Huxley, Tyndal, Leibnitz, Kant, Lutz, Balfour, all advanced material scientists, are practically united in declaring that what appears to be matter to the evidence of the so-called five physical senses, is but a prolonged deception, and Professor Fiske, an eminent physical scientist, says "there is no such thing as matter."

Until recently matter was supposed to be composed of infinitesimal molecules called atoms. An atom being the smallest subdivision of matter, it was supposed to exist only in mind, as it could not be recognized by any one, or all, of the physical senses. Recent experiments with this atom by physical scientists have led them to incorporate in recent deductions the result of their discovery, that matter is composed of force and not of atoms. Under quite recent date a

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well-known religious magazine said, "Nothing less than a divine revelation is the great discovery that the solid frame of nature is not only made by intelligence, but is a compact of intelligent energy, the qualities of what we call matter, weight, immobility, resistance to touch, being only the manifesting of the force that constitutes it." From this it is evident that Mrs. Eddy's statements were not only true, but that they were made in advance of all experiments by so-called scientists.

The common error of misinterpretation, of wrong and illogical reasoning, often leads one not familiar with Mrs. Eddy's writings and the teachings of Christian Science to very erroneous and ridiculous conclusions. "There is no disease," to a Christian Scientist, is equivalent to saying, "God created nothing but what He pronounced good. His creation is real and eternal. His laws are unchangeable and eternal. Disease is not good, therefore it is not real and eternal. The so-called laws of disease are changeable and temporal, therefore disease is a law of mortal or carnal man, and is not a part of the real or spiritual man, made in the image and likeness of God. If disease is not real and eternal, and is not a part of God's law, it has no existence in God's kingdom, and hence has no real existence. It is no real thing, but is what it seems to be. Therefore to God, and to the real man, there is no disease." . . .

It is the spiritual realization of the nothingness of things as they seem to the senses, and the allness of things eternal, the deep consciousness of the existence of the substance of things not seen, by which bones are restored, muscles relaxed, and tumors dissolved. Such practices and teachings of Christian Scientists do not belittle the mighty works of Christ Jesus, but on the contrary prove his mighty works to be possible to those who follow his precepts. Our Master did not recognize the power of sin, disease, or death, as being greater than the law of love, harmony, and life, for he told his disciples that Lazarus was not dead, but asleep; and a conscious realization of life as apart from the body, by Christ Jesus, restored Lazarus to his loved ones. Again, of Jairus' daughter, he said: "The maid is not dead, but sleepeth," thus proving that he denied every evidence of the physical senses.

[W. E. Brown in *Corona* (Cal.) *Courier*.]

The healing which results from Christian Science is entirely different in Principle and effect from that of faith cure, mental science, hypnotism, and other methods which the uninformed think are akin to Christian Science. Hypnotism and mental science affect the individual through the operation of the human mind, while Christian Science excludes this mind in its practice and relies wholly upon its understanding of the divine Mind to destroy evil and sin. Again, these systems of the human mind in making their cures—which are always temporary—do not improve the patient spiritually. The Scriptures teach most emphatically that sin is the cause of all moral discord, the term sin including, of course, all unintentional wrong thinking and acting, as well as wilful disobedience. Hence there can be no true healing without the destruction of sin, and this is the real mission of Christian Science. It is very evident that the orthodox churches have not so taught, as witness their reliance on *materia medica*, hygiene, and other inventions of the human mind, not one of which was employed by Jesus or his followers. That Jesus knew sin to be the cause of disease is shown by his remarks to the impotent man at the pool of Bethesda: "Behold, thou art made whole: sin no more, lest a worse thing come unto thee." To the man "sick of the palsy" he said, "Thy sins be forgiven thee. . . . Arise, and take up thy bed, and go thy way into thine house." While Christian Science differs from the orthodox teaching and practice, it does not differ from that of Jesus Christ; and its students, according to their degree of understanding, are healing the sick and reforming the sinner in compliance with his commands.

[Alfred Farlow in the New York *Sun*.]

Our critic affirms that "functional, hysterical, or nervous disorders" are the only "diseases which Scientists can relieve." We believe that we may safely leave this question to the army of intelligent, reliable persons who have been the beneficiaries of this Science. In describing the ailments with which they were afflicted previous to their experience with Christian Science they repeat only what they have been told by reputable medical diagnosticians, and if physicians have erred in naming their afflictions the burden of responsibility must be left with the physicians. Whether the annoying troubles of which Christian Scientists have been relieved were real or imaginary, the certainty of relief and their gratitude therefor are none the less.

Some time ago a lady who had walked on crutches for a number of years, because a broken leg had never knitted, was perfectly well after four weeks of Christian Science treatment. In commenting upon this fact a physician said: "She could have walked long ago if she had made the attempt." In view of such an argument (?) it would seem useless to contend about the authenticity of Christian Science healings. We think the better plan is to let the twentieth-century public decide for itself whether its neighbors, who have been found responsible in their affirmations concerning all other subjects, are telling the truth about their experiences with Christian Science. . . . Until medical practice becomes a sure cure, or an approximation thereto, there can be no justification of the assertion that any given case might have been saved by the use of medicine early or late. When we take into consideration that some of the most eminent specialists of this country and foreign countries place almost no confidence in medical treatment for pneumonia, and that in New York City alone between eight and nine thousand deaths occur every year under that form of treatment, we are inclined to believe that the campaign of public inquests recently inaugurated in New York City is not prompted so much by love for humanity, or by an honest conviction that giving the medical fraternity the sole guardianship of the public health is an essential to the safety of the community, as for the purpose of menacing the practice of Christian Science.

Regarding the treatment of children, parents are the natural guardians of their children, and Christian Science parents are not an exception to this rule. It may seem natural that those who have only a cursory knowledge of Christian Science should regard dependence upon this Science and an exclusion of medicine as neglect rather than help, but to the Christian Scientist who has had experience, first with medicine and last with Christian Science, it does not so appear. If one's neighbor objects to Christian Science treatment on the ground that it is an inefficient remedy, it behooves him to make a careful investigation, and such investigation should include an examination not only of the failures but of the benefits of Christian Science treatment; and not only the successes but the failures of medical practice, in order to insure a just comparison and a wise judgment. . . . We think that the general public will agree that no school of practitioners has proved itself sufficiently successful to point the finger of indignation at the failure of others, and that it is inconsistent for the representative of a school which, according to published report, loses one case of pneumonia every hour to find fault with another school which so far as we know has lost only two cases in a year.

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[R. Stanhope Easterday in the *Muncie* [Ind.] *Star*.]

The fact that we see to-day, as the critic himself affirms, "many intelligent men and women" seeking Christian Science, is possibly no more "surprising" than it is significant, and is in itself a strong argument in support of our contention that the Rev. Mr. S. errs, as is invariably the case with critics of Christian Science, in his conception of Mrs. Eddy's teaching. Paul indeed preached the resurrection of our Lord, and Mrs. Eddy lays no less stress upon it than did he.

Christian Scientists very reasonably concede the difference between our Lord's clear spiritual grasp of the truth which resulted in instantaneous healings and their own poor efforts to emulate the same, but they justly maintain that an honest though feeble effort at compliance with his specific command to heal the sick is, to say the least, commendable, finding a gratifying degree of consolation in his promise to every true follower, "The works that I do shall he do also," augmented by a degree of success that is already commanding attention. Those redeemed through the benign agency of Christian Science teaching are already numbered by the hundreds of thousands. Those who come to Christian Science for help, furthermore, do so, in the majority of cases, only after all else has failed.

[John L. Rendall in the *Oskaloosa* (Ia.) *Herald*.]

In the statements made as to the cause of attack upon Christian Science, one can readily see the animus of the proposed opposition. This is not a new thing in the world's religious history. It finds its prototype in the attitude taken by the chief priests and leaders of ecclesiastical monopoly in Jesus' time, which impelled certain elements of human thought to the crucifixion of the one who brought to the world its message of salvation from sin and sickness. If, as stated, many intelligent thinking men and women who are prominent in various denominations are leaving the same to unite with the Cause of Christian Science, it is because Christian Science offers them something which is evidently more satisfactory to their religious cravings than they have been enabled to find in their former church connections. This is a time of practical things—outgrown and outworn ecclesiastical dogmas and creeds are no longer sufficient to satisfy the enlightened religious thought of this age. Christian Science has presented to the world a satisfactory, reasonable, logical, and practical teaching of Truth, and the fact that intelligent people in and out of the denominations have accepted it and found peace within its borders is significant in itself. It is perhaps needless to say that no effort, whether organized or unorganized, whether in the open or subtle, can ever overthrow a positive and demonstrable teaching of Truth. If, as stated, the Church has failed to meet or "forgotten" to meet the practical needs of its membership, "the Church" should take pattern by Christian Science, which is meeting those needs and presenting to the world the teachings of our Master in their completeness.

[Lloyd B. Coate in *The Urbana* (Ill.) *Tribune*.]

To rightly understand Christian Science one must take all of its teachings and not detached sentences here and there. When Mrs. Eddy uses the phrase "divine Mind" she means the same as Jesus did when he spoke of God as Spirit, or as St. John did when he wrote, "God is love." When she speaks of matter as unreal and sin as unreal, she speaks from the spiritual and not the human sense of things. To the human sense of things sin, sickness, and death are real. When a man indulges in sin he makes sin a reality in his own belief, but when he accepts Christ and lives a Christian life he no longer sees pleasure in sin; then it becomes unreal to him; he beholds its powerlessness. The horrible things beheld by a man with delirium tremens are very real to him; but when he reforms from drinking, no longer indulging or seeing pleasure in a sinful life, he can see the awful unreality of that phase of sin. Darkness seems very real, but when light is admitted darkness disappears. The Scriptures speak of a time when a new earth and a new heaven shall appear; when all tears shall be wiped away, when there shall be no more pain and no more death. As this spiritual state of consciousness dawns upon mankind we shall see the unreality of sin, sickness, and death. The beloved disciple John saw this while on the island of Patmos. Christian Science teaches that in proportion as we come into possession of the same Mind manifest in Christ Jesus, we are able to help the sick, the suffering, and the sinful.

[V. O. Strickler in the *Truth Seeker*.]

In all the centuries that have intervened, it is doubtful if one single person has been prevented from believing on Jesus because of his refusal to cast himself down from the temple. He knew a better way to exemplify the power of God. The application of this incident to Christian Science is obvious. Christian Scientists believe that God is omnipotent, but that would not give them the right deliberately to put themselves in places of danger, as a dare or challenge to the Almighty. Christian Science teaches that God is an ever-present help in time of trouble, but not that one has the right purposely to place himself in such a position and then demand that God extricate him. Such action would instantly be recognized as improper even towards an earthly father. . . .

Christian Science has healed and is healing the sick through a right understanding of the teachings of Jesus. . . . No higher proof can be given than this.

OLD HOME WEEK.

Under the auspices of the Boston "Old Home Week" Committee, on Wednesday afternoon, July 31, at four o'clock, an organ recital, to which the public were invited, was given in the vast auditorium of The Mother Church, by Mr. Albert F. Conant, assisted by Mrs. Helen A. Hunt, soloist. The church had been open throughout to the public during the day, and large numbers of visitors availed themselves of the opportunity to see it. The auditorium of the church was crowded long before the beginning of the recital, and hundreds were unable to find even standing-room. Many of the visitors were doubtless in a Christian Science church for the first time, while a goodly number were Christian Scientists from distant points. There were many expressions of the pleasure received from Mr. Conant's rendering of well-known selections on our splendid organ, the chime effects being especially pleasing. Mrs. Hunt's excellent singing of two solos was greatly appreciated by all who were present.

A POCKET EDITION OF THE HYMNAL.

In response to many requests for a hymnal suitable for carrying in the pocket, a new edition of the *Christian Science Hymnal* has been issued. This edition is called the Pocket Edition, and is bound in full morocco, with round corners, gilt edges, and leather lining inside of cover. The size is $4\frac{3}{8}$ x $6\frac{3}{8}$.

The price for a single copy, prepaid, is $3.00, and for twelve or more copies to one address, prepaid, $2.50 each.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book does not consult nor read letters on disease. Writing to Mrs. Eddy *is not* prohibited. Take no notice of startling reports about Mrs. Eddy. Our Committee on Publication will be reliable on this subject. *Beware of counterfeit letters.*

"THE JOY OF THE LORD."

We have before us a copy of *Zion's Herald* containing a symposium contributed by "representative ministers in our midst," in response to the editor's inquiry, "Is there anything in Christian Science, so called, that Christian ministers should recognize and utilize?" As might be expected, the sixteen clergymen whose views are given differ widely in their estimate of this faith, but the intolerant attitude of some of these gentlemen is hardly what might be expected of professed followers of the great Master, who commanded his disciples to heal the sick.

One gentleman is so pronounced in his opposition to the teachings of Mrs. Eddy that he would consider he had stultified himself should he use the word "Christians" in describing her adherents, and he makes use, among other epithets, of "renegade Christians" and "a company of backsliders" in expressing his views. Another, who is somewhat less violent in his general attitude, pronounces this faith "irrational, unscientific, unchristian, and unbiblical;" yet he practically admits that it is doing for humanity what his own church is not doing, and of which he says, "If we allow others to do it [preach this practical Christianity], while we are not living up to our high privilege, we have ourselves to blame." A significant feature of several of the answers is the *quasi* admission that the healing of the sick is a part of Christianity which had been sadly neglected by the Church until Christian Science again called it to the attention of the world. Of this healing one contributor writes, "What people want to-day is what they once filled the streets of Capernaum and tore up house roofs to get."

We are glad, however, that the desert of intolerance to which this symposium might be compared is relieved by one oasis of Christian and brotherly appreciation, in the shape of a letter from the venerable and universally beloved Rev. Lewis B. Bates, D.D., of East Boston, which we quote in full as follows:—

In answer to your question, "Is there anything in Christian Science, so called, that the Christian ministry should recognize and utilize?" permit me to say that, in my judgment, there are some things in Christian Science which any Christian minister would do well to recognize and utilize:

1. Their positive faith. They testify by thousands that they have been helped, physically, mentally, and spiritually. On this line their testimonies sound much like those of the fathers and mothers of Methodism a generation ago. At present the spirit of testimony is very quiet in the church.

2. Their spirit of charity. When reviled and attacked by those who know but little about them, so far as I am informed, they manifest much of the spirit of the real Christ.

3. The beauty and consistency of their lives. Many of them are living lives above reproach. For the past thirty years my work has called me for a portion of my time into the lives of the unfortunate and afflicted of our great city. In this work I have been aided many a time by so-called Christian Scientists. "By their fruits ye shall know them."

4. Their constant reliance upon living in harmony with God's Spirit. Ours is an age of materialism. We need more of the Holy Spirit in all of our efforts to help humanity.

5. The joy of their lives. "The joy of the Lord" is the strength of any man, and any system of religion and philosophy which emphasizes this element is strong because of it (Luke, 9: 49, 50).

I believe in "creative criticism" alone. Let me thank you, Mr. Editor, for the positive form of your question.

ARCHIBALD McLELLAN.

GRATITUDE.

It is not always seen that the great changes which are taking place in the material world but indicate the changes which have come about in the thought world,—that just as hitherto unknown elements are being revealed by chemistry, so we are beginning in Christian Science to recognize mental and spiritual qualities which were formerly unknown, or at least held to be of but slight importance. Through its teachings we learn the necessity of expressing those mental qualities which bespeak a recognition of the infinite Mind and a response to its activities. In *materia medica* it is considered of the highest importance to study disease in order to overcome it, but in Christian Science we are taught that it is necessary to understand all the manifestations of God, good, in order to destroy evil.

In the days of Christ Jesus and his followers, the desert wastes of human experience began to blossom and to bring forth the fruits of Spirit,—"love, joy, peace," etc.,—and thankfulness or gratitude for the healing truth was never absent from this fruitage. In witness of this we are told of the "very costly" ointment which Mary of Bethany poured out upon the feet of the Master who had but a few days before called her brother from the tomb. We are also told of the costly spices and ointments, "an hundred pounds weight," which Joseph and Nicodemus provided for the burial of Jesus. These were said to have been of immense value, worth a king's ransom, but they were not too costly to symbolize the gratitude of those who had learned from the great Teacher what it means to be "born of the Spirit." Mortal malice had offered Jesus the vinegar and the gall, but at the very hour when the cause of Truth seemed to be shadowed by defeat, these two hitherto unavowed disciples were prompted by gratitude to confess their loyalty to this cause and to give freely of their wealth in return for the treasures of Truth.

There are some who do not understand why Christian Scientists should express so much gratitude to the Discoverer of Christian Science. One writes that she did not understand this gratitude until she herself experienced the joy of healing another, and saw that other's thankfulness for being saved from a dread disease. "Then," she says, "my own gratitude overflowed to all to whom I was indebted for this understanding. I can never pay my debt of gratitude to Mrs. Eddy for the patient, persistent giving out of her discovery to the world, but I can try to pay part of it by passing on this truth to some other who needs it. It is the overflow that enriches!"

People do not think it wrong to express, even in extravagant terms, their appreciation of some teacher who adds to their store of human knowledge, but with strange inconsistency they protest when those who have been healed in Christian Science return heartfelt thanks to the one who has brought to humanity a knowledge of the saving truth. If all could but know that thankfulness for the healing, and even more for the understanding of the truth which heals, is a sure symptom of mental and moral health, they would encourage its every wholesome expression. They would also see that its expression is an aid to the fuller realization of the healing powers of Truth. Our revered Leader says, "If pride, superstition, or any error prevents the honest recognition of benefits received, this will be a hindrance to the recovery of the sick and the success of the student" (Science and Health, p. 372). This "recognition" is often the very thing needed to bring out the healing, and when it is attained gratitude will flow out as a stream of living water, refreshing its channel and blessing those who drink of it. Paul says, "With thanksgiving let your requests be made known unto God."

ANNIE M. KNOTT.

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"AND FORBID THEM NOT."

SHE was just a little girl, lying on a cot by one of the windows of a great hospital, and over the wan cheeks and big brown eyes there flitted the lights and shadows of joy and sadness, patience and pain, laughter and longing,—the signs of ever-buoyant hope as well as of long-time trial. One hand supported her head as she looked out into that sunny world whose flowering paths she might not hope to enter, and with the other she toyed with a little flag, an emblem of the coming Fourth. The picture was touchingly pathetic, and it appealed to a passer-by in a way that well-nigh moved him to tears. He stopped a moment, and, raising his hat, waved a kindly greeting to the little sufferer. A sweet, sad smile and a gentle nod came back in swift return, and the bonny flag waved him a brave and cheery good-by as he went upon his way.

It was another glimpse of that torture of innocence with which human life so abounds; and which in all history, as in all the world to-day, records the refinements of error's cruelty. It led him to think of the vastness of the array if from the world's hospitals and homes there were gathered all these children of suffering. They belong to God's open air as surely as do the birds and the water brooks, and yet they are not only denied their heaven-willed freedom, they are manacled with the fetters of a felon! Why this iniquity, and by whom?

Jesus said, "Suffer the little children to come unto me," and can any Christian question what that coming would mean for such as these? Is the essential Christ absent from the world to-day? If not, who has dared to "forbid" to innocency the liberty and happiness which belong to it by every right of divine inheritance, of promise, and of desert? Surely "an enemy hath done this," and none other can he be who perpetuates the unspeakable tragedy by hindering the response these children would so gladly make to the Master's loving call and beckoning hand.

No one with half a heart could wrong them knowingly, and yet, in believing and declaring for the laws of heredity and of disease the human sense of every one of us has certainly been a party to this despicable business. Yes! let the fact be uncovered in all its repulsive nakedness, that "the exceeding sinfulness of sin" may appear and beget in us a revolt no less strenuous and outspoken than was that of the psalmist when he said of the enemies of Israel, "I hate them with a perfect hatred."

Humanitarians may provide the most favorable conditions, the most highly recommended alleviations, and the most kindly care for these sufferers, but in its ignorance of spiritual law material sense is ever bearing false witness against them; day by day it is multiplying and enforcing those exactions of mortal law which bind their tender limbs to the rack,—that law of disease and death which cannot be of God, and which Christ Jesus specifically declared and demonstrated that he came to annul and overthrow.

Christian Science reveals the relation of material sense —the false beliefs we have both indulged and maintained— to this torture of gentle innocency, and if Mrs Eddy had wrought no other work than that of awakening humanity to the more spiritual apprehension of Truth by which men recognize their responsibility in these wrongs, she would have merited the loving appreciation of every present and prospective parent in the world.

To be kind to the cripple means very much more in Christian Science than to supply him with an improved crutch. It means that our every thought shall be his advocate and helper. It means that at all times and in all things we shall abhor and separate ourselves from that consent to materiality and sin which has registered and still registers its wicked and unjust rule in the faces of the unnumbered little ones who think longingly of our freedom as they see us passing by.

JOHN B. WILLIS.

LETTERS TO OUR LEADER.

Chicago, Ill., July 20, 1907.

Beloved and Revered Mrs. Eddy:—In acknowledgment of recent magazines containing articles by Christian Scientists, which I sent to Mrs. Adèle von Portugall, I received the enclosed two postal cards, the translation of the part written in Italian being as follows:—

"*Dear Friend:*—I received what you sent me and read it with great interest. It displeases me that Mrs. Eddy, for all the good that she has done and is doing for humanity, gathers so much ingratitude. But this test, which would destroy the peace of anybody, for her is nothing but a victory of Spirit over error."

Mrs. von Portugall is and has been for over twenty years the Directress of the Froebel Normal Institute in Naples, Italy, which college was established by virture of a dictatorial edict of General Garibaldi, in the year 1860, an edict which has been sanctioned and respected ever since by the Italian Government. Mrs. von Portugall is a German lady, who spent many years in England devoting herself to the cause of woman's education. She learned of Christian Science a few years ago by studying "Science and Health with Key to the Scriptures." A voice coming from a land that has known abjection, and expressing the correct sense of the Revelator of Truth, who dwells with us as the representative of Principle, gladdened my heart, and I felt that I should forward it to you.

As one of many thousands who have been redeemed from hopeless ignorance of God by your utterance of the truth, I have known what Life is for over twelve years, and I am, as a follower of Christian Science, praying and confidently waiting for the complete establishment of the kingdom of God on earth.

With a profound sense of gratitude and an ever-increasing appreciation of your example of divine Love, I am

Your student's student,

ERMETE VENNI.

Marinette, Wis., June 27, 1907.

Mrs. Mary Baker G. Eddy,
Pleasant View, Concord, N. H.

Dearly Beloved Leader:—Our students' association has for some time past desired to express its deep, loving gratitude to you, our precious Leader, for the unceasing labor of love you are constantly bestowing upon us.

Science and Health is our wayshower and guide, the voice of God to us, and words are inadequate to express our deep gratitude for this dear book. The crucial ordeal through which you are passing in this hour of persecution reminds us of the Scripture, "They parted my garments among them, and upon my vesture did they cast lots;" and we know that the same divine Love and presence which sustained the Master is sustaining and comforting you.

We thank God for giving us such a Leader, and have perfect confidence in your leadership as the channel through which the true understanding of Life and Love is being borne to human consciousness.

Through our early class teaching with your loyal student and helper, Mrs. Laura E. Sargent, we imbibed a deep sense of gratitude, appreciation, and love for you as the chosen one of God who has discovered and founded the truth in this age, and especially do we want to thank you for your sweet life, its tenderness, gentleness, loving-kindness. The influence of this consecrated life of self-less love has always been a benediction to us, and we pray that we may ever be obedient, loyal, and loving followers.

Gratefully and lovingly,

THE COMMITTEE FOR THE ASSOCIATION.

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Concord, N. H., Aug. 1, 1907.

Beloved Leader:—It was my privilege to be present for a short time at the organ recital at The Mother Church on Wednesday afternoon of this week. It was encouraging to see the vast throngs of fine looking people pouring into the church from all directions. I visited the auditorium half an hour before the time for the beginning of the recital and found all seats taken except a few in the upper balcony. At four o'clock the standing-room was all taken and yet the throngs were still coming. There were hundreds, if not thousands, who could not gain admission. Are not these beautiful omens that the prejudice against Christian Science is reaching a vanishing-point, and that a true understanding of its beneficent mission is widely taking possession of the thinking public? I was told that the city had sent fifteen hundred programs, as they had done to the other churches, but there were four times as many programs required as furnished. It seems difficult for those outside of Science to realize its growth and the strong hold which it has already taken upon the public.

I could but note the kindly attention which was accorded to all visitors by the gentlemanly ushers of the church. It was pleasant also to notice many of your followers standing that seats might be given to the great throng of visitors. It was significant to observe the look of surprise and approval on the faces of the strangers. It does not require the son of a prophet to foresee that many who visited the church for the first time during Old Home Week will remember it as the dawn of a new experience in their religious life.

Yours lovingly,

IRVING C. TOMLINSON.

Baltimore, Md., July 12, 1907.

Mrs. Mary Baker G. Eddy,
Pleasant View, Concord, N. H.

Dearly Beloved Leader:—Truly the hearts of all Scientists, those to whom your life-work and sacrifice have brought so much joy and freedom from bondage, must be peculiarly drawn to you in unspeakable gratitude, love, and tenderness this week, as they study in the *Christian Science Quarterly* the wonderful Lesson-Sermon on "Sacrament" for next Sunday. It is a clarion call to be up and doing, and once more calls to our mind that you have never forgotten to do kindly acts or to share your understanding of Truth with others, and that sacrifices of this kind are the ones acceptable to God (Heb. 13:16. 20th Cent. N. T.). Notwithstanding the onslaught of error, the world was never more alive to the fact that your works—which cannot be numbered—have always been for good only. God grant that your students may be sufficiently alive to the issues to watch with you and never forsake that for which you have striven.

Reverently yours,

WILLIAM M. GOODWIN.

Chicago, Ill., July 11, 1907.

Mrs. Mary Baker G. Eddy,
Pleasant View, Concord, N. H.

Beloved Leader:—The members of Second Church of Christ, Scientist, of Chicago, send you loving greetings. Our hearts are filled with gratitude to God for the priceless gift we have received through your discovery and revelation of Christian Science. This Science is indeed the leaven that will "leaven the whole lump," the "grain of mustard seed," the "pearl of great price." Your precious book, "Science and Health with Key to the Scriptures," has unlocked to us the Scriptures, revealing God as the only Life, Truth, and Love, that healeth all our diseases; it has come "to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." It is "turning our mourning into gladness," "our sorrow into joy." Our gratitude to you, dear Leader, cannot be expressed in words, but in deeds only; and our love and loyalty to you can only be measured by our willing obedience in following in the way you have so wisely, lovingly, and unselfishly pointed out. In this hour of seeming trial, when the great red dragon is endeavoring to lift its hydra head, we know that "there shall no evil befall thee, neither shall any plague come nigh thy dwelling," for "when the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." "He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler."

With much love, we are gratefully and obediently yours,

BOARD OF DIRECTORS AND TRUSTEES.

New York, N. Y., July 16, 1907.

Mrs. Mary Baker G. Eddy, Concord, N. H.

Beloved Leader:—Although as one of the directors of the Reading Room work of Second, Third, Fourth, and Sixth Churches of Christ, Scientist, of New York City, I am represented in the telegram dated July 13, and sent to you in response to your letter to us, still there is such a sense of gratitude and love for your unceasing, wise, and tender watchfulness over all the avenues that are blessing mankind to-day with the knowledge of the truth as taught in Christian Science, that I feel I must express it personally. Surely a great and glorious day is at hand for you and your faithful followers when you, our beloved Leader, can stand amidst so many seeming shadows, and, undisturbed, continue to watch, guide, and counsel the broadening of these channels for the message of "on earth peace, good will toward men." Surely all barriers melt away when we recognize in place thereof only spiritual co-operation—and we can hear and follow the voice of Truth with a stronger faith when we acknowledge that there is but one center. Your letter to the directors helped me much, and made me realize as never before that we should all rejoice, for "our Father's at the helm."

Lovingly and gratefully.

MILDRED GORDON.

Canon City, Col., July 12, 1907.

Mrs. Mary Baker G. Eddy,
Pleasant View, Concord, N. H.

Beloved Leader:—As a church we unite, this Friday evening before our Communion, in sending an expression of our gratitude, love, and loyalty to you for giving us Christian Science. We have all been blest beyond measure, and we hope to help you by gaining in understanding and giving the fruits to the world. To quote your own words, "They drink the cup of Christ and are baptized in the purification of persecution who discern his true merit,—the unseen glory of suffering for others. Physical torture affords but a slight illustration of the pangs which come to one upon whom the world of sense falls with its leaden weight in the endeavor to crush out of a career its divine destiny" (No and Yes, p. 43). We know the world of sense cannot devour one who dwells "in the secret place of the most High," and so near to the great heart of Love. Your beautiful example shows us you are "mounting to the throne of glory, in purity and peace" (No and Yes, p. 44).

Gratefully yours,

First Church of Christ, Scientist, Canon City, Col.

MRS. MINNIE S. AVERY,
Committee.

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THE LECTURES.

ENID, OKLA.

A large audience turned out last night [June 27] to listen to the lecture by Miss Mary Brookins of Minneapolis, Minn., on the subject of Christian Science, at the new Loewen Theater. The speaker was introduced by Hon. Charles Moore of this city, who said in part,—

This new creed has made remarkable progress in the past few years, and has attracted to it many of the brightest minds of the age. Whatever our religious opinions may be we should seek further enlightenment and welcome any investigation that may bring us good.

The Enid Eagle.

LONDON, ONT.

The Grand Opera House was filled Sunday afternoon, June 16, to hear Mr. Edward A. Kimball deliver a lecture on Christian Science. The lecturer was introduced by William H. Huyck, First Reader of the Christian Science Church in London, who spoke in part as follows:—

Christian Science, at the present time, is uppermost in the public mind, and deservedly so, for it is a theme of absorbing interest, which is as sublime as it is beautiful, and sweet as it is simple. It is a religion susceptible of all good and no evil, and bears the same relation to health and holiness that music does to harmony. It is practical Christianity, which centers in the affections and radiates from the heart. In short, Christian Science is the religion of Love, which finds expression in goodness, and by virtue of its spiritual nature reaches out to all humanity and touches the farthest shores of thought.

Correspondence.

VENTURA, CAL.

Judge William G. Ewing lectured on Christian Science at the Lagomarsino Theater June 28. He was introduced by Judge B. T. Williams of the Superior Court, who said in part,—

It is a decided pleasure to me to introduce to you so distinguished a gentleman as the guest of the evening, to an audience so representative. This audience represents persons of various positions in our community, of many religions, of most of the professions, and of different occupations in life. The world has reached that point where no person with any claim to breadth or culture can afford to say of any plausible thought, when first advanced, that it is not true.

When Jesus came and taught brotherly love he was scorned and crucified, but his word has come to be the universal law. When Columbus claimed that the earth was round he met with no belief or sympathy, only with ridicule. Only one hundred and thirty-one years ago, when our forefathers proposed a government founded upon freedom, and in which all should be equal, the astonished world denied its possibility; but it came to pass and has blessed mankind. So when human slavery was challenged, it was said that it always had been, and consequently was right; but Lincoln wrote the verdict declaring it to be wholly wrong, and we all marvel that it ever could have been tolerated. I need not multiply instances. They are so numerous that they have taught the world tolerance, and the folly of denying a cause unheard. So it is with Christian Science; we will hear its cause with respect and decide its claims with justice. If it is all wrong it will perish, if all right it will live; but, live or die, we will praise or condemn it according to its merits and not according to blind prejudice. The question with each one of us is not whether the thoughts we shall hear to-night are new and strange, or that they conflict with our preconceived beliefs, but simply, are they true?

Correspondence.

AMONG THE CHURCHES.

ST. JOSEPH, MO.

With hearts overflowing with gratitude to God, and to our Leader, Mrs. Eddy, the edifice of Second Church of Christ, Scientist, 910 Edmond Street, was dedicated Sunday morning, June 30. The usual services were held, and were preceded by remarks by Mrs. Alice Fairleigh, who said in part,—

"If ye then be risen with Christ, seek those things which are above." To read the truth, to teach it, and to preach it, are comparatively easy; but to realize and live it are tests of true discipleship. The spirit, not the letter, is what we are earnestly striving for. The material church has been and still is a means of reaching some conception of our house within the veil, "an house not made with hands, eternal in the heavens." It is a candle-stick of the letter and the law, wherein we may place our lighted candle of truth, that it may shine with an undimmed light. Through all the past ages, even as now, have homesick prodigals sought the way to the Father's house through the means of an earthly shrine.

Doubtless there are those with us to-day who do not know as do we how great is the debt which mankind owes to our beloved Leader, but "these things are not done in the dark," and all must realize in a degree what a boon has been brought to mankind by her untiring labor of love. It is through this labor of love, and this kingdom of heaven in our hearts, that it has been made possible for us to dedicate this, our dear little earthly tabernacle, to-day. True, it is but a very modest little church, but the love which is manifested here proves that it is but an externalizing of our house within. The money with which the debt of our church was paid was raised without solicitation other than to state our need, and we have had only two donations outside of those directly interested in Christian Science.—*Correspondence.*

OTTAWA, ILL.

There has been completed in this city a beautiful little chapel which is a credit to the society in whose interest it was erected, as well as to the city generally. It is the new edifice of First Church of Christ, Scientist, and the first services will be held in the church to-morrow [July 28], both morning and evening.

This chapel is situated on Lafayette Street, just west of Reddick's library, facing Washington Square, which at this time is truly beautiful to look upon. As the new church is seen from the square it appears as a work of art and beauty, suggesting one of those temples of ancient Rome, renewed and set down amidst that group of public buildings which grace the city and are located near the northwest corner of the square—the library, Appellate court-house, the high school, and the Episcopal church. It seems eminently fitted to the surroundings. The entire building, both inside and out, is attractive and homelike, and is a credit to its architect and to the church building committee.

First Church of Christ, Scientist, of Ottawa, was organized as a society with five members April 5, 1897. Its organization under the State law was effected in January of the following year. It now has enrolled a membership of twenty-five.—*Republican Times.*

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TESTIMONIES OF HEALING.

I am desirous to tell other sufferers something about the healing effected by simply reading "Science and Health with Key to the Scriptures" by Mrs. Eddy. For upwards of twenty years I had suffered from time to time with severe rheumatic trouble and lame back, and the last four or five years I was compelled to wear a flannel band around my waist day and night. For many years I suffered at times intensely from liver complaint, and was attended by three different physicians, who each pronounced my malady incurable. The last one who attended me declared that I could not live more than three months at most. This was in 1901, and just at the time when Christian Science was first presented to my wife. I at first regarded the subject as nonsense, but took up Science and Health and read it carefully to ascertain for myself what it all meant, and in a very short time (I know not exactly when) I realized that I was healed. My diseases all disappeared, and I cast off my flannel band. From that day to this I have not only never had a return of these complaints, but not even a reminder of them. I had also been an inveterate smoker since my youth, but while I was reading this book (about the first week of my study) my pipe became nauseating to me, and since that time I have not smoked nor had any desire to do so. All my old friends tell me that I look twenty years younger than I did five years ago, and I can conscientiously state that I feel it. I used to be a scoffer and almost an infidel, but now my whole thought has been changed,—in fact I have been healed mentally as well as physically. I enjoy robust health and untold happiness.

I cannot find words to express the deep and sincere debt of gratitude I owe to our revered Leader for enabling me to discern the truth and prove beyond a doubt that Christianity is practical and that the kingdom of heaven is really "at hand." I sincerely trust that the experience which I have narrated will arrest the attention of some who are at present in a state similar to that which I so long endured; and that they may, like myself, be healed in body, renewed in mind, and made happy.

C. W. IRELAND, Seattle, Wash.

For fifteen years I suffered from stomach trouble. Having some knowledge of medicine, I treated myself, but at last was compelled to call a doctor. I was told that I had an affection of the liver, etc., but I received no relief from his treatment. Other distressing conditions began to appear, sleeplessness, spinal trouble, nervous and mental trouble,—so that I could not even write a letter. The doctor changed my medicine frequently, and said that I might pull through. I was residing in San Francisco during this treatment. About a year before this, while residing in San Jose, my sight began to fail. Thinking it was the natural result of age, I procured glasses, but obtained no relief. I then called on a physician, who treated me for six weeks, four of which were passed in a dark room with my eyes bandaged so as to exclude all light. He then told me that the eyes were well and ordered a pair of dark glasses until they regained their strength. Just about this time it became necessary to remove to San Francisco, and instead of my sight being healed I soon found that it was worse than before taking treatment, and one evening I found myself temporarily unable to see. I then went to the best oculist in San Francisco, who told me that I had a serious trouble, that I had two out of five chances of being healed, but must submit to an operation. I went to two other oculists, who told me the same, only one gave me three out of five chances. I then had three operations performed and was ordered to report for the fourth, when two of my friends, who had been healed by Christian Science, persuaded me to go to a practitioner. I went with very little faith, but because I knew of no other place to go.

This was what seemed to be my condition: A physical wreck, fast becoming a mental one; with liver, stomach, and spinal trouble; nearly blind; very positive and quick-tempered, with no faith in God or man—the story of Christ to me an Oriental fable. From the first I began to get better; the second treatment gave me the first good sleep I had had for many a night. I slept eleven hours and did not turn over in bed but once. I do not think that any one ever looked (to me at least) quite so much like an angel as did my practitioner when I saw her next. Away went the medicine bottles and instruments, and pill boxes which I had carried in my pockets for years were thrown into the fire. One by one the troubles disappeared. Away went goggles and reading glasses, fear, positiveness, temper, and self-conceit—a regular house-clearing. A new man began to appear, and one day he went home in peace to thank God for what He had done.

My wife was healed of long-standing stomach and bowel trouble, the latter in four treatments. Both of my daughters were healed of throat trouble. We are all members of First Church of Christ, Scientist, in San Francisco, as happy, loving, contented a family as there is in the city. No one need tell me Christian Science does not heal; I know better. This is my experience, and I ought to know whereof I speak. I am sixty years of age. I have written this testimony without glasses; do not use them at all, although I work nights, and there is no man young or old that turns out in the morning from his work fresher or stronger than myself.

During my experience with doctors and drugs I was in such an extremely nervous condition that, taken in connection with my other troubles, I think without any doubt three months more would have found me either in an insane asylum or in a grave. The statements I have made on these pages can be verified by a dozen or more people who know me well. For seven years I have been a Scientist, and during that period have not taken any medicine. Am I grateful for what God has done for me? Am I grateful to Christian Science, to Mrs. Eddy, to my friends who persuaded me to try it? Yes, so thankful that I cannot express my gratitude in words.

W. H. DECKER, San Francisco, Cal.

It is with a heart filled with love and gratitude that I write of what has been a help to me. About eight years ago I was healed of a severe spinal and nervous trouble through Christian Science. I had been given up to die, after having been under the care of the best doctors in Washington, D. C., and other places. For sixteen weeks I had not left my room, but after two treatments in Christian Science I was up and dressed and went down two flights of stairs to breakfast. I gained strength slowly but surely, although I was sometimes discouraged, as I thought I could not understand Science and Health and depended on the practitioner. After I was strong and well I studied our text-book, and at times seemed to understand some of the great truth it contains. I had some beautiful demonstrations of Truth's power, but as yet had no intense desire to get more and more understanding. Last summer the trouble manifested itself in an aggravated form. I took treatment and read Science and Health, but did not seem to improve much. In the fall I had a very trying experience, and while the later grief and disappointment seemed terrible, yet I was thankful for the joy and happiness which I had

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experienced, and I learned a lesson of love. I had longed to understand Love, and in passing through this experience all sense of hate or dislike, or lack of forgiveness, disappeared, and since then love for others has been easy to realize, and I have studied, loved, and understood Science far better than before. I have had trials to overcome, but I know God is giving me the victory. I must know the truth if I would be free, and I know Christian Science is the truth. The overcoming of many ailments through what understanding I have, has proved to me beyond a doubt that Christian Science is all true and that any seeming failures are due to a lack of understanding and faith.

The spiritual help is more than words can express, and the freedom from worry and fear of the future which Science has given to me, is worth everything. I am thankful to God, who has blessed us so abundantly, and also to Mrs. Eddy. The testimonies in the *Sentinel* and *Journal* have been a great help to me, and I hope that what I have written will help some one else who is struggling to reach the light.—MARY GREENE IKENBERRY, Adel, Ia.

I became interested in Christian Science after being sick for about two years, and am thankful to be able to say that Christian Science has done for me what the best of medical treatment failed to do. This is the whole story in brief. I may say, however, that during those two years I spent three months in what is considered one of the best hospitals in Chicago, being treated by a medical expert on skin diseases without any permanent relief. I was sent from the hospital to continue the treatment at home, which I did until a short time before I became interested in Christian Science. After stopping the treatment recommended by the Chicago doctor who attended me at the hospital, I consulted a specialist in this city without any good results. This made me very discouraged and death would have been welcome. I even prayed for death, which I thought would be a relief, not only to myself but to those around me, because I was a burden to have about the house. When Christian Science was brought to me from friends whom I did not know at the time, this thought was quickly changed, to the satisfaction of myself and everybody else who knew me. I am very thankful to Christian Science for what it did for me when everything seemed darkest, and is still doing for me.

CHARLES RINKER, Dubuque, Ia.

Several years previous to October, 1903, I developed a peculiar hip trouble, which took the form of acute pain. The attacks would come at intervals of several weeks, and gradually became more frequent and more intense, until I suffered nearly all the time. I was treated by a number of physicians, and also had osteopathic treatment; but none of these doctors could agree as to the cause of the trouble, and as a result I was very miserable for a long time. I finally went to a specialist here, who advised an operation after his treatment had failed. During the time I was seeking relief I spent a large amount of money. My last physician charged five dollars a visit and I went twice a week for some time. I had also tried so-called mental science, but in no case did I experience any permanent relief. One day, while down town in the shopping district, I was taken with a very violent pain in my hip, and almost fainted. With my mother's assistance I went into a building in which several Christian Science practitioners have their offices, and entered the first office I came to. I left the office in a short time and can truthfully say that I was healed of the hip trouble in the treatment then received. I continued for some time to take treatment for minor ailments, which were all overcome through Christian Science. I have gained in weight and my general health is very good. My entire family are interested in Christian Science.

MRS. WILLIAM T. GARRETT, San Francisco, Cal.

In thinking over what Christian Science has done for me, I came to the conclusion that it was time for me to give it out to the world. It is just two years since I became interested in Science. I had been an invalid for eight years, and had tried every remedy that was recommended. I was in bed part of the time, never able to walk any distance during all the eight years. I was in a hospital and underwent an operation, took vapor baths, also a course in physical exercise, and had treatment from different doctors, until it seemed that everything had been tried. The doctors then said there was only one thing left to do, and three of them advised a very serious operation. I was anxious to get well, but dreaded another operation and had the feeling that I would be no better after it; in fact, I had reached the place where I felt sure no one but God could help me, for everything else had failed.

Just at this time I remembered what a lady had told me a few months before, that Christian Science had done much both for herself and her husband. I lived a long way from any Scientists, but I wrote to a friend in the city that I had decided to try Christian Science, and asked her to find a practitioner, lay my case before her, and let me know what I was to do. In about ten days I heard from the practitioner, and she also sent me a copy of Science and Health with the request that I should read it and put aside all material remedies; also to read the 91st Psalm very often, and try to understand it as best I could. It took me quite a while to get even a slight understanding of it, but it came little by little. I prayed to God to give me understanding, for it was the beginning of a new life to me, and I now know what a lot of nothingness I had to get rid of. I never read anything in my life that interested me as Science and Health did, and I would find myself wishing that no one would come in to hinder me from reading. In about a month I went a hundred miles to visit the practitioner, and was helped at once. After the fourth treatment I walked two miles without any discomfort, something I had not been able to do for over eight years. I began to realize that I had found God and the truth at last. A great longing filled my heart with the desire to know more of this God who had done so much for me, and I have been seeking and striving ever since. Sometimes my progress seems slow, and again I can realize that I am moving in great strides and have reached the point where I can say that "I rejoice in tribulation," for it brings me closer to God every time and I am enabled to prove His goodness.

It is now two years since I gave up all kinds of medicine, and my little girl seven years old has taken no medicine since I got an understanding of Science. She goes to Science and Health or "Miscellaneous Writings" if anything is wrong with her. We are both perfectly well and strong. This is the kind of Christianity that meets every need. It helps us to love our neighbor as ourself and to rejoice always. It helps us to know that we have nothing to fear and much to love and be thankful for. I am thankful even for the eight years' tribulation which led me to seek this light. I am thankful for the *Sentinel* and *Journal*. I often count the days until they come and how I do enjoy the testimonies! In expressing my gratitude to Mrs. Eddy, words fail me. She has done so much for the world and for me. All I can say is, God bless her.—EMMA GILBERT TITUS, Grand Marais, Minn.

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Eleven years ago I was a great sufferer—almost helpless from the effects of rheumatic trouble, which had held me in bondage for twelve years and was believed to be hereditary. Through the persistence of a kind and loving friend, who had been helped by Christian Science, I was led to investigate it. After studying Science and Health in connection with the Bible for six months, I was taken with one of my so-called acute attacks, which had baffled the skill of the doctors, although they had been patient and kind and had done everything in their power to relieve my suffering. Convinced that my help could come only from God, I sent for a Christian Science practitioner and was relieved in one treatment. Since that time I have received help in every way, spiritually, mentally, and physically, and of all the benefits, I am most grateful for the spiritual enlightenment which comes from the study of the Bible in connection with the text-book of Christian Science, "Science and Health with Key to the Scriptures" by Mrs. Eddy.

I am grateful first of all to God, for sending His Son, Jesus Christ, to reveal His wonderful love to the children of men, and I am grateful to our Leader for living so close to God that she was able to rediscover the truth I am also thankful to the committee which prepares for us the beautiful Lesson-Sermons each week. Many times, when suffering from severe ailments, I have been healed by studying the Lesson. I wish to show my gratitude by living this wonderful truth, that I may add my mite of good in hastening the coming of the day when "they shall all know me [God], from the least of them unto the greatest of them."

EMMA RUTH PRICE, Kiota, Ind. Ter.

In 1904 I began the study of Christian Science, and it would take considerable time and space to tell of all the blessings I have received through this study. I was diseased both in mind and body. Physicians had failed to help me, except temporarily. I had been through an operation, which left me in a worse state than before it was performed. Two physicians had agreed that another operation was necessary before I could expect to be well again, but two others advised me not to undergo another on account of the ill effects which might result from it, and one doctor told me that medicine would do me more harm than good. I did not know where to turn for help.

At this time Christian Science was presented to me, and I went to see a practitioner. She told me something of this truth which heals all our diseases, and my burdens began to lighten from that hour. I commenced the study of the Bible and "Science and Health with Key to the Scriptures" by Mrs. Eddy, and this gave me a new understanding of God. Here I would say that I had been hungering and thirsting after righteousness, for something better than I had known, and I had earnestly prayed for light. I have since learned that if with all our hearts we truly seek Him, we shall surely find Him. One after another of my ailments left me,—bowel trouble of long standing, weakness of the heart, and extreme nervousness. A great sense of fear has also been almost entirely overcome. Before coming to Christian Science I was never without medicine in the house, now I have no physician but God.

I am very grateful for all that has come to me through Christian Science, grateful for better health, and most of all for a better understanding of God, which helps us to overcome not only physical ills, but everything that is not Godlike. When I think how much Christian Science has brought to me, I realize how great is the debt of gratitude I owe to Mrs. Eddy, our dear Leader, and my greatest desire is to so live that I may reflect in some measure this light of truth which she is ever reflecting, the truth which makes us free.—MRS. CORA E. LUCAS, Pasadena, Cal.

With a heart full of love for what Christian Science has done for me in the ten years that I have been studying the Bible with the aid of Science and Health, I give this testimony. Many physical conditions have been overcome, such as severe headaches, rheumatic trouble, and sore throat; but the wiping out of a sense of hatred which I had cherished for many years, brought the sweet peace which is our heritage. The following events took place when I had been interested in the Science about three years, and were proof to me of the loving care of our heavenly Father when we turn to Him knowing that our needs will be supplied.

I wanted very much to do a certain thing, but could not seem to bring it about in my own way. One morning I was very much confused in thought because of this, and I was advised to study the book of Jonah; which I did conscientiously for many mornings, and I received wonderful help and light. It dawned upon me that I was a Jonah in thought, full of resentment and not willing to be guided by the "still, small voice" of Truth. I saw that I had been, as it were, in the whale's belly; and when I turned to God, good, and said, lovingly and self-forgetfully, "Thy will, not mine be done," then I knew why I had been advised to read this story. To me, now, this old prophet is a living character. During that spring and summer Second and Third Churches of Christ, Scientist, of Chicago were being erected, and I had subscribed what at that time seemed to me a large sum, without knowing where the money was coming from, but I knew that God would show me the way. Through the summer I did my mental work to the best of my understanding, and rested in divine Love. About the first of September I received a letter from a friend, asking me to take a position with her. I accepted the position, and when she began to speak about the salary I thought, "I shall be very happy if I get enough to pay up my subscription to the building fund of the churches." My joy was complete when I was offered just twice that amount and then, at the same time, the thing which I had so longed to do in the spring came about in the most natural way,—in God's own time and way.

Like all Christian Scientists I feel a sense of gratitude beyond words to dear Mrs. Eddy. My desire is to go on working in such an understanding way, and that my light may so shine before men, that they may see my good works and glorify our "Father which is in heaven." In so doing I am helping the Cause which is so dear to our Leader, who most lovingly, amidst trials of which we can know nothing, points the way onward and upward.

WINIFRED C. SMALE, Weston, Mass.

It is with pleasure and a heart full of gratitude to God that I give this testimony of my healing. From childhood I was sickly, and a large sum of money was spent for medical treatment. I suffered from severe headaches, and in 1898 I had a fever which left me with rheumatic trouble and very poor health up to 1905, when I was led to see the truth as demonstrated in Christian Science. I had been treated by one of the best doctors in our city and two specialists. They gave me no hope, saying I could not be cured. On my way from Cincinnati, where I had been for medical treatment, I stopped in Dayton, O., with a friend who had been healed in Christian Science. I attended a Christian Science service, and there I met a friend of my school-days, who had also been healed in Christian Science and was a practitioner. He told me that God is to-day the same God who healed men nineteen hundred years ago, and this statement I have found to be true! He referred me to a practitioner in my home city, and I took treatment. The demonstration was wonderful! I was healed of rheumatic trouble and of a rupture of twenty-eight years' standing, and the desire for tobacco, which I had used for twenty

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years, also left me. I had been a hard drinker, a habit which I had tried hard to quit; but now the desire for liquor is gone, and in its place I have peace and love. Knowing that God is All in all, what more could we ask? I hope this testimony may throw a ray of light on the path of some one in darkness, and lead him to Truth.

FRANK B. HAMILTON, Piqua, Ohio.

During the month of July, 1893, I was visiting a friend in Pueblo, Col., when I became quite ill. She summoned a physician, who said I had a serious throat trouble. My friend, being much alarmed, sent for her family physician, to see if the first diagnosis was correct. He said it was; so I was quarantined in one room and every precaution taken to protect the family. I had been confined to my room for fourteen days, when the fear of death came upon me. A message was sent to my mother, who notified the rest of my family of her fears. At last I asked my friend if she would call a student of Mrs. Eddy to visit me. This student kept a green-house, and when she came she brought me a large bunch of pink roses. As she entered the room she said, "Dear, did you know that God is Life?" Such a sense of warmth came to me, and I was filled with love for all mankind. She remained a few minutes, and left me a new woman. In an hour I sat up, and the next day was dressed, although she had given me but one treatment. The second day my mother took me to our home in Canon City, Col., a distance of about forty miles. I did not realize at the time how it was done, but the words, "God is Life," remained in my consciousness.

There were days when I was full of fear, and again I had more courage. I did not read or study Christian Science, as I had no literature, though I knew there was a book called "Science and Health with Key to the Scriptures" by Mrs. Eddy. For two years I read other kinds of literature, called "mental and divine science," till the year 1895, when I met some loyal students of Christian Science in Denver, Col. Their love and patience endeared them to me. It was the truth which they lived, as taught in Christian Science, that led me to become a loyal student of Christian Science after I had again strayed into the by-paths. In 1898 I sent to Boston for as many of Mrs. Eddy's books as I could then afford, and shortly after subscribed for the periodicals. I did not know it at the time, but I found that Christian Science had cured me of chronic bronchial trouble, and also of a bowel trouble which had caused much pain, and to-day I am perfectly well. I have been a member of The Mother Church since 1902. So much love has been shown us by the students of Christian Science in Montana, Utah, and Colorado, that I cannot express enough gratitude to God, and to our beloved Leader, Mrs. Eddy, save to follow faithfully the Christian example set me, that others may be led to see the truth to which I was so lovingly led.—MRS. MARY C. M. BEACH, Denver, Col.

Just nine years ago Christian Science was brought to my notice. For several years previous to that time my health had been failing. I had severe stomach and female trouble, besides a distressing nervous affection. I was continually under a sense of strain and excitement, which with my other trouble seemed to be wearing away my physical strength. I feared and dreaded the long, weary nights, which were almost wholly sleepless. The thing I feared most was insanity, which I felt to be creeping upon me. Either my husband or children were constantly with me, and though they knew my condition they could not possibly realize my suffering. I was from time to time under the treatment of different physicians, all of whom were very attentive, kind, and sympathetic, but they failed to give me permanent relief. Among them was the physician who had had the care of our family for upwards of twenty-five years. He gave us to understand that there was little hope for my recovery, and my suffering was so intense that I felt I could not hold on to the spark of life much longer. Powerful medicines were my only reliance, yet I feared that they would cease helping me, and asked our physician if I could not stop for a while. He replied that I must continue taking them for years.

But, thanks be to God, Christian Science was brought to me, and I was freed from the dreadful bondage. Soon after hearing of Christian Science I procured the text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and commenced reading it. I became intensely interested and devoted all my time during the winter and following spring to the study of the book. Then the time came when I understood that I had come to the parting of the ways, which was to decide between *materia medica* and Christian Science. I chose the latter, and destroyed all the material remedies in the house. After about five weeks of reading Science and Health (I had no treatment from practitioners), I realized that I was entirely healed, not only of one, but of all the diseases. All physical ailments had disappeared without any effort on my part, as I did not know at that time anything about giving a treatment. None of these ailments have reappeared during the past nine years, and I am to-day a perfectly well woman.

The understanding of Truth, I know, is utter destruction to everything unlike God, good. I owe many thanks and deep heartfelt gratitude to our dear Leader for this glorious truth which frees us from all material bondage.—MRS. ROSE G. WELLS, Prescott, Ariz.

[Written for the *Sentinel*.]

"THE THREE-FOLD CORD."

BEN. HAWORTH-BOOTH.

IF God is Life, and there is none but He
In the full-orbed temple of the skies,
Then what is death? A fear, a phantasy
Of cold white fingers and of glassy eyes;
A dream within the dream of mortal strife:
He dies who knows not God, for God is Life.

If God is Truth, and true is all that is
In God's domain, true things are all from God—
His light or His reflection. All are His
In earth, and all within the paths untrod
Of boundless heaven; and our eternal youth
Draws its true life from God, for God is Truth.

If God is Love, and God is All in all,
Then all is Love, and all beside is naught.
Blind mortals, gaze around! Your footsteps fall
On flowers beautiful as angel's thought;
And each reflects its beauty from above,
Where all is Love's and God's, for God is Love.

Breathe but in accent ever soft and low
His name of Love, and humbly bend the head.
This side the veil mortals may dimly know
The Love that saves the sick, the sad, the dead,—
White-winged and holy, like the paschal dove:
But man with Love is one, and God is Love.

Thus in this Life we live, and in this Truth
Is all we have and all we truly hold.
In His all-wisdom we are wise forsooth:
Wisdom and Love are one; the cord three-fold,
Life, Truth, and Love contains the whole complete;
Then hush, my heart, and fall before His feet!

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FROM OUR EXCHANGES.

[*The Congregationalist.*]

The *Churchman*, with a candor that is admirable and with wholesale depreciation which we should not have dared to venture on in referring to our Episcopal neighbors, says that the history of the Protestant Episcopal Church (it says American Church) is "a history of dearth in productive and creative scholarship." It concedes that its ministry "gets very little sunshine from the works of its own scholars." It points out that the Protestant Episcopal Church took no part in the revision of the Bible and has consistently refused to authorize its use. It shows that out of twenty-nine American contributors to the Dictionary of Christ and the Gospels, edited by Dr. Hastings, just issued, not one is an Episcopalian. The practical bearings of this, the *Churchman* says, are that "a truth-bearing church cannot do its work on borrowed learning, nor can a church retain its self-respect in a state of intellectual dependence." Fortunately the *Churchman* notes a change for the better taking place.

[*The* (London) *Christian World.*]

Whatever be the immediate issue of the present movement, one thing is certain. The old theology has gone, never to return. Scotland, its ancient home and stronghold, has itself turned against it. It is Calvinistic in the old sense no longer. This time it is not the outsiders—a Burns, a Hume, a Scott—who repudiate the dogma that consigns by foreordination the mass of mankind to perdition; it is the Church itself, speaking through its representative ministry. What is happening, it is clear, is not an outbreak of caprice here and there, but a mental and moral evolution as resistless as the tide. The Scottish clergy, a body of devout and at the same time alert and highly educated minds, represent in their present attitude that further opening of the human intellect and heart in spiritual things which may well be called the Divine revelation of our time.

[*The Universalist Leader.*]

How hard it is to get religious "copy" only the editor of the religious journal may know. It is a fact that he is overwhelmed with articles which have no bearing on the religious interests, and on subjects in which religion has no interest. Of course religion is interested in all life, but there is a large life and a small life, and while both are life, there is a choice of interest. It would seem that the mind trained in theological thinking would be glad to take its exercise along the lines of its training, but alas, most of those thus trained plead "lack of time for such themes;" they say they want to treat of "life;" verily it is "life," but such a little life, it is of the earth, earthy! Is it possible the ministry has lost its vision of a larger life than that bounded by a few short years and a few acres of ground!

[Rev. R. J. Campbell, A.M., in *The British Congregationalist.*]

Realize that you are no strangers in a strange land, but children in the Father's house, resting on the Father's heart. You are this very moment at the very center of all existence; God will never be any nearer to you to all eternity than He is just now. He could not be nearer, for "in him we live, and move, and have our being." Infinity is a circle with its center everywhere and its circumference nowhere; here is all the fulness of God; here is the spiritual presence of Christ; here is everything that the soul can need or desire in the fulfilment of its destiny.

[*The Examiner.*]

"The lives of Christians are the world's Bible," said the saintly Christlieb. Would that all Christians might realize the truth of the saying, and order their lives accordingly.

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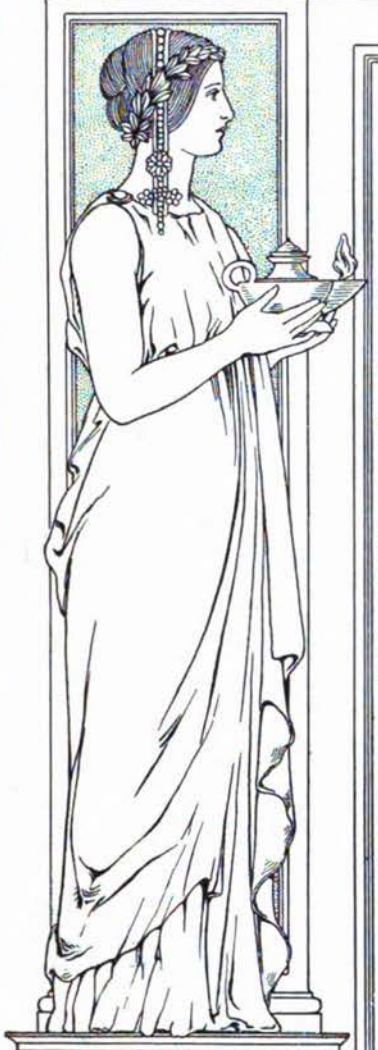
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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

Vol. IX. No. 51

BOSTON, AUGUST 17, 1907



A LADY WITH A LAMP SHALL STAND IN THE GREAT HISTORY OF THE LAND



A NOBLE TYPE OF GOOD HEROIC WOMANHOOD
LONGFELLOW

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ITEMS OF INTEREST

National.

In a public report, Herbert Knox Smith, Commissioner of Corporations, concerning the operations of the Standard Oil Company, says; "The total dividends paid by the Standard from 1882 to 1906 were $551,922,904, averaging 24.15 per cent per year. The dividends, however, were much less than the total earnings. It is substantially certain that the entire net earnings of the Standard from 1882 to 1906 were at least $790,000,000, and possibly much more. These enormous profits have been based on an investment worth at the time of its original acquisition not more than $75,000,000.

The Cunard Steamship Company, owing to the size and draught of the big Lusitania, about to cross the Atlantic on her maiden trip to New York, has been authorized by the War Department to use the uncompleted Ambrose Channel, which has been dredged to a depth of thirty-five feet and to varying widths. When completed the channel will have a depth of forty feet and a width of two thousand feet. The use of the channel is restricted for the present to vessels of twenty-nine feet draught and over. This will limit its use to probably a dozen vessels a week.

Charging unreasonable freight rates and discrimination in shipments of flour and wheat products, the great milling interests of western New York, with headquarters at Buffalo, have filed complaints against the railroads running from Buffalo to the Atlantic seaboard. It is alleged that higher rates are charged the western New York milling concerns than the big milling interests of the central West and Northwest.

The General Assembly of Connecticut has just passed a bill providing for the appointment of a Public Utilities Commission, to "consider the laws of the State relating to public service corporations and to recommend to the next General Assembly legislation to correct such evils and defects as they may find to exist therein, or any legislation on the subject which they may deem desirable for the public interests."

More than $750,000,000 worth of manufactures passed out of the ports of the United States in the fiscal year ended June 30. Practically two-thirds went in finished form ready for consumption, and practically one-third in partially manufactured form for further use in manufacturing.

Judge Landis, in the United States District Court at Chicago, on the 5th, ordered the dissolution of the Church and School Furniture Trust, recently punished by fines amounting to $43,000, for admitted violation of the anti-trust laws.

The Chicago Directory for 1907, just published, gives figures estimating the population of Chicago at 2,367,030. The total number of names in the directory's alphabetical list is 737,400.

The new direct cable from New York to Colon, Panama, was opened for business Aug. 1 by the Central and South American Cable Company.

Motor cabs equipped with taximeters are coming into use in the public service in New York city.

International.

The Foreign Office at Pekin has announced the opening to the international trade of seven cities in Manchuria. These are the last of a total of sixteen which were to be opened in Manchuria, as provided in the China-Japan treaty of 1905.

Emperor William of Germany and Emperor Nicholas of Russia met on the 3d in the Baltic Sea, off Swinemuende. Emperor William was on the yacht Hohenzollern and the Russian emperor on his yacht, the Standart.

Two hundred ships of war, constituting Great Britain's home fleet, paraded before King Edward and Queen Alexandra on the Solent last week, furnishing a magnificent pageant for the opening of the annual Cowes Regatta week.

The English Government has decided to build four hundred miles of railroad in northern Nigeria, from Baro to Kano, with the object of developing the colony and especially the cotton-growing industry.

The French Chambers of Commerce have been placed upon an equal footing with the German Chambers in the matter of certificates in relation to the valuation of exports to the United States.

The balloon of the Wellman-*Chicago Record-Herald* polar expedition has been successfully inflated, and the start for the pole is scheduled for the middle of August.

Both houses of Parliament have approved the grant of $250,000 to Lord Cromer, who recently resigned the post of British agent and consul general in Egypt.

A project for a new ship canal between Hamburg and Bremen is now under consideration. The new waterway will be about seventy-five miles long.

The King of Siam is credited with having spent $2,500,000 for gems and silver-ware in the course of his European tour, which is now drawing to an end.

Industrial and Commercial.

Fire insurance companies operating in Louisiana wrote $234,435,065.79 in risks during 1906, received $4,017,216.59 in premiums, paid $1,561,271.11 losses, showing a net profit of $2,455,945.48 during the twelve months. Life insurance companies operating in the State had $135,196,456.12 policies in force Dec. 31, 1906; they received $4,815,976.22 premiums during that year and paid $1,446,196.71 claims.

The "Zion City" lace factory has been sold to a Chicago drygoods firm for approximately $265,000. It is declared that the purchaser will make arrangements at once to improve and extend the plant at a cost of $1,000,000, and operate it day and night to its full capacity. The sale carries with it the lease restrictions prohibiting liquor and tobacco on the premises, and the use of profane language by the employes.

It is reported that the David Ward estate tract of virgin forest in lower Michigan has been purchased by a syndicate for $5,000,000. The estate totals 78,000 acres, and includes large tracts of cork pine,—the straight, tall trees without a branch,—the famous Michigan white pine. It is estimated that there are 300,000,000 feet of white pine lumber in these trees, and from 1,000,000,000 to 2,000,000,000 feet of hardwood.

Final papers in the largest timber land transaction ever consummated in the State of Maine have passed, transferring over two hundred thousand acres of the finest timber land in the State, located on the east and west branches of the Penobscot and Aroostook Rivers.

Paper-making by hand in the United States is believed to have passed into history with the closing down in the town of Adams, Mass., of that department of the L. L. Brown Company, which had carried the industry through twenty-five years with little profit.

A boat to skim over the water instead of ploughing through it, and capable of making one hundred miles an hour, is reported to have been invented by Peter Cooper Hewitt, who claims to have attained a speed of thirty-eight miles an hour with a rough model.

In accordance with its profit-sharing scheme adopted last year, the Boston Consolidated Gas Company has credited to the most efficient of its employes the sum of $26,029, or seven per cent of the earnings of each for the nine months ended June 30, 1907.

A raft consisting of six thousand spruce logs, three hundred and twenty feet long, forty feet wide amidships, and twenty-five at the ends, drawing thirteen feet of water, has been successfully towed from Nova Scotia to New York.

The total production of wheat for the State of Washington this season is estimated at between thirty-five and forty million bushels.

The potato crop of Aroostook County, Me., is estimated this season at fifteen million bushels.

General.

In a recent letter to the *London Times* Lieut.-Col. Burnley Campbell wrote that he landed at Dover on the 13th of June, and so completed a trip around the world which occupied forty days and nineteen and one-half hours. He left Liverpool on May 3 at 7.20 P.M., reached Quebec at 3 P.M. May 10, and was at Vancouver on the Pacific coast at 5 A.M. on May 16. Leaving there about noon of the same day, he reached Yokohama on May 26, Tsuruga on May 28, and leaving there by steamer at 6 P.M., he reached Vladivostock May 30. Here, after a wait of about four hours, he took a trans-Siberian train, reaching Harbin on May 31, Irkutsk on June 4, Moscow on June 10, and Berlin on June 12. On the following day he was at Ostend, which he reached at 7.30 A.M., and at 2.50 P.M. of the same day he landed in England at Dover. Throughout the whole trip Lieut.-Col. Campbell was remarkably fortunate in making connections; otherwise his time would have been several days longer.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

[From *Fine Arts Journal.*]

CHRISTIAN SCIENCE FROM A MUSICIAN'S STANDPOINT.

FREDERIC W. ROOT.

THE Science which answers, so far as our human apprehension can go, the question of the ages and shows man his relation to God and the universe, is so vast a subject that different standpoints signify no more in the general understanding of it than views of the sun from different parts of the earth's surface to a comprehension of that luminary. However, as the object of the present article is not to explain this new system, but to comment briefly on its operation as observed among musical people, possibly something of interest may be said from their point of view, as well as from the universal standpoint.

In the first place, it is to be observed that Christian Science seems to appeal rather strongly to musicians, more forcibly, perhaps, than to those engaged in other occupations. Throughout all lines of professional and business activity people are bound by materialistic trammels, which tradition, education, and practice have fastened upon them. The musician is perhaps less hampered than others by a stolid materialism. The subject with which he occupies himself is largely idealistic; and his professional success is manifestly a question of consciousness rather than of matter. Naturally, then, whatever teaches a science of Mind that proves as fruitful of good results as does Christian Science, is attractive to him. Neither do musicians experience temptation to materialism to the extent that others do because of the gains derived from labor. There is very seldom one of this profession who must contemplate with perturbation the Scriptural simile involving a camel and the eye of the needle.

The musician's temperament and education incline him to respect intuition and spiritual vision, by means of which great discoveries are made; to appreciate the logical development of a theme; to discern harmonious proportions in a structure; to discriminate between that which is refined and that which is commonplace and banal; to give proper value to sentiment—indeed, to respond readily to demands upon the finer faculties. Christian Science makes such demands; and here in Chicago, at least, many musicians have perceived the congeniality of its philosophy, have satisfied themselves of its value, and are endeavoring to follow its teachings.

Mrs. Eddy, the Discoverer and Founder of Christian Science, makes frequent allusion to the science of harmony for the purpose of illustration, showing her recognition of the congeniality between the two lines of thought. Music and mathematics would seem to furnish the most striking parallels for use in elucidating this subject. It is an effective reply to one who condemns Christian Science because of the occasional failures of its followers, to say that mathematics is not condemned because its students sometimes get wrong answers to their problems; or to say, when the most advanced demonstrations, like the raising of the dead, are demanded, that a knowledge of addition, subtraction, *et cetera,* does not at once bring one to the mastery of trigonometry. Mr. Bicknell Young, one of our local musicians, who is now a Christian Science lecturer, in a recent discourse at the Auditorium pointed his argument for the reality of good and the nothingness of evil by an illustration which all can easily perceive; it was, in substance, that if handsful of unrelated, discordant notes were struck upon the organ, they would appeal to sense for recognition as reality even more strongly than would Schumann's "Warum" or Schubert's "Serenade," but that such noisy discords would have no vital basis and would become nothing the moment their sound ceased, because they were nothing in the first place; whereas the other strains, possessing the attributes of Truth, may be classed as real and enduring.

Because of his sensitive temperament and the peculiar besetments of his profession, a musician who has no strong scientific rule to live by is very likely to become inoculated with pessimism. In the biography of noted musicians we find more reference to the philosophy of Schopenhauer than to any other; and a habit of embittered thought often becomes manifest among workers in the profession—the public is unappreciative; pupils are stupid; critics are hostile; Blank is doing what he can to injure, *et cetera.* People suffering from this frame of mind may be able to preserve a calm front and pursue their avocation with a fair degree of outward cheerfulness; but one whose mind is filled with impatience, envy, jealousy, vindictiveness, fear, and the like, lives in hell despite the mask of serenity, and is propagating within himself the germs of disease and woe.

Some years ago a distinguished music teacher, commenting upon the apprehension regarding business with which teachers often approach the new season, said, "I always feel as if the devil were after me." Now in order that the "devil" need not be an object of terror, in order to banish from the human mind the malign influences which lay hold upon it, we need the divine optimism of Christian Science. There are systems of optimistic philosophy, including "the consolations of religion," offered for the comfort and encouragement of such as are disheartened and embittered, but they all lack the vital touch which Christian Science possesses. They hold to the belief in the reality, inevitableness, and power of evil; and where theology is mixed up with this tenet, they affirm that the creator ordains evil and wills it to operate among men as a phase of divine government. Men are likely to find this dogma repellant, and are inclined to rebel against creeds and systems that maintain it, and so become agnostics or atheists—"freethinkers" of some sort. This, as some of us know from experience, is to embark for a rudderless cruise on a stormy sea of speculation, with its consequent unrest and dissatisfaction.

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A recent magazine, commenting upon business qualifications that make people successful and happy, says among other things that the "microbe of unrest" blurs perception, unbalances judgment, sours healthy ambition, urges to immature action, and is fatal to contentment. The article then goes on to counsel a willingness to wait, a self-poise which will keep the eye true, the mind clear, and the judgment keen; good counsel which, however, one who has acquired the habit of unrest can hardly follow by a mere exercise of the will. He needs to be shown how to destroy the baleful moods to which he is a slave: how to deny effectually either the power or the necessity of evil; how to realize the good and true,—the harmony, the healthful vitality which in spite of seeming contradiction are the eternal verities of the universe.

This is what Christian Science can show him. Such teaching will not appear to one who gives the subject a single glance of hostility or skepticism; who takes it for granted that his previous modes of thought are all that are necessary fully to comprehend and judge this new philosophy. That is the treacherous ground Mark Twain takes in his attack on Mrs. Eddy and her Church. Like critics in other departments, he seems not to suspect that anything can lie beyond his horizon; and in condemning the text-book of Christian Science because he does not understand it, he makes a statement which musicians, from frequent experience in their own line, will easily perceive to be a boomerang; that is, his characterization of the Christian Science text-book, "A stream of sonorous words that convey no meaning." How much musicians hear that sort of talk about the best music! And how familiar an object is the complacent critic who, first defining his position with the "bromidic" remark, "I don't know anything about music, but I know what I like," undertakes to pronounce with finality upon some of the great inspirations of our art. The present writer was once seriously argued with by a gentleman amateur who contended that "Carmen" is a "jumble of discords," and that a pretense to admiration of such music is unbearable affectation.

Many years ago a well-known magazine writer assumed from his success in other fields of criticism that his dictum upon musical matters would be of importance to the world, so he undertook in a series of articles to settle the standing of some eminent composers, Wagner among the number. This writer judged Wagner's compositions exactly as Mark Twain and others are now judging Mrs. Eddy's writings, saying that they were meaningless; and he cited, printing the music, the beginning of the introduction of "Tristan and Isolde" with the naïve comment that he could "make nothing of it but discordant nonsense." In these later years everybody has come to see that such judgment is the height of ignorant presumption so far as Bizet and Wagner are concerned; but it seems impossible for some critics to draw the natural inference from such cases. One might suppose that history would teach caution to such as assume to settle the new problems as they arise, problems which occupy the serious attention of thinking people.

One of the most serious obstacles to the progress of genuine musical art among its professed students is the false mental attitude they hold toward it. A serviceable definition of art is: that which produces an exalted mood, that which has the power to set aside the commonplace by awakening in us sentiments, impulses, memories, associations, imaginations, by which we live for the moment among ideal conditions above the temporal and material. The study of Christian Science leads one to put Principle in the foreground, holding it constantly in thought, while it puts material selfhood as much in the background as possible. The effect of this upon musical performance is to encourage that which is artistic in it, to develop the spiritual element and to suppress the self-conscious display of bodily action which so seduces the average performer. . . .

However, this method, properly applied, does not undertake to obtain results without persistent practice. It is not, as some have imagined, possible to get results by talking about them in transcendental fashion, admitting the inference that technique may be neglected. Some have felt that they need not submit to certain physical limitations—that they might assume, for instance, to transform the natural voice into whatever unnatural timbre and compass they might choose to hold in thought as a model. Christian Science teaches that one should adhere to the normal in all things, making progress to more advanced stages only by successive demonstrations of understanding gained by unremitting work. . . .

The vocal organs, the hands, all bodily members, move and combine solely in accordance with thought; and their action produces a valuable result only in proportion as thought reflects Truth in grace, symmetry, appropriateness; Love in sympathy, temperamental warmth; and Life in vitality, power, mastery. These are the three entities which, according to Christian Science, constitute the creative Spirit of the universe, the Soul of all things, the omnipresent intelligence, God. . . . The awakening of the world to clearer views which has been going on in so marked a degree in the last quarter of a century,—perceptions of Truth unsettling old religious dogmas, stimulating social reforms, purifying political and business methods, promoting temperance and longevity, pleading for peace among nations—all these things, coming like a flood of light after the comparative moral dulness of preceding ages, may fairly be taken to indicate the presence among men of some wonderful new force; and there are many of us who can discern no new agency making for righteousness and illuminated intelligence which approaches Christian Science in efficiency.

The healing power of Christian Science operating among musicians has the usual beneficent results. Singers are less frequently or not at all disabled by colds and catarrh, and there is much testimony from pianists to the cure of disabled arms, a sort of paralysis brought on from over practising, for which material means provide little help. Such bodily healing most certainly is a great boon to one who experiences it, and his gratitude to the woman through whom his deliverance has come is deep, and is only intensified by ignorant and malicious attacks upon her. But the greater ministry of Christian Science is the introduction of one into the kingdom of Mind, thus saving him, according to the measure of his understanding, from all manner of evils and opening to him infinite possibilities.

The services in the Christian Science churches are extremely simple, the musical part in most cases consisting of one solo, three congregational hymns, and the usual organ voluntaries. The soloist is the precentor, who leads in the hymn singing, and is usually one in close sympathy with the spirit of the services if not a student and follower of the teachings of Christian Science. Consequently the solo sung at any service is intelligently prepared for that service. It is made easily possible to do this in the churches of this denomination by the custom of printing in pamphlet form the data of all the Lesson-Sermons for three months at a time. In this way the singer knows, long in advance, the subject to be expounded at any Sunday service, together with every text of Scripture that will be used in the exposition of it, and so has all the suggestions that could possibly help in the selection and preparation of something appropriate to the subject. There are a few Christian Science churches

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that have a somewhat more elaborate musical service, but in The First Church of Christ, Scientist, in Boston, the simpler musical service is employed; and the usage in this, The Mother Church, is commonly accepted as the model for the branch churches.

THE CHURCH AND CHRISTIAN SCIENCE AS AN OUTSIDER SEES IT.

REV. FRANK N. RIALE, PH.D.

I HAVE just received a letter from a ministerial friend in our church, of the very highest standing and largest influences. In it he speaks of Christian Science thus:—

> I have seen too many wonderful works . . . and people . . . come out of Christian Science to ever say one word against it. And I have always taken its part when Dr. ——— and other ministers have preached against it. That course has only tended to drive farther away from the evangelical churches those who should never have been allowed to go away at all. I have always insisted that everything good in Christian Science is in Presbyterianism.

This spirit is pervading and perfectly honeycombing the ministry of the Church. It burns most brightly in the breasts of those whose lips and lives are acknowledged to be filled most fully with Christ's "sweetness and light." Certainly the "rock foundation" of Christian Science is the rock foundation of Christianity from its very birth—that God is "in Christ, reconciling the world unto himself." Faith in God as our Father, and the mystical presence of Christ, the express image of His glory, in the heart of the believer, is the very fountain fact from which all else flows forth. The deductions and inferences that have been called forth from this cardinal truth may not be the same as those in the other creed formulas of the Church; but this is not at all essential. If "new occasions" teach "new duties," it is not at all unlikely that new occasions will teach new truth. The words of Daniel Webster have ever been the deep unwritten conviction of the Church: "There is more valuable truth yet to be gleaned from the sacred writings, that has thus far escaped the attention of commentators, than from all other sources of human knowledge combined."

Christian Scientists believe most sincerely that the Bible is the Word of God. Few revere or read it more devotedly than they. They believe that one commentator, Mrs. Eddy, has, through the leading of the Spirit, opened up a mine of spiritual wealth which has always been there, but never appreciated or fully realized by the Church as it should be. This rich vein of truth they are working with rich blessing to thousands. It is a great discovery in the kingdom spiritual, just as radium or electricity is in the physical world. The truth discovered may not be the whole truth. It may not be a truth set as yet in its proper proportion, in the wisdom of God. But that it is a mighty soul-uplifting, life-transforming power that bringeth forth fruits of healing and higher and holier living, no one with sane mind can for a moment doubt. Its one great aim is to restore to its proper place the work of healing in the religion of Jesus. No aim could be higher than this. It claims that the central verse of the Bible, as one counts the passages of the sacred pages, falls on that one tremendous statement of God's purpose, to forgive all our sins and heal all our diseases, as set forth in the 103rd Psalm. This is the divine purpose ever in the incoming of the Divine into the human.

Christ Jesus, who was the full incarnation, made this as the double purpose of his earth mission. He was the great sin saviour. He went about ever "healing all manner of diseases." He seemed to feel that these works were not independent, but varied manifestations of the one divine purpose. "Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk?" He seemed to school the twelve for just this work. Once he made a little test of their new-given power, and sent them forth to preach the good news of being at-one with God in His kingdom and His purpose. This was the evidence that they were to have of their real belief; that all manner of diseases should vanish before their faith-touch, and whatsoever sins they should forgive, would be forgiven also. They could so touch men as to bring them in touch with God. The way this new life would be manifested would be the sloughing off or the passing away of sin and all manner of disease.

The very last words of the Redeemer in the Great Commission gave just the final and full emphasis of this great cardinal thought in the heart of the Father. "Go ye into all the world" with the precious, priceless message—that God has revealed Himself to us in Christ, to cleanse us from all our sins and to heal all our diseases. "Remember," he seems to say, "that these signs shall follow them that believe. In my name"—in the new nature they would receive through the faith which the Spirit alone can give—"shall they 'cast out devils,' 'heal the sick,' 'raise the dead' "—do all the marvelous works that he himself did, and greater ones also.

This great cardinal truth of God's purpose in coming into the hearts of a world that has lost the conscious sense of His all-powerful presence—this thought was revealed, drawn out in living character in Christ Jesus; and this must be the thought of the Church ever. We certainly have no desire to live on any lower plane of purpose. We have no command that we ever must do so. Why do we live the muck-rake life? God is to be had with His mighty power as revealed in Jesus—had for the asking—and all the heaven that is in Him is ready to be given away to all who will believe.

Christian Science has gotten a glimpse of this glory that awaiteth. There is no doubt of that! If Christendom or any of the creeds of Christendom has a more glorious vision of it, let them speak forth, for the world is dying to hear it. The working hypothesis by which this great world-transforming truth is worked out in Christian Science seems to some very crude, if not indeed senseless. It is because of its seemingly absurd metaphysics that so many thinkers of the Church think there can be in it no possible presence of God in His Christ-revealing. If the Church can find a better working hypothesis to do the work, we want it. There is nothing we want so much. Perhaps the hypothesis is very crude, as the divine sees it—so are all our hypotheses in the world-physical. There is not one of these which sooner or later will not be thrown into the garret. They are but the crude scaffolding which we put up. But if "it is better to have loved and lost than never to have loved at all," it is surely better to have tried to work out, here and now, God's great purpose in our redemption,—to forgive men of their sins and heal their diseases, by the inbringing of the Spirit of the Most High into their hearts,—than not to have tried at all. It is the good-will, it is the God-will that men be delivered from sin and sickness. When that is the will uppermost in men's hearts, He will reveal the good way, and a better way by far than the world has yet dared to dream or think.

We must be thankful that Christian Science as a Church has made us see the whole will of God for us, with far more clearness than we have yet realized it—to forgive men's sins and heal their diseases. If they have not shown us the way most perfect by which this will is to be worked out, then once more let me say, let Christendom rise and tell us what that more excellent way is; and thousands will leap for joy at the privilege of walking in it.

Lincoln used to say that in every case he ever tried

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he granted his antagonists every bit of truth he could find that they possessed. Then if he was not able to give more, he ought to lose the case. It seems to me—a minister "in good and regular standing" in my church—that this is the position we should take in regard to Christian Science. If any man think that Christian Science is a song of the sirens luring us to destruction, let him sing some sweeter Orpheus song, and the waiting thousands will be drawn to it.

[This excellent article is written from Mr. Riale's present personal standpoint. He does not claim to be a Christian Scientist, but his Christian spirit and kindly attitude toward Christian Science can but appeal to all who "love his [Christ's] appearing." The article recalls our revered Leader's words (Pulpit and Press, p. 31): "Christ will give to Christianity His new name, and Christendom will be classified as Christian Scientists."—EDITOR.]

"THE WILES OF THE DEVIL."

REV. G. A. KRATZER.

ST PAUL tells us that "we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places;" in other words, against the works of the devil, the evil mind, "mortal mind" in its various phases or segregations, such as hypnotism, animal magnetism, malice, doubt, fear, discouragement, disease, and various other members of evil's brood. Meanwhile mortals think that the physical body, or some person whom they do not like, or some apparently disastrous combination in outward affairs, is responsible for the discord, and they are thus deceived into believing that their troubles spring from these sources. Accordingly, they begin to attack such things fiercely, with ways and devices of their human understanding. They attack the diseased body with medicine, or massage, or surgical operations, or electricity, or osteopathy, or will-power, or some mesmeric perversion of mortal mind. They attack discords in human relationships with arguments, malice, anger, jealousy, revenge. They attack untoward conditions in their business affairs with plans of human making, with intrigues, underhand devices, technicalities of the law, and other means of similar character. In such ways mortals hope to help themselves, and earnestly endeavor to do so, but they never have permanent success and often do not get even temporary aid. The reason is that all the time they have been deceived into mistaking effect for cause. While they have been engaged in fighting the outward or visible conditions, thinking that these occasion their distresses, they do not perceive the source of the annoyances, and so mortal mind continues to torment them; but when men grow wiser, and recognize that these outward effects, such as diseases of the body, discords and quarrels with their fellow-men, and derangements in their business affairs, etc., to be but the phenomena of mortal mind, and begin to fight with the sword of the Spirit and the shield of understanding, the overcoming they have so longed for is realized.

Error often places before men some supposed worldly good,—such as wealth, fashion, fame, worldly wisdom, stimulants, the satisfaction of fleshly lusts, and various fads and foibles,—and until they become wise they are given to chasing after these things, in the hope of getting happiness from them. Some of us gave many years to this folly, but finally we woke up to the fact that in pursuing the wisdom and pleasures of this world we were "ever learning, and never able to come to the knowledge of the truth," and that "to be carnally minded is death; but to be spiritually minded is life and peace." We have learned that "eye hath not seen, nor ear [sense testimony] heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit;" that "we have received, not the spirit of the world, but the spirit which is of God; that we might know [realize and enjoy] the things that are freely given to us of God,"—health, prosperity, and peace and harmony with our fellow-men.

So also, after much experience and pain, we learn perchance that our troubles spring, not primarily from pleasures and pains in matter, or from untoward outward conditions, but primarily from evil thought-influences, the manifestations of mortal mind. We learn also to break these mesmeric influences by striking at their source, mortal mind itself, by knowing that there is no evil mind to deceive and govern us, because God is the only creator, and He, being good, did not make any evil mind. Thus we employ our understanding of Christ, Truth, and the sword of the Spirit, which is the word of God, "to quench all the fiery darts of the wicked," "to stand against the wiles of the devil," and thus, like Christ, "to destroy the works of the devil."

GROWTH.

JOHN E. FELLERS.

GROWTH in spirituality is the slow undoing of the wrong that has been slowly done. Putting off "the old man with his deeds" is the giving up or forsaking of false beliefs. The continuous dropping of water on a stone finally wears the stone away. Each drop does its part. Every realization of the great fact that there is no error, brings us a little nearer to the destruction of the belief that error exists as an entity. Every declaration of God's allness, made with understanding, is a step toward the light.

The first warm breeze that came from the south last spring announced to the chilled bud the law of life and growth, but the bud made no response. The second warm breath announced the same fact, but the bud still shivered in its cell. The third, the fourth, and perhaps the hundredth wave of the south wind declared to the bud that all creation expresses life. Then the little bud began to open its eyes. The warm rays of the sun came to forward the work of the soft atmosphere, and in due time the bud looked out and into a new world. As the weeks went by it told its own story of life and growth and hope, and at last there appeared the pretty June rose—a floral triumph. Step by step the rose had been led out of its cell into the sunlight. Gladdening the world with fragrance, it is a type of the real, for

> The beauteous rose which thine outward eye doth see,
> Hath blossomed thus in God, from all eternity.

BROTHERHOOD.

The crest and crowning of all good,
Life's final star is brotherhood:
For it will bring again to earth
Her long-lost poesy and mirth;
Will send new light on every face,
A kindly power upon the race,
And till it come, we men are slaves,
And travel downward to the dust of graves.
Come, clear the way, then, clear the way:
Blind creeds and kings have had their day.
Break the dead branches from the path;
Our hope is in the aftermath—
Our hope is in heroic men,
Star-led to build the world again.
To this event the ages ran:
Make way for brotherhood—make way for man.

EDWIN MARKHAM.

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SELECTED ARTICLES.

[Editorial from the *Home Rule*, Abilene, Kan.]

MRS. EDDY AND HER "NEXT FRIENDS."

The case brought against Mary Baker G. Eddy, which involves her liberty and property, by so-called "next friends," is a species of injustice under the forms of law that should arouse an indignant protest from the press and the people of this country. Here is a woman who has devoted her whole life to doing good for others. She has founded a church on what she and her followers believe to be the right interpretation of the Christian faith. She has spent a long life in writing, talking, and teaching the plan of salvation as given by our Saviour, as she understands it.

Whether her philosophy be perfect, better, or not so good as that taught by other Christian sects, it cannot be devoid of a great truth, else it could not have such a large and intelligent following. Not alone in this country, but in many other countries there are men and women who believe in the teachings of Mrs. Eddy. No one can claim for a moment that her teachings are immoral. Everybody concedes that her whole life has been one of peculiar devotion to what she thought was right. Mrs. Eddy is a publicist of world-wide reputation. There are a million of people, or more, in the United States who believe that she has accomplished more good than any woman who ever lived. While there are others who disagree with her philosophy, there are none but concede the purity of her motives, as well as her phenomenal ability in propagating and advocating her faith.

She has secluded herself from the world in a modest home, surrounded by those who love and revere her. It is the universal testimony of her neighbors and friends that she is an ideal citizen, who has consecrated her life to the betterment of her race. . . . As to the ability of Mrs. Eddy to take care of herself, testimony has already been given by some of the most eminent and upright people in this country who have recently visited and talked with her—men like Arthur Brisbane and Edwin J. Park. The devotion of her followers is the safest protection she could have, if she were wanting in anything in this world. Many of them are among the very brightest and best people in the country. They could not be deceived by designing persons imposing upon Mrs. Eddy. They would act and act promptly if she were in need. Everybody must know this to be true.

The legal proceedings instituted against Mrs. Eddy are founded on the hypocritical pretense that she is incapable of managing her property or caring for herself, and that designing persons are maltreating her. If there was a scintilla of truth in such assertions there are thousands of Christian Scientists whose devotion to this woman would have caused them to act in her behalf before now. The universal testimony of the very best people in the community where she lives, many of whom are not Christian Scientists, gives the lie to the charges made against her by these spurious "next friends."

Behind the greed of these people seems to be lurking a mean and contemptible desire to injure the Christian Science faith. It may be that the whole proceeding is founded on greed, but when one of the attorneys against her goes out of his way to make a vituperative attack upon Mrs. Eddy, denouncing her as a humbug and a fraud, and hurling anathemas at her faith, it would seem that a part of the plan is to injure Christian Science, as well as to rob Mrs. Eddy of her property and liberty. It will all fail.

In strange contrast to the greed and malevolence of these "next friends" is the sweet, pure, and holy life of this venerable woman. And we cannot help but think that there is enough justice in the State of New Hampshire to protect this saintly woman against the machinations of her enemies. In saying this we do not speak as a member of the Christian Science Church. We are not a member of that organization. Nor is it the purpose in what we have said to make any plea whatever in favor of that religious faith. We write as an American citizen, in behalf of a good, pure woman who has devoted her life for the good of others. We would enter a protest against the wrong, against the injustice that is being heaped upon this venerable woman in the name of law. The whole proceeding against her is rank hypocrisy. It pretends to be in the interest of Mrs. Eddy. Its first purpose is to get her property, and we very much fear its next purpose is to try to destroy her and her usefulness.

Mrs. Eddy is entitled to her belief. This is a land of religious liberty. She is entitled to the law's protection in the enjoyment of her property—property she has earned with her pen. If she is disturbed in her property or liberty it will be a foul blot on the administration of justice in New Hampshire; worse than that, it will be an indictment of the civilization of the twentieth century.

[Editorial in the *Concord* (N. H.) *Daily Patriot*.]

CURTIS WRITES OF MRS. EDDY.

In the Chicago *Record-Herald* of last Thursday appeared an article on Mrs. Eddy from the pen of William E. Curtis, who in the earlier part of the month spent some days in Concord and in other sections of the State.

The display head under which the communication appeared, made plain the impression left upon this famous newspaper man by the woman whom heirs-at-law and interested lawyers are trying to have it appear is unable to look after her private affairs and incompetent to manage her own estate, and are asking a court to appoint them, or some one or ones of their choosing, to take charge of her money and other property and manage it for her. This is how the headlines read: "Mrs. Eddy, marvel in mental activity"—"Vitality wonderful in woman of eighty-six years, who still seems in perfect health."

We do not intend to publish the Curtis letter in full; but a few extracts from it, coming from a man of broad experience, from a man of keen and discriminating intellect, from one who has spent his life in measuring the mental capabilities of men and women in high and low station, will be interesting reading, and will aid in removing any lingering doubts, if any there be, as to the injustice of this unwarrantable proceeding. Mr. Curtis says:—

There was no difficulty in securing an interview with Mrs. Eddy. As soon as Mr. Meehan, editor of the Concord *Patriot*, notified her household, I received an invitation to call at Pleasant View at two o'clock, and he went with me. . . .

As we entered her study, Mrs. Eddy arose from an easy chair in which she had been sitting beside a desk covered with correspondence and books and gave me a hearty greeting. Her hand is thin and almost transparent. . . . The veins stand out boldly, making a mysterious map of blue lines. She was dressed simply in a white shirtwaist, trimmed with a good deal of lace, and a black skirt. A gauze scarf was thrown over her shoulders and a brooch of diamonds with delicate settings in the shape of a coronet was fastened at her neck. Her hair is abundant and perfectly white, and is dressed low on her forehead with graceful waves. . . . Her eyes are full, clear, and bright. Her grasp is quite strong and indicates considerable physical vitality. Indeed, I have never seen a woman eighty-six years of age with greater physical or mental vigor.

As we stood for a few moments exchanging greetings, my companion slipped his hand under her arm. She drew away impatiently, inquiring:

"Why do you take hold of my arm?"

"To support you," was the reply.

"I need no support," said Mrs. Eddy, rather independently, "but I think it is better that we all sit down."

She indicated a chair beside her table for me and another for my friend, and resumed her seat in a large easy chair upholstered in red velvet, which she had been occupying before we came into the room. I watched her very closely—every motion that she made—

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because her physical and mental condition is now the subject of litigation; but during the interview, which lasted about twenty minutes, I did not see the slightest sign of the "senile debility," "mental infirmity," or "physical incapacity" which has been alleged as the basis of a suit to deprive her of the care of her property.

And so it has been from the beginning—every one who has come to Concord impressed with the belief that there was some reason or justification for the lawsuit instituted by the so-called "next friends," and who has had opportunity to talk with this remarkable woman, has gone away with the well-defined conviction that among sane people Mrs. Eddy is one of the most sane, that among responsible people she is one of the most responsible, and that among competent and successful business men and women she is one of the most competent and most successful.

In the face of the evidence adduced and the record of revealed facts standing out for all to see, and the absolute absence of any contradictory testimony of any kind or character produced by the plaintiffs after many months of effort, it is to be regretted that this persecution directed against the peace and quiet of an aged woman should be permitted to continue.

Mrs. Eddy has proven by her wonderful words and works a high conception of citizenship and womanhood, and in her life she has demonstrated the value of right doing by living up to these conceptions.

What man or woman in Concord or in New Hampshire or elsewhere, having respect for mental and moral endowments, accomplishment, womanhood, and motherhood, can do otherwise than deplore, in a community like Concord, that a woman who has attained the ripe age of eighty-six years; that a woman who, by preaching and teaching the gospel of "on earth peace, good will toward men," has won the respect and the acclaim of hundreds upon hundreds of thousands of well-thinking people throughout the world; that a woman who by patient, intelligent effort and becoming enterprise has acquired a fortune; that a woman who has given and is giving patriotically and liberally to every worthy undertaking, whose purse is ever open to every deserving unfortunate or honestly struggling person; that a woman who has founded a religion, the pivotal principle of which is the denial and destruction of sin and sickness and the substitution therefor and the inculcation of moral and civic virtue and physical health,—we say it is to be regretted that such a woman cannot be protected from the annoyance which meddlesome and malicious and covetous persons seek to heap upon her.

If Mrs. Eddy had not been provident, if she had not husbanded her resources, if she had grown great only in God's work, if she had only been poor, these patriots (through hope of reward) would not know her; just as they did not know her when she was struggling with adversity.

Mr. Curtis' letter will be read by millions of Americans and will be believed by them, because his interpretation of conditions and men and women in every part of the well-known and even but partially-known world, from frozen and sunny lands, peasant cots and kingly courts, has been true,—neither colored by personal interest nor shaded by desire to please or intent to offend; and it was in this spirit of simple justice that he said, "Mrs. Eddy is very sane, very responsible, very competent."

[From *The Christian Herald.*]

At the Red Cross conference recently held in London the subjects discussed were many, varied, and most interesting. As Professor Martens of Russia and Professor Renault of France, two renowned authorities on international law, were likewise the representatives of their respective governments at The Hague Peace Conference, and were due there the latter part of the week, the subjects that they desired to discuss were first taken up: the extension of the provisions of the Geneva, or, as it is sometimes called, the Red Cross Treaty, to naval warfare, so that hospital ships shall receive its full protection; the succor of prisoners of war by the Red Cross Societies, and the question of the abuse of the Red Cross name and emblem. In speaking of the second subject, Professor Martens, who was in charge of this special Red Cross department during the Japanese-Russian war, said: "Indeed, by a happy innovation, the Japanese and Russian Prisoners Aid Societies of the Red Cross corresponded directly and regularly with reference to prisoners of war. The St. Petersburg office replied to over seventeen thousand inquiries for information and forwarded some fifty-five thousand letters and seven thousand postal packages. Baron Knesebeck, President of the German Red Cross, told of the care given by this society to the Japanese prisoners when they passed through Germany to embark at Hamburg for home.

The kindest hospitality was shown the delegates by their English hosts. A reception was given by the King and Queen at Buckingham Palace, at which the delegates were each presented in person. Slight, fair, and almost girlish looking, the sweet-faced Queen, dressed in purple velvet, went from delegate to delegate, talking of her interest in the Red Cross; and his Majesty, looking well and hearty in his brilliant red uniform, welcomed in English, French, or German the representatives of the various countries. Baron Ozawa, vice president of the Japanese Red Cross, entertained the delegates one evening with stereopticon views and a description of the Red Cross work during the war. Nothing reveals more the horrors of war than the Red Cross reports and its exhibitions of trains, ambulances, litters, and other appliances to mitigate suffering.

An invitation was extended by the American National Red Cross to the Central Committees of the other Red Cross Societies to hold the next International Conference in 1912 in the United States, and it is highly probable that this invitation will be accepted. Long before then, it is hoped, our people will be aroused to such an interest in and enthusiasm for this wonderful and noble organization that in 1912 we may prove by the size, strength, and system of our American Red Cross that we are not any longer behind the other peoples of the world in our patriotism and humanity. The following is the Queen's welcome to the members of this conference:—

Buckingham Palace.

It is with the greatest pleasure that I, as the President of the British Red Cross Society, welcome you all here on the occasion of the first international meeting on British soil. The delegates may be assured that they have my warmest and most heartfelt sympathy in their united endeavors to further still more the great scheme for relieving the suffering of the sick and wounded in times of war.

ALEXANDRA.

[WE have much pleasure in giving, in part, the following excellent article from *Uncle Eli's Magazine*, of recent date, by Clarence B. Hadden, B.L. It may not be amiss to say that the ushers for The Mother Church, to whom Mr. Hadden refers, are a remarkably fine set of men, and their efficiency and courtesy are often remarked upon by visitors to this church.—EDITOR *Sentinel.*]

On the tenth of June, 1906, it was my privilege to be appointed one of one hundred and fifty ushers to assist in

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seating the thirty thousand people who attended the dedication services held in The Mother Church Extension,—The First Church of Christ, Scientist (as it is known officially), in Boston, Mass. The beautiful structure, rearing its lofty dome to the height of Bunker Hill monument in the northern part of this liberty-loving and historic old city, shone resplendent in the sunlight of a perfect June day. The impression of solidity and strength, coupled with that of perfect harmony of design and beauty of its chaste, yet ornamental style of architecture—Italian Renaissance—can scarcely be appreciated by any one who has not seen it. That morning, I remember, it seemed to stand there in all its completed grandeur, as a material type of spiritual achievement, fully conscious of its mission to the world. Hardly did it seem possible, as we looked upon the great composite edifice, typifying the wonderful growth and unity of the force for righteousness behind it, that only twenty-seven short years before this Church had been organized by Rev. Mary Baker G. Eddy with only twenty-six members. That even twelve years before—in 1894, when the smaller Mother Church was built—the membership was only 2,536, and that in these last twelve years, up to the present time, the membership of the Church had grown by leaps and bounds and had spread to all parts of the earth, until it then numbered forty-two thousand members, with adherents of its branch churches and students of its text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, numbered by the hundreds of thousands. It did not seem possible that there were nearly one thousand branch churches and societies scattered throughout the world, which, on that very June morning, would hold services similar to the one in which we were about to participate. But such was the fact, and this beautiful structure was not only complete, but fully paid for, every obligation being provided for before the dedication, as is the custom with all of our churches.

I think I reflected in my feeling of gratitude and love for our wise Leader, Mrs. Eddy, the thoughts of that vast throng of people who were waiting to enter—at the early hour of six o'clock in the morning—to the first service at half past seven, when I silently prayed and thanked God for the opportunity of not only being a part of this great movement, of having contributed my mite toward the cost of this great edifice, but especially that He had seen fit in His infinite wisdom to give to the world one who through bitter trials had the divine support, and understanding sufficient to "press on" in her "untiring" fight to establish, on sure foundations, the truth of Christian Science, which she had discovered only forty years before and which has so greatly needed and profited by her guiding influence and care during all these years of its tender youth. And as I was ushered into that vast auditorium and thought of what it represented, the words of our Leader's Message of that eventful day came to me as the best expression of the impression I then received. The Lesson-Sermon, consisting of appropriate passages from the Bible and correlative passages from Science and Health (which is all the sermon or pastor the Christian Science Church has throughout the world), was full of meaning. Then came the reading of the dedicatory Message of our Leader, "Choose ye." It was like a benediction and was full of hopeful thoughts. After a solo, organ offertory, and hymns, and the sending of a congratulatory telegram to Mrs. Eddy, the first of the six services of the day was concluded. It was the most profoundly sacred, religious experience I have ever had.

The great concourse of people, gathered from all the ends of the earth by a common purpose, represented much of the fruits of regeneration that is being wrought by this Christian religion in our time. Christian Science is primitive Christianity understood in all its completeness. It has restored the "lost art" of healing after the manner of Christ's teaching and practice. Hence it is just as impossible to understand and appreciate this religion, or to write a history of Christian Science or the life of its Discoverer and Founder, Rev. Mary Baker G. Eddy,—as a certain magazine is claiming to do,—without carefully considering the overwhelming volume of testimony of healing (the signs that accompany it), as it is to understand and appreciate Jesus and his teaching and practice, while ridiculing or trying to explain away on some other than a basis of Divine power, the works of healing "all manner of diseases" that he and his apostles and followers performed and accomplished. Thousands upon thousands of such testimonies of persons cured of "all manner of diseases" are on record in the periodicals of our Church; the *Christian Science Sentinel*, a weekly, and the *Journal*, a monthly, each publishing from fifteen to twenty in every issue, and this method has been carried on for at least ten years. This great good to humanity in this generation has not come through chance, nor through suggestive therapeutics, nor through any other human agency or speculative hypothesis, but it is the direct result of the power of the omnipotent creator and Father of us all, as revealed in the life and teachings of Christ Jesus and as interpreted by Mrs. Eddy and exemplified in her unremitting toil and self-sacrifice, in her purity and patience.

The old theology ignorantly makes God the author of pain and poverty, sickness and sin, suffering and death, and declares they are all as necessary and everlasting as their opposites. This is not the God of Love the Christian Scientist worships and declares to the world. Instead of attempting to make God human or trying to compress the infinite into the finite, its whole effort is to make man Godlike; to see and know God as He really is,—all good, all power, all wisdom, and always present,—of too pure eyes to behold iniquity, and to recognize man as the image and likeness of this kind of a God. As Jesus said, the knowledge and whole-souled love of the real Father, as He is thus seen to be, constitutes one half of man's duty, and his love of his neighbor as himself constitutes the other half, for "on these two commandments hang all the law and the prophets." This understanding, which all Christian Scientists are striving for, is the little leaven that is leavening the whole lump, and when practised and demonstrated in daily living, it will cure mankind of all its ills of every sort.

[Alfred Farlow in the *Boston Times*.]

Christian Science recognizes the possibility of progression from the imperfect to perfect manhood, but sustains the proposition that man is perfect at the outset, and that what we have termed development is simply bringing into activity and manifestation the ideal manhood which is forever intact; attaining a complete and satisfactory state, according to the idea expressed by the psalmist: "I shall be satisfied, when I awake, with thy likeness." Education, therefore, is not a process of bringing new ideas into existence, but the disposition of ignorance. Spiritual evolution consists in putting "off the old man with his deeds," and putting "on the new man, which is renewed in knowledge after the image of him that created him."

A POCKET EDITION OF THE HYMNAL.

In response to many requests for a hymnal suitable for carrying in the pocket, a new edition of the *Christian Science Hymnal* has been issued. This edition is called the Pocket Edition, and is bound in full morocco, with round corners, gilt edges, and leather lining inside of cover. The size is $4\frac{3}{8} \times 6\frac{3}{8}$.

The price for a single copy, prepaid, is $3.00, and for twelve or more copies to one address, prepaid, $2.50 each.

Send orders to THE CHRISTIAN SCIENCE PUBLISHING SOCIETY, 250 Huntington Ave., Boston, Mass., U. S. A.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book does not consult nor read letters on disease. Writing to Mrs. Eddy *is not* prohibited. Take no notice of startling reports about Mrs. Eddy. Our Committee on Publication will be reliable on this subject. *Beware of counterfeit letters.*

[From the *Grand Rapids* (Mich.) *Press.*]

MRS. EDDY DESCRIBES HER HUMAN IDEAL.

In a modest, pleasantly situated home in the city of Concord, N. H., lives at eighty-six years of age the most discussed woman in all the world. This lady with sweet smile and snowy hair is Mrs. Mary Baker Glover Eddy, Founder and Leader of Christian Science, beloved of thousands of believers and followers of the thought that has made her famous. It was to this aged woman of world-wide renown that the editor of *The Evening Press* addressed this question, requesting the courtesy of a reply:—

"What is nearest and dearest to your heart to-day?"

Mrs. Eddy's reply will be read with deep interest by all Americans, who, whatever their religious beliefs, cannot fail to be impressed by the personality of this remarkable woman.

Pleasant View, Concord, N. H.

Editor of The Evening Press:—To your courtesy and to your question permit me to say that, insomuch as I know myself, what is "nearest and dearest" to my heart is an honest man or woman—one who steadfastly and actively strives for perfection, one who leavens the loaf of life with justice, mercy, truth, and love.

Goodness is greatness, and the logic of events push onward the centuries; hence the Scripture, "The law of the Spirit of life in Christ Jesus hath made me [man] free from the law of sin and death."

This predicate and ultimate of scientific being presents, however, no claim that man is equal to God, for the finite is not the altitude of the infinite.

The real man was, is, and ever shall be the divine ideal, that is, God's image and likeness, and Christian Science reveals the divine Principle, the example, the rule, and the demonstration of this idealism.

Sincerely yours,

MARY BAKER G. EDDY.

"CHRISTIAN SCIENTISTS AND JURY DUTY."

In an editorial in the *Sentinel* of July 20 we quoted a newspaper item in which it was alleged that a Christian Scientist in Chicago had been excused from jury duty upon his representation that it would be inconsistent with his religion for him to serve as a juror. We were glad to receive a letter from "our friend in Chicago" in which he explained that the report was erroneous; that he served his full term as a juror and received pay therefor. It seems that there were several cases pending against a corporation with which he had recently preferred and settled a claim for damages; and it was for this reason that he was excused from serving as a juror in these cases, and not because he was a Christian Scientist. What we said about the civic duties of Christian Scientists is in no wise affected by the fact that the report about this juror was untrue, and we are much pleased to find that our views on this subject are highly commended by Christian Scientists in general.

ARCHIBALD MCLELLAN.

THE "SCIENCE OF SOUL."

For what shall it profit a man, if he shall gain the whole world, and lose his own soul?—JESUS.

THERE is no word of Scripture more tenaciously held to by religionists than is "soul," and none whose meaning is so much questioned by the average thinker. Until Science and Health was published the soul was supposed to be something located somewhere in the material body, its functions unknown. It was held to be conscious of both good and evil, and yet to be immortal. The writer remembers hearing two zealous church members discussing its location, the one contending that it was in the brain, the other in the heart, and their arguments were marked by anger rather than by good logic. Later, a discussion of the same subject by eminent physicians appeared in the newspapers, but no more light was thrown upon it than had come from the opinions of the deacons aforementioned. The doctors were agreed that if the soul existed in man, its location and functions would surely have been revealed by the scalpel or microscope, and as there was no material evidence of its existence, it was reasonable to conclude that it did not exist.

In striking contrast with all mere opinion on this subject is the inspired declaration of our text-book, that Soul is divine,—that "God and Soul are one, and this one never belongs to a limited mind or to a limited body" (Science and Health, p. 335). The study of this whole subject in the light of the wonderfully illuminating statements of it in Science and Health, clears away the sense of mystery with which it has seemed to be enshrouded and offers the sincere thinker a scientific working basis instead of a speculative theory. The great Teacher's statement which we have quoted shows the tremendous importance of gaining the right understanding of Soul, and then of living up to its demands. He declares in unmistakable terms that the possession of "the whole world" counts as nothing over against the Soul of man,—his divine being.

Some students of the Bible complain that it presents difficulties in the way of a clear understanding of the subject of Soul,—that many of the statements appear contradictory. The scholars tell us that there are several different words in the Hebrew and Greek which are translated "soul" in the authorized English version. Besides this, we must remember that the Science of Soul was not stated in definite terms until it was given to the world in "Science and Health with Key to the Scriptures" by Mrs. Eddy. Her simple rule for the use of the word "Soul," as given on page 482, lines 6 to 10, is a wonderful guide to the study of the Scriptures. Where men cry out in anguish that "their soul is melted because of trouble," it is mortal sense, not the spiritual, which is referred to.

Christian Science teaches that the true man is governed by Soul and reflects Soul. It also reveals the great importance to all mankind of a right understanding of this subject. Our revered Leader shows clearly, on pages 122 and 123 of Science and Health, that the correction of popular error respecting Soul and body is of the most vital import to all mankind, and that Jesus' marvelous demonstrations over sin, disease, and death were based upon the Science of Soul. As we learn in Christian Science that God is the Soul of man, the harmony and immortality of being become more and more apparent. Health and happiness are no longer believed to be at the mercy of chance and change, but are seen to be governed by immutable divine Principle. So, also, is every event in man's career!

To the loyal Christian Scientist, Soul has priority in all things; for "what shall it profit a man" to seek material gain or pleasure, and so "lose," even temporarily, his sense of Soul, with its divine peace and power, its abundance of all good things? No, not even "the whole world" could compensate for this loss! Our Leader's great discovery of

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the Science of Soul is fulfilling the hope expressed in an old hymn:—

Our souls [spiritual sense], we know, when He appears,
Shall bear His image bright;
For all His glory full disclosed
Shall open to our sight.

ANNIE M. KNOTT.

A PREREQUISITE OF PROGRESS.

IT is an interesting fact that we cannot knowingly entertain contradictory opinions about a given subject at one and the same time. Try we ever so hard, it is impossible for us to think that a given statement is both true and untrue, so long as we give the same content to its terms. It follows that we cannot realize either spiritual or intellectual progress apart from a succession of concepts, each of which is truer and nobler than its predecessor.

For the truth-seeker this means that all undemonstrated propositions must be held tentatively until a provably correct apprehension is reached. It means also that the moment our attachment to any mere theory or belief, whether acquired through heredity, education, or experience, becomes so great as to bias and control our judgment, that moment our growth in the given direction must cease. Fixedness of opinion under such circumstances not only interdicts all progress, it inevitably results in mental atrophy.

In most departments of thought the acceptance and substitution of improved beliefs in human consciousness goes on steadily, in large part unconsciously, and without friction or ferment, and the gain to humanity is constant and uniform. To illustrate:—

Not long since two celebrated scientists discovered in pitchblende an ingredient whose molecular action led to conclusions that practically cancel the beliefs which have been entertained by scientists for unnumbered years respecting the nature of so-called material substance. This discovery has been accepted by the scientific world without protest, and in a kindred way one after another of the theories which have served as the working basis of material investigation are being replaced by those that are more adequate and satisfactory, and thus the steady advance is being made which finds expression in the wonderful physical achievements of modern times.

On the other hand, the effect of an opposing attitude is well illustrated in the history of Egyptian art. As compared with the art of the Greeks, which advanced with untrammeled speed to the most glorious consummations ever reached, the staid uniformity of its design, and especially the persistence of a distorted drawing of the human figure, is painfully apparent. Age after age a strained and impossible pose was maintained, and one is quite at a loss to account for it until he learns that the determination of the matter lay with a religious tradition which was fixed and final. The result was that for thirty centuries the utterly foolish immobility of false belief manacled the art of the world's foremost nation, and in so far the art progress of the whole world.

To-day, as one enters the realm of religious thought, he is compelled to recognize the saddening fact that the same prejudice and resistance which in the Middle Ages obstructed all progressive ideas, whether chemical, astronomical, political, or spiritual, and which precipitated the most sanguinary struggles and persecutions of history,—that this attitude of resistance still characterizes the thought of many and leads them to antagonize the advance of spiritual apprehension. While the forms of their expression have changed, the distinctive earmarks of the bitterness and bigotry of the sixteenth century are not infrequently seen, and these facts constitute one of the most impressive incongruities of present-day civilization.

The explanation is sometimes found in malice or a desire to injure, sometimes in the misapprehension of ignorance, sometimes in a superstitious reverence for so-called sacred teachings, sometimes in a pitiful failure to discriminate between essential truth and some passing form of belief. The man who identifies the theology of his belief with the Word of God is impelled to resist any teaching which imperils the standing and authority of that theology, and thus it has come about that every true reformer, every great and inspired leader of religious thought, has been called to pass through fiery ordeals.

Christian Science teaches that only that which is wholly and hence demonstrably true has any place in science, and that for this we should not only rejoice to surrender every phase of error but every half truth, and Mrs. Eddy has pertinently defined the mental attitude which all who hope to progress must maintain, when she says (Science and Health, p. 324), "Willingness to become as a little child and to leave the old for the new, renders thought receptive of the advanced idea. Gladness to leave the false landmarks and joy to see them disappear,—this disposition helps to precipitate the ultimate harmony." JOHN B. WILLIS.

LETTERS TO OUR LEADER.

Boston, Mass., July 27, 1907.

Rev. Mary Baker G. Eddy,
Pleasant View, Concord, N. H.

Beloved Leader and Teacher:—It is a great pleasure to send you the enclosed statement, showing the business of the Publishing House for the six months ending July 25, 1907. The Trustees desire to express their gratitude to you for having made this good statement possible. We recognize it as the result of your discovery and message to mankind. The business of the Publishing House has been steadily increasing, and this summer we have had no cessation in our work as in former years, showing that interest in our Cause is growing and that our literature is in greater demand.

For some time we have felt the need of larger quarters, and to supply this demand temporarily the three-story house, No. 252 Huntington Avenue, which adjoins us on the west, was rented and added to the Publishing House, thus adding about four thousand square feet to our floor space, all of which is now occupied for our work.

Gratefully and lovingly yours,
BOARD OF TRUSTEES,
The Christian Science Publishing Society,
By A. V. STEWART.

Mineapolis, Minn., July 4, 1907.

Beloved Leader:—On behalf of Second Church of Christ, Scientist, Minneapolis, Minn., we, the Board of Directors, send to you, with gladness and with love, greetings for the Communion season. As we approach this period, fraught with its demand for proof rather than profession of at-one-ment with God, we are awakened to a clearer realization of the fruits of your constant communion with Him. Through it has come to the world, not only the revelation of Christian Science, but the incentive for the practical proof of its rules,—the demonstration of the healing and saving power of Christ. As we look back in our experience we appreciate how clearly you defined our old life in the words,—"It is sad that the phrase *divine service* has come so generally to mean public worship instead of daily deeds" (Science and Health, p. 40).

Certainly humanity owes boundless gratitude for the

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raising of Christendom out of the grave-clothes of the letter into the living reality of the spirit. This awakening has been exemplified in our midst by the constantly increasing "cloud of witnesses" to the healing power of the Word of God.

During the past year, each Sunday morning found the capacity of our auditorium, seating twelve hundred, so overtaxed that it became necessary last February to provide an overflow service in the Sunday School room, which now enables us to shelter, under one roof, a congregation of over seventeen hundred people. From this multitude of grateful Christians goes forth to God a prayer of thanksgiving for your holy, uplifting life, and assurance that the Lord will continue to "bless thee, and keep thee;" to "make his face shine upon thee, and be gracious unto thee;" to "lift up his countenance upon thee, and give thee peace."

EMMA A. THOMPSON, MATILDA R. HAHN,
ABIGAIL D. THOMPSON, JOSEPHINE W. KNEELAND,
MARGARET J. I. NIVEN, LILLETTE A. HEWITT,
ADDIE KEITH MERRILL, ELIZABETH P. BRADFORD,
LOUISE W. CHAPMAN.

Poughkeepsie, N. Y., July 9, 1907.

Mrs. Mary Baker G. Eddy,
Concord, N. H.

Our Beloved Leader:—We, the members of First Church of Christ, Scientist, of Poughkeepsie, N. Y., in regular quarterly meeting assembled, do unanimously pledge our love and loyalty to you and the Cause of Christian Science in this hour. We know that omnipotent Love will guide and guard you and safely deliver you from the hands of the enemy. We know that you reflect Divine wisdom and intelligence, and those who seek to ascertain your mental capacity will find you richly endowed with that wisdom from on high which emanates from the only source of supply. We rejoice with you in the grand results your life and teachings have accomplished the world over, and feel that you will rejoice with us in the substantial growth manifested in this field as a result of the teachings of truth as set forth in our text-book, "Science and Health with Key to the Scriptures," by you, our dear Leader in this blessed truth. A large number are to be added to the membership of our church on next communion Sunday.

We thank you for your example of love, sacrifice, and a consecrated life, and assure you that we will "strive, watch, and pray for that Mind to be in us which was also in Christ Jesus" (Science and Health, p. 497). Again we pledge you our tenderest love and lovalty at all times.

First Church of Christ, Scientist, Poughkeepsie, N. Y.,
WILL H. MCLEAN, *Clerk.*

Boston, Mass., June 14, 1907.

Beloved Leader and Teacher:—Your wonderful demonstration of love, bringing light out of darkness and harmony from discord, fills my thought with deepest reverence and gratitude to you, who are overcoming the malignity of this world's hatred toward the Discoverer and Founder of Christian Science,—you who have brought the truth of God to thousands now rejoicing in it. Communion Sunday, the annual meeting, and the Wednesday testimonial meeting, were filled with a higher consciousness of God, and the feeling of love and loyalty to our Leader was expressed with such earnestness and individual power of conviction as to stimulate every honest heart.

The location of the Christian Science Reading Room was changed May 1 to the new Berkeley Building, corner of Boylston and Berkeley Streets. It is so constructed that windows form the sides of the two rooms on each street. This floods the rooms with light, and is such an advance on the former rooms as to recall the record of the creation, "And God said, Let there be light: and there was light." May the results accomplished bear out this beautiful symbol. The increase of interest is shown by the newcomers to the Rooms, and unequaled sales of literature, barring the fortnight last year, at the dedication of The Mother Church. Knowing you are interested in this forward movement, I take this opportunity of sending my heartfelt, reverent love for you, my beloved Teacher.

ALICE S. BROWN.

St. Joseph, Mo., July 11, 1907.

Mrs. Mary Baker G. Eddy, Concord, N. H.

Dear Leader:—We, the members of First Church of Christ, Scientist, St. Joseph, Missouri, have often desired to give expression to our gratitude and appreciation for what you have enabled us to accomplish in healing the sick, reclaiming the sinner, and in building a beautiful church edifice,—all through the better understanding of God as set forth in your writings, which are revealing to mankind the true idea of existence in God, and bringing a present salvation from all the ills that beset mortals. Your Christly living and example have ever been an inspiration to us, and the consequent persecution that you have had to endure has only brought us nearer to you and caused us to be more faithful and earnest in the grand work of awakening others to the great realities of a life hidden with Christ in God. We all desire to be your loyal and faithful followers, realizing that the best way to show our appreciation of your untiring love and unselfishness is to obey your precepts.

Lovingly yours,
BOARD OF TRUSTEES AND DIRECTORS.

Oakland, Cal., July 6, 1907.

Mrs. Mary Baker G. Eddy.

Beloved Leader:—We, the members of First Church of Christ, Scientist, Oakland, California, at a regular quarterly meeting held in the church edifice July 1, 1907, by a unanimous vote passed a resolution to send to you an expression of our devotion and loyalty, which in this hour becomes not only a privilege but a loving duty. As a branch church, and part of the great body of Christian Scientists, it is with deepest reverence that we recognize the exalted position which you hold. God is shielding and protecting you, and the world is being benefited thereby.

Again we assure you of our grateful appreciation of all you are to us and to humanity. Faithfully and lovingly your followers,

The members and Board of Directors,
CHARLOTTE A. WHEATON, *Clerk.*

Oxford, Mich., July 13, 1907.

Beloved Leader:—The members of First Church of Christ, Scientist, assembled at their regular meeting, wish to express love and gratitude for all that you have done in giving to us and to the whole world that pearl of great price, Christian Science. We appreciate your ceaseless and tireless efforts, which have brought innumerable blessings to us, both in the healing of sickness and in redemption from sin. We earnestly desire to prove by our lives, that "truth is revealed. It needs only to be practised" (Science and Health, p. 174). Initial steps have been taken at this meeting to provide a church home for this branch of the Vine. We know that God is leading and sustaining you.

Gratefully yours,
EMMA A. RIXFORD, ALLIE J. YETTER,
JULIA K. HAINES, *Committee.*

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AMONG THE CHURCHES.

WILMINGTON, N. C.

The handsome new church edifice completed for First Church of Christ, Scientist, of this city, at a cost of five thousand dollars, was dedicated with simple yet impressive ceremony at Carolina Place, Seventeenth and Market Streets, Sunday morning and evening [July 28]. Although built for temporary use, the church is one of the prettiest and most convenient houses of worship in the city, and it was thronged both morning and evening with members of the congregation, and the public at large who had gathered to witness the exercises. The dedication was in every way a perfect success and marks a new era in the life of the denomination in Wilmington. The church is of the colonial style of architecture and is pleasing in every respect. The order of exercises for the dedication on Sunday consisted of a solo, "Feed my sheep," words by Mrs. Eddy; Scriptural selection; prayer; reading of telegrams, cablegrams, and church history; Lesson-Sermon, and the benediction. The exercises were listened to most attentively by the large overflow audience which was present at both services. The dedication of the new church attracted large numbers of visitors to the city, among whom was Mrs. Sue Harper Mims, C.S.D., of Atlanta, Ga. To the general public the reading of the church history was perhaps among the most interesting features of the ceremony. It was in part as follows:—

In 1897 a resident of Wilmington was healed under Christian Science treatment, and received class instruction. The patient and student, thus healed, came home convinced that Christian Science is synonymous with primitive Christianity, and that its students, in the degree to which they live the Christ-life and think the Christ-thought, can do the Christ-works. The following Sunday the Christian Science service was read aloud for the first time in this city. It was read in a private parlor by one person, without a hearer save God. However, the seed was sown, and from that day to this Christian Science has never been without a witness in our midst; and until time shall be no more, will its gentle, loving ministry be with us, fulfilling the scripture of Isaiah, "to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound. . . . To give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness."

In 1898 a little group of six persons met in one of the homes represented, and held the first united service in the local history of this work. In 1902 the Christian Scientists of the city met in a hall, and organized themselves as First Church of Christ, Scientist. On this date began our real church history. In touching on the inner life of this church, I cannot fail to speak of our gratitude to God for the book, the work, and the life of Mary Baker Eddy. Through them we have learned, as we never knew before, how to love our fellow-man and to follow Christ. In a message to The First Church of Christ, Scientist, of Boston, Mass., she said, "Follow me only as I follow Christ." Those who know the true history of that life can testify to its consecration—its purity—its love for God and man.

Perhaps the feature most appreciated by the Christian Scientists in connection with their church dedication was the receipt of a telegram from the revered Leader, Mrs. Eddy, the text of which was as follows:—

Concord, N. H., July 27, 1907.

First Church of Christ, Scientist,
Wilmington, N. C.

My Beloved Brethren:—At this dedicatory season of your church edifice in the home of my heart, I send loving congratulations, join with you in song and sermon. God will bless the work of your hearts and hands.

Lovingly yours,
MARY BAKER G. EDDY.

FORT DODGE, IA.

A business transaction was closed July 23 whereby the property owned by the German Methodist Episcopal church, at the corner of First Avenue North and 12th Street, is transferred to the Christian Scientists of the city. The property is that occupied by the small white frame church and parsonage and is a valuable piece of property in the central part of the town and on two paved streets. The fact that after only a few years' organization in the city, the Christian Scientists are strong enough to be able to purchase this valuable property, is of itself an eloquent testimony to the earnestness of the church followers and their endeavors along the line of growth. Although they have not made public any plans regarding their purchase, it is very probable that they will set their endeavor at once toward a fine new church building to occupy that corner.

Christian Scientists have lived in Fort Dodge for a great many years, but until within the last few years there has been no definite organization or united strength to stimulate and promote rapid growth. As soon as a church was established here, however, the Scientists began to grow and increase in numbers and influence, until they have secured for themselves a permanent and prominent place among the list of religious organizations.

Fort Dodge Messenger.

NEBRASKA CITY, NEB.

At a meeting of the Christian Scientists, held last evening [July 10], it was decided to erect a new church on the lots which they recently purchased at the corner of Twelfth Street and First Avenue. The committee was instructed to have plans drawn for a seven-thousand-dollar building, and to have it completed and ready for occupancy this fall.—*Lincoln* (Neb.) *Journal.*

CORRECTIONS.

In the Aug. 3 issue of the *Sentinel* it was stated in an article copied from the *Springfield* (Mass.) *Republican* that the edifice of First Church of Christ, Scientist, of that city was dedicated in 1905. We are informed by a member of the church that the building has not been dedicated as yet.

A lecture was credited to Durham, N. H., in the issue of July 6. It should have been Dover, N. H.

DISTRIBUTION OF LITERATURE.

The semi-annual report of the Committee on Publication for the State of New Hampshire, contains some interesting information, and we quote from it as follows:—

Your liberal contributions have enabled the Publication Committee to distribute in the State a total of eight thousand four hundred and thirty-one periodicals in these five months, including magazines and papers containing friendly articles upon Christian Science and its beloved Leader. It should also be remembered that the press of the State have contained many kindly articles, including lectures, editorials, etc.

The eight thousand four hundred and thirty-one pieces of literature sent out by the Committee on Publication do not include the papers containing Judge Ewing's lecture, generously given the churches in this State by First Church of Christ, Scientist, of Dover.

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TESTIMONIES OF HEALING.

In my youth I seldom prayed, except my childhood prayer at night, because I had heard so many of the best Christians I knew say, "The Lord helps those who help themselves," and I received the fixed opinion that it was never right to pray to God for anything until I had first done everything I could for myself. I did not read my Bible, because I could not understand it, but my Sunday School teacher had given me a small book with a text for each day, the text being a promise and another verse which explained what was required of us to obtain the fulfilment of that promise. This small book was dear to me always, but there were no texts in it which explained God's willingness to heal sickness. On account of eye trouble, I had not read any at night for over a year, and but little in the daytime. The physician consulted said that there was nothing to do but to use the eyes as little as possible.

After experiencing considerable relief from this trouble, I found myself, three years later, in the same condition as before. This seemed a very great hardship at that time, because I was confined to an invalid's chair and had been for nearly a year, owing to the cumulative effects of an accident which had occurred some years before, and if deprived of my drawing or needlework the time would seem to go slowly indeed. The internal injuries which seemed to cause me constant suffering I still supposed *materia medica* could heal, and I also held to the notion that I must not ask God to help me till I had tried everything else first. After suffering night and day for two years, trying a specialist for a year and learning that not even in the operations they were talking of was there healing for me, hope and courage deserted me and despair came. I said to my husband one morning, "Where is God?" He urged me to pray and not give up. When he had gone I simply gave up every other reliance and asked for divine help. I remember that I said, "If there is a God at all, He would not make me so helpless that all my little strength would need to be spent on myself. I believe that God made me to be of some help in some way, else there would have been no need of creating me."

At this time we had rooms with a family in which was a young lady who said she was a Christian Scientist, and that if I wanted to read her book about Christian Science, I could have it. I told her no, that I would not even look at the outside of it, but of course I thought she had a right to believe whatever she wanted to. I had been strictly brought up by devoted Christian parents, who would not allow Christian Science mentioned in the home. I did not know the name of the book referred to, nor the name of the author, or that Christian Science claimed to heal sickness and sin.

Early the next morning, after my prayer of despair, I thought while sitting up I would read some in the New Testament, which seemed easier to understand than the Old. I had just started to do so when the strongest impulse came to me to go and borrow the book about Christian Science which had been offered me. At first I paid no attention, but the impulse became so strong that I felt I must go and get the book. Afterwards I was reminded of Paul's words, "We know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered." I sat there and resisted the truth, but at last I heard the lady in the hall, and I cannot express the relief I experienced when I sat down to read "Science and Health with Key to the Scriptures" by Mrs. Eddy. I commenced at the preface and read it eagerly, thankfully, and said over to myself, "It is the truth; it is, it is! oh, why did no one ever tell me this before! Why did not my minister preach it!" Finally I came to the chapter on Prayer, and as I read I felt such a content. Here at last I was to be told what I had always longed to know. I read on till I came to that utterance of divine truth, "Become conscious for a single moment that Life and intelligence are purely spiritual,—neither in nor of matter,—and the body will then utter no complaints. If suffering from a belief in sickness, you will find yourself suddenly well" (Science and Health, p. 14). I stopped for a moment in deep thought, and then, although there was no sunshine that day, the light broke upon me. I said, "Can it be possible that the truth is so simple as this? Then I am well!" The dark room was filled at once with light.

The spiritual uplifting or joy which accompanies that consciousness of a nearness to God, divine Truth and Love, so overwhelmed me that I fell upon my knees to pour out my gratitude to God that I need no longer grope in blind faith, but that here on earth—now—I had found something absolute, which could not only be applied to my great needs, but to my smallest ones as well, and it was the understanding of divine Principle! I walked over two miles that evening—indeed it was a year and a half before I recalled there was such a word as tired. Then I stopped suddenly in the middle of a stairway and remembered that the specialist last consulted had said I could never be well! I was using seven different medicines and applications a day when the healing came. I completely forgot them for two weeks, then threw them away and have never used any since then—nine years and a half ago. I had not been able to lie on my right side for over a year, and that first night I found I still could not; but I knew the truth and why evil was unreal! I held to the truth, indeed I could not do otherwise when I knew. In less than two weeks I awoke to find I had been sleeping on my right side. Mind had been my surgeon! The eye trouble also left me that day I read the book. I now weigh forty pounds more than I did then.

I could not think of the author of our wonderful textbook, she seemed so far beyond me, till one day I heard something said against her. Then love and gratitude poured out of my heart for her selfless life, and have continued to do so ever since. It is not the physical healing for which I am most grateful, but that I have a better understanding of God and the Bible. It is such a pleasure to read it now, instead of a duty. It was not the healing which brought us into the Christian Science Church, but the direct and impersonal way in which I was led to read the book, Science and Health, by Mrs. Eddy. We were so attached to our old church and so prejudiced against the new that we would have been glad to call the healing "faith cure" and not know it was the understanding I got from that book, had it not been I was led to it in that manner. That text in the Scriptures rang in our thought till we gave up the old for the new church and the "new name"—that powerful command, "This is the way, walk ye in it."

GERTRUDE C. MAHIN, Denver, Col.

That "man's extremity is God's opportunity," was proven in my case. It was only as a last resort, and to please my friends, that I consented to try Christian Science for the cure of the liquor habit. I had used liquor for a number of years in a social way, but believed—like many others—that I was master of the desire, until I discovered that I had become a victim of the habit. Through will-power alone I would stop for a week or two, only to return to it more of a slave than ever. I experienced all the misery and suffering which follows the victim of this evil,—I was reduced to a moral, physical, and financial wreck; I lost my home and friends, and was considered a hopeless case.

When I was told that I could be healed through Christian Science, I did not believe it; but knowing that the prayers of the Christian Scientist could do me no harm, I

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went, though very reluctantly, with my sister, who was hopeful of my healing, to see a practitioner in Washington, D. C. I was given a treatment, but did not feel that anything had been done for me, and was disappointed and discouraged; this indicating a certain amount of faith of which I had been unconscious. But on the following day I went again for treatment, and on the way to the practitioner's home I met an old friend, who insisted I should drink with him; which I did, and then continued on my way. I was asked if I had been tempted, and was told that I would not drink any more. On the third day before the treatment was over I realized that I had been healed. I continued treatment, however, for two weeks, and having been asked if I had any physical ills to be destroyed, I replied that I had one, but that Christian Science could not reach it, as I had suffered from hernia for seventeen years and was compelled to wear a heavy steel truss. At the end of the two weeks, almost without realizing it, I was healed of this physical ill also. I left off the truss, and to-day am strong and have splendid health. I was also cured of the use of tobacco, and during the first year after I came into Christian Science I was healed of two attacks of acute illness. The constant value of Christian Science to the business man, in enabling him to solve his problems and master his difficulties, if obedient to its rules, is inestimable.

I am very grateful to God for my healing, and for giving to us our Leader, Mrs. Eddy, who through Christian Science is showing us how to avail ourselves of the truth that makes us free. I am indeed grateful that I was healed and given my first glimpse of the truth, and also for the spiritual uplifting and the privilege of helping others.

GEORGE G. SMITH, Asheville, N. C.

The many positive proofs of the truth of Christian Science which my husband and I have had during a period of about four and a half years, make me feel it a joyful privilege to bear witness to its healing power. For quite a long time I had suffered with stomach trouble, headaches of frequent occurrence, a tendency to take cold very easily and often, and other physical troubles; also many mental worries and anxieties. I was always ready to try anything which promised relief, and when told of Christian Science I immediately wanted to know something about it. The aid of a practitioner was sought, and at last I found that we can be healed to-day as Jesus healed the sick. Material remedies were then discarded, and gradually all my ills have disappeared. For the freedom which has come through the power of Truth I am deeply grateful, but it means much more to me to know God as infinite Life, Truth, and Love, and to know man's relation to Him. My heart is filled with gratitude to dear Mrs. Eddy for giving us this practical knowledge of the Christ.

MRS. LOUISE O. NEWELL, Chicago, Ill.

About eighteen years ago Christian Science was first presented to me by a sister, who had been healed by it after the doctors had given her up. I did not question by what means it healed, and knew absolutely nothing about it. I was, however, quite ready and willing to give it a trial. I had tried everything else, and why not Christian Science? I had suffered intensely with severe rheumatic trouble, and at this time it seemed to me that I was suffering more than ever before; I could not even raise my arms from the bed. My sister telegraphed for a practitioner, who came the next afternoon and gave me treatment that evening. I slept soundly all night, and got up the next morning and dressed myself. A little swelling was all that remained to remind me of my former suffering. I immediately purchased a copy of Science and Health and tried to read it, but like many others I laid it aside, because it seemed hard to understand, and I thought it would be much easier to go to a practitioner when in need than to study for myself. A year later I again had this ailment, and of course I hurried to the practitioner; but I was not benefited physically until I studied and learned for myself how I was healed. I had to work out my own problem, and for this I am more than thankful, for with my better understanding I was enabled to overcome a supposedly inherited catarrhal trouble. I could not remember the time that I did not suffer from its worst form, although I had tried everything of which I had ever heard. Only those who have had this loathsome disease can appreciate what it means to be free from it. I could not tell the many blessings we have had in our family from Christian Science, but I am more and more grateful each day to Mrs. Eddy for giving us Science and Health.—MRS. EVLYN G. MYERS, Mena, Ark.

Since taking up the study of Christian Science I have been healed of several different ailments, some chronic, and two supposed to be hereditary. In this testimony I will speak particularly of my first proof of the healing power of Christian Science. From early childhood I had been subject to severe headaches, each attack lasting from three days to two weeks, affecting my eyes to such an extent as to interfere seriously with my university work. A few years ago I began to read the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and from that day to the present time I have had no return of the headaches, and have been able to use my eyes continuously without the slightest discomfort. To me this first healing is the strongest evidence that the interpretation of the Scriptures as given by Mrs. Eddy in the Christian Science text-book, is the true interpretation.

I had been an active member of an orthodox church, and knew so little of Christian Science that I believed it to be a synonym for spiritualism. I had no one to influence me in favor of Christian Science, and did not know that any one had ever claimed to have been healed through reading Science and Health, yet I was healed, not only of headaches, but of extreme nervousness and stomach trouble. The other healings came gradually, as the result of spiritual growth, but not without treatment and faithful teaching, with precept upon precept. I find I am still much "like a feather bed [which], needs often to be *stirred*, sometimes roughly, and given a variety of *turns*, else it grows hard and uncomfortable whereon to repose" (Miscellaneous Writings, p. 128).

I did not come to Christian Science for the physical healing; it was mental unrest—a longing to know God—which led me to investigate, and to-day I am most grateful for the purification of thought, and for my increasing appreciation of the beauty of holiness.

MISS GERTRUDE YATES, New York, N. Y.

During the past winter I had an experience which clearly shows the power of Truth as revealed in Christian Science. I was on my way to the Wednesday night meeting, when suddenly I felt a terrible sense of pain in the back, and I became entirely helpless. I feared that I would fall, and looked at a fence which was near me with the thought that if I could only lean against it the terrible pain could be borne, but not one step could I take. I would be glad if I could truthfully say that I immediately realized God's love and power, but I was so frightened and bewildered that I began to totter, when like a flash of light came our Leader's beautiful words in Science and Health, "To those leaning on the sustaining infinite, to-day is big with blessings" (Pref., p. vii.). I was roused from my lethargy and began to real-

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ize that as God's child no evil could happen to me; then I found I could move my feet a little, and instead of trying to lean on the fence for support I leaned on God, and with His help managed to walk, although slowly, to the church, and when the services were over I was entirely free from pain. I walked home, a distance of five blocks, with perfect ease. I remembered that many years ago my mother was attacked suddenly just as I had been. She was lifted into bed and the family physician attended her for several weeks, diagnosing the disease as sciatic trouble.

The Bible is replete with promises of help to those who put their trust in God, but we never seemed to make a practical use of these promises until our Leader, Mrs. Eddy, realized the great truths of Christian Science through God's gift of spiritual understanding; and thousands of people all over the world have been lifted from beds of suffering, from the thraldom of sinful habits, and brought into the glorious freedom of God's children. What a debt of gratitude we owe her! She has shown us a way through the tangled wilderness of error, so that we no longer are bound in the chains of sin and suffering, and the least we can do is to be loyal to the divine Principle of Christian Science and to our Leader, knowing that she is guided alone by God.

ANNA L. WALTERS, Chicago, Ill.

I think that I have been interested in Christian Science long enough to prove the efficacy and permanency of its cures. A little over two and a half years ago I was healed of the whisky habit at a Wednesday evening meeting. This was the second meeting I had ever attended. I had been addicted to this most insidious habit for about fifteen years or more, and how I longed to be free. I had prayed often in the old way to be cured —but to no avail. Each day I had woven in another thread of this awful habit, until it seemed a cable too strong for human power to break. But the joy and the peace that have come to me and mine since that healing no man can tell. It is truly "the peace of God, which passeth all understanding." I write this in the hope that it may be read by others who are under the same bondage and that they may know the good that does result from attending the Wednesday evening testimonial meetings. In February, 1906, I took treatment for the cigarette and tobacco habit generally, and was healed of it in five days. I had been using tobacco for fifteen or sixteen years prior to this treatment. For these two most beautiful demonstrations, as well as for many others in my family which are just as wonderful, I am indeed grateful to God, who has made it possible in this age, through our beloved Leader, Mrs. Eddy, for us to know and demonstrate that the truth makes us free.

BENJAMIN WEST POINDEXTER, Richmond, Va.

Before I give the following testimony I want to express a few words of appreciation and thankfulness to our revered Leader for her wonderful gift to a sin-sick, heart-sick, body-sick world. One of the greatest blessings to me accruing from the study of Christian Science, has been a sense of peace and an absence of fear. For the past year and a half it has been my privilege to serve the Cause in the capacity of assistant publication committee, and I have looked in awed wonder at the sweet humility and forbearing patience of our peerless Leader during these months of fiery trial.

One afternoon I put my hands up to my closed eyes, when to my surprise a pain shot through the left eye and I noticed a little hard knot under the eyelid. I tried to realize the truth of our Leader's teaching in "Unity of Good," on the non-intelligence of matter, the spirituality of sight, and the scientific fact that we look mentally through our eyes, not with them. In the evening, as is my daily habit, I sat embroidering some fine Dresden work, and felt no inconvenience in seeing at all. When I went upstairs I examined my eyelid. Without a thought of fear I discovered an abnormal growth about the size of a pea. As my usual custom is, I lay in bed reading for a half hour. Three times during the night I awoke and had to bathe this eye to open it, but without any sense of pain, falling asleep immediately. In the morning upon my appearance at breakfast exclamations were rife at the swelled appearance of my eye; it was open and that was about all. I said, "Your sympathy is one day late. After breakfast I will tell you about this." I lifted the lid and showed my mother where the growth had been. Even upon close examination the eye showed not the slightest inflammation. I read, sewed, and wrote all day without inconvenience of any kind. The next morning the eye was clear and smooth inside and out.—KATE MCCORD SMITH, Pensacola, Fla.

Something over two years ago I came to know of the healing power of Christian Science. Prior to the birth of twins I was under a physician's treatment for a long time, he visiting me twice daily. I spent the most of my time in bed, and was taking medicine every hour, but with no change for the better. I had a high fever, was extremely weak and emaciated, and ate but very little. Finally I reached the point where I felt that something had to be done, as I could not continue in that condition. A few months previous to this time a friend had told me of Christian Science, and while I had read but very little about it, I was ready to try almost anything. I wrote to a practitioner about my condition, and she at once gave me absent treatment. I began to improve, and in less than a month I was able to make the trip from Denton, Md., where I had been staying, to my home in Cumberland, without any inconvenience whatever. Three weeks after my arrival there the babies were born. I had absent treatment again, and the birth was perfectly natural. The third day I sat up in a chair and the babies and I got along as nicely as could be. I had a good appetite and ate heartily all the time. Later in the winter the little girl was taken with a very bad cold, hard coughing, high fever, etc. I immediately telegraphed to the practitioner, and she was relieved in a short time. The little boy was also threatened in the same way, but was relieved before it got a hold on him. Neither one of them has ever had a drop of medicine in any form. Other members of my family have also been greatly benefited in many ways, and we owe much to Christian Science.

MRS. E. P. WOODFORD, Cumberland, Md.

Some years ago I was working at my trade as wagon-maker in different carriage shops. Love of money and the fear of a "rainy day" were the excuse for an incessant grind of work. Job said, "The thing which I greatly feared is come upon me," and so it proved with me. The rainy day came; my health began to fail to such an extent that during four successive years I got in only eight months' work at my trade. Several local physicians were consulted at different times, and their remedies applied with results varying from unsatisfactory to entire failure. I had Christian Science treatment, somewhat irregularly, but generally with better results than from *materia medica*. My unwillingness to accept wholly and unreservedly the teaching set forth in Mrs. Eddy's works, was undoubtedly prolonging the struggle. This inability to regain my health, alternating between a gain and a relapse, made it evident that something

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decisive must be done, as the trouble began to assume alarming proportions. Accordingly a noted doctor was called in consultation with the leading local doctor. A dreaded disease of the spine was their verdict, and they prescribed accordingly. When beginning to use their medicine I was able to walk across the room with the aid of a chair, but three months later, having taken the medicine every day, I could only creep, and hardly that. Our hope of getting any help from *materia medica* was by this time well-nigh gone, and we saw no other possible thing to do than turn to Christian Science again. A Christian Science practitioner was called, and lovingly took the case, while I turned myself to the study of the Bible and Science and Health, which teaching I endeavored to imbibe, even though it did not fit my preconceived notions. Then came the test! All eyes, as it seemed, were on the case, watching the outcome. The first two or three weeks it was a fierce struggle, then to my intense joy and almost amazement of others, it was recognized that I was actually gaining, and so it has kept on. I am able to walk for miles, and to be on my feet practically all day. The patience and loving kindness shown me was simply marvelous, and I cannot help but entertain the most profound gratitude to God, and to our dear Leader, Mrs. Eddy, for all the good that has come to me through Christian Science.

TED OLSON, Watertown, S. D.

During many years of earnest seeking for spiritual enlightenment I went to many churches and wandered through the mazes of many beliefs, the last and most disastrous being "mental science," which proved a broken reed in time of trial and left me "without hope and without God in the world." This teaching took from me love of church, and destroyed all faith in drugs, but gave me nothing in return to sustain me in a very serious illness of an internal nature, which lasted three years. Through much suffering I was impelled to seek help from some of our best specialists and surgeons, but in spite of their faithful efforts, including a most serious operation at the hospital (which afforded only temporary relief), I gradually grew worse. I was never free from pain, nor able to walk without intense suffering, and much of this time was confined to my bed. Finally, the fear of a second similar operation made me ready to try anything that would save me from the repetition of such a trying ordeal. During the two years and a half of chronic invalidism, extreme nervous and mental disturbances, also sleeplessness, had one after the other been added to my list of ailments, and these last seemed harder to bear than the former troubles.

About this time I heard of a lady who had gradually regained her health by attending the Christian Science church. This gave me a little hope, and I resolved to go to that church as soon as I was able, and see what it would do for me. I did try to go, but Sunday after Sunday went by, finding me quite unable to bear the weight of street clothing or even to walk a short distance to the street car. Thus six months passed, and then one day, in desperation, I decided that I would go the next Sunday, if I had to crawl on my hands and knees to get there. The next Sunday, although in extreme pain and with great difficulty, I found my way to The Mother Church. Strange as it may seem, I was not seeking physical healing, but desired above everything else to get my thought changed from what seemed to me almost insanity, into a more cheerful mental state. I shall never forget "the peace of God, which passeth all understanding," that came over me as I sat there, for the first time, in that atmosphere of love, and drank in the spiritual draughts of which our Master spoke to the woman at the well: "Whosoever drinketh of the water that I shall give him shall never thirst." I realized that I had at last found my church home. This was Oct. 18, 1903, and during this service, for the first time in three years, I lost all sense of pain, and as "the scientific statement of being" was read (Science and Health, p. 468), I realized the spiritual uplifting which made me free mentally, but I did not then know that I was also healed physically of these chronic difficulties, until I found myself doing, with perfect ease, the things which had been impossible to me during those weary years of illness.

A few days afterwards I walked three miles without stopping, and I have never known any difficulty in walking since that time. I was also healed at this service of chronic throat trouble, being able to sing the last hymn in my natural voice. Stomach and bowel trouble, from which I had suffered for many years, was healed in about ten days by reading Science and Health and the *Sentinel;* but the belief in diseased nerves, which so many people think is the only thing that can be helped by Christian Science, did not wholly yield for several months. My whole outlay for this healing was the cost of the text-book,—"Science and Health with Key to the Scriptures" by Mrs. Eddy, and my car fares to and from The Mother Church. Not one penny has been paid out for myself or my little girl for doctors or medicines since that time, and we have both found God to be an ever-present help in time of need. Previous to this healing my husband had paid out in one year more than five hundred dollars for doctors and surgeons, bringing no permanent benefit.

For the mental and physical healing I thank God with my whole heart, and also our dear Leader, whose faithfulness as God's messenger to this age has made this healing possible, but my gratitude is far deeper for the constant spiritual uplifting I get from the daily study of the Bible (it had become almost a lost book to me), in connection with our text-book, which illumines the Scriptures and is indeed the "key" to countless and priceless spiritual treasures. The joy in my own spiritual growth has been greatly augmented by the healing I have been permitted to bring to so many others through the early application of this divine Principle—"yet not I, but the grace of God which was with me," to quote St. Paul. I have been enabled for nearly three years to devote all my time to the healing of the sick,—to follow meekly in the footsteps of the Master; and this to me seems the only fitting way to pay my debt to divine Love.

MRS. HELEN FRIEND ROBINSON, Somerville, Mass.

I have derived a great deal of benefit from the testimonies in the *Sentinel* and *Journal.* Although I know personally that Christian Science does heal, I love to read them, as they show me what the "word" of God is doing for mankind. I was healed through Christian Science of stomach trouble, after the physicians had exhausted their skill. My son was healed of a severe bowel trouble in its worst and last stages, when from a material standpoint there was nothing that could save him. He is now a happy, healthy, and strong boy, thanking God for his healing. My husband was healed of rheumatic and heart trouble, the tobacco habit, and other troubles. The physical healing is beautiful, but is as nothing compared to the spiritual uplifting. In Christian Science I have found the way to work out my salvation from all the claims of error. I have learned that God is Love, the "primal cause," and as it says in Science and Health (p. 207), "there can be no effect from any other cause." Is it any wonder that we love our Leader, who has given us the "key" which unlocks the Scriptures, so that we may understand them and apply them? God bless her! is my prayer.

MRS. GEO. H. PIERCE, Aberdeen, Wash.

He who would obey the law of God must first learn to read that law within his own soul.—*The Outlook.*

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FROM OUR EXCHANGES.

[*The Pacific Christian Advocate.*]

If we are strong, if we are pure, if we are holy and merciful and kind and tender and just, people will find it out. The world knows us much better than we expect. Men are much more profoundly impressed by what we are than by what we claim to be.

[*The Universalist Leader.*]

The life we enjoy now through faith in Christ is a foretaste, an earnest of that which is to come. We know by it what our heavenly life is to be, not in quantity, but in quality. The spiritual joys of the Christian life are the first fruits of the heavenly harvest.

[*The Christian Life.*]

The spirit of democracy which is in the air of civilized society to-day is now making its subtle influence felt in the realm of theological thought. The creeds of the churches are being brought to the bar of common sense, and the common experience of human life. In connection with matters of religion, men are no longer willing to bow to the authority of ecclesiastics, or the pronouncements of experts in divinity. The moral instincts of the million are beginning to insist upon being taken into account in all questions which concern the relations of God and man, time and eternity. This is true more or less of Christendom at large. It is a new feature of our time, full of significance, and of good promise for the future of the race.

[*The Sunday School Times.*]

Because we love our dear ones is not a good reason for wounding them freely. Yet we actually seem to make it so in much of our daily life. Some one has said keenly, "Any one can be courteous to a stranger." It is easy to be careful for the feelings of those about whom we care little. Should we not do as much for those who are dearest to us? There is no greater cruelty than to count upon our love's "tiding over" the effect of impatience, discourtesy, harsh criticism, and all the unloving, stinging darts that most of us reserve for home use. There is no better way of loving and proving our love than by using at home all the courtesies, attentions, cheeriness, sunshine, and "better side" of our natures that most of us reserve for company use. For love that takes these things for granted is either counterfeit or perilously near death.

[*The Outlook.*]

To him [Jesus] heaven was not a place, a distant star, a hidden world to which some day he would return. Heaven was a kind of life, as truly present as future, as real now as after death. The kingdom of heaven was the domination of this kind of life over the minds and hearts of men. The kingdom of heaven is the kingdom of God, the victory of the spirit of God in human life; to use Paul's phrase, "righteousness, and peace, and joy in the Holy Ghost." To lay up treasures in heaven is to prize those things that will endure when this spirit shall rule in the world.

By this truth we may test all our experiences. The man who does his daily task just to secure that which perishes with the using, is laying up treasures upon the earth. His neighbor, who may be engaged in the same kind of business, but is intent on making that business a means of genuine service, is laying up treasure in heaven. There is nothing magical or mystical in this.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

Vol. IX. No. 52

BOSTON, AUGUST 24, 1907



A LADY WITH A LAMP SHALL STAND IN THE GREAT HISTORY OF THE LAND



A NOBLE TYPE OF GOOD HEROIC WOMANHOOD

LONGFELLOW

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ITEMS OF INTEREST

National.

Postmaster General Meyer proposes the establishment of a parcels post and a savings bank in connection with the post-offices. The savings bank, which is to be patterned after a similar department in the English and Canadian postal service, would not be run in opposition to the regular savings institutions, but simply to encourage thrift among the working classes. The amount of deposits will be limited, probably to $2.50 or $5, payable only to bearer. The proposed parcels post system would probably be limited to eight or ten pounds. Stamp-vending machines also will be introduced, similar to those now in use in Germany. These machines, which it is expected will increase the postal revenues, will be placed in hotels and public places. A reduction of foreign postage rates to a two-cent rate to such countries as are in direct steamship connection with the United States, will also be recommended.

The Jamestown Exposition is declared to be complete, in a statement issued by Director General Barr, who says: "It fittingly commemorates the great historical event which it was designed to celebrate, and it reflects credit on the State of Virginia, the South, and the Nation. In the character of its buildings, the excellence of its exhibits, and the beauty of location on historical Hampton Roads, it compares favorably with any exposition held in this country, and it fully justifies its management in asking the united support of the people of the country."

Convictions on all the counts of the indictment just returned by the Federal Government for western New York would render four corporations liable to fines aggregating $18,240,000. The report charges the Standard Oil Company, the Vacuum Oil Company, the New York Central and the Pennsylvania railroad with giving and receiving special illegal concessions on shipments of oil from Olean, N. Y., to points in Vermont.

Proceedings to dissolve will be instituted soon by the Government against the International Harvester Company. The Government expects to prove that the company controls at least seventy per cent of the output of reapers, mowers, and other agricultural implements in the United States, and that it is violating the Sherman anti-trust law.

The directors of the United States Steel Corporation have decided to invest an additional $45,000,000 in the construction of the model city and steel plant at Gary, Ind., in addition to the original appropriation of $75,000,000.

Owing to the failure of the contractors to install the Roosevelt's new boilers in season, the main expedition of the Peary Arctic Club will be postponed for a year.

Internal revenue receipts of the United States for the fiscal year ended June 30, 1907, showed the aggregate receipts from all sources to be $269,064,022.

The government of Costa Rica has ratified a contract with an American banking house authorizing a $2,000,000 issue of six per cent gold bonds.

International.

The Russo-Japanese convention which was signed on July 30 last, was published on the 15th ult. The preamble recites: "The governments of the Emperor of Russia and the Emperor of Japan, animated by a desire to strengthen the peaceful, friendly, and neighborly relations which happily have been restored between Russia and Japan, and to remove the possibility of future misunderstandings between the empires, have entered into the following agreements:—

"Article I. Each contracting party undertakes to respect the present territorial integrity of the other, as well as all rights accruing from existing treaties, agreements, or conventions now in force between the high contracting parties and China, copies of which have been exchanged by the contracting Powers, so far as these rights are not incompatible with the principle of equal opportunities enunciated in the treaty signed at Portsmouth, N. H., Sept. 5, 1905, and in the special conventions concluded between Japan and Russia.

"Article II. Both contracting parties recognize the independence and territorial integrity of the Chinese empire, as well as the principle of equal opportunities in commerce and industry for all nations in said empire. They also pledge themselves to the maintenance of the *status quo* and the respect of this principle with all the peaceable means at their disposal."

In accordance with the imperial decree recently issued, all the opium dens in Canton were closed Aug. 6 without disturbances. The new departure caused general rejoicing throughout the city, the streets were decorated and a number of processions, headed by bands of music playing lively airs, marched through the main thoroughfares. The Emperor of China issued a decree on Sept. 21, 1906, that the use of opium in China should cease within ten years. No new ground can be placed under cultivation for poppies, and the ground under cultivation now must be reduced one tenth every year, under penalty of confiscation. All persons who use opium must be registered, and so must the quantity each uses. Only a registered person can buy opium. No one may begin the use of opium after the issuance of the regulations. Shops that sell opium are to be closed gradually. It was ordered that all opium dens be closed within six months of the issuance of the order. This time expired, according to the Chinese reckoning, in May, by which time, with but few exceptions, of which Canton was one, the law was in enforcement throughout the empire.

Another chapter in the controversy between the New York and Bermudez Asphalt Co. and the Venezuelan Government was added recently, when the Civil Court of First Instance of Caracas found the company guilty of having extended assistance to the Matos revolution, which was directed against President Castro, and condemned it to pay a fine of $5,000,000 to the Venezuelan Government. This sum is the estimated cost of putting down the revolution. Furthermore a large additional sum for moral and material damages is to be assessed later. It is expected that the company will appeal to the Superior Court of Venezuela.

King Edward was met by Emperor William at Wilhelmshohe on the 14th. Unusually large crowds gathered to witness the meeting of the monarchs, who were escorted to the castle by a squadron of Hussars. The presence of Chancellor von Buelow and of Sir Charles Hardinge, permanent under-secretary of the British Foreign Office, is interpreted as giving great political significance to the meeting.

The new turbine steamer Lusitania and the fast Lucania, now holding the trans-atlantic record for the western passage, are scheduled to start from Queenstown practically together, on Sept. 7. The object, it is stated, is to determine how the two vessels compare in speed under exactly similar conditions. The record now is five days, seven hours, and twenty-three minutes.

The United States, Great Britain, France, and Germany have definitely agreed on a scheme for the establishment of a permanent court of arbitration. It will be called the International Court of Justice, and thus be distinguished from The Hague Tribunal established by the Peace Conference of 1899.

Three Japanese settlements will be established in the State of Rio Janeiro. The Government of the State has given its sanction to the project.

An exposition is to be held in Buenos Ayres in 1910 in celebration of the centennial of the independence of Argentina.

The Empress Dowager of China has announced her determination to abdicate at the next Chinese New Year.

Industrial and Commercial.

The first large shipment of furs from the north, the pack of the Colin Fraser, which is expected to be the second largest one of the season, has been received in Edmonton. The skins comprise many bears, two hundred lynx, thousands of muskrats, ninety-six cross foxes, two hundred golden brown mink skins, three hundred red foxes, eighty otters, three hundred ermine squirrels, one hundred and four wolverines, six hundred martens, and thirteen silver foxes. One of these, a black fur shot with silver, is valued at five hundred dollars.

A warehouse and cleaning and shelling plant, to be used as headquarters for handling the Oklahoma peanut crop, is to be established at Enid, Okla. The warehouse will have one hundred and fifty thousand feet of floor space. Six thousand acres of land which have been purchased in the northwestern part of the State will be planted with peanuts the coming season.

Automobiles valued at more than $10,000,000 passed through the ports of the United States in its foreign trade in the fiscal year just ended. Five and a half million dollars' worth of these were exports and the balance were imports.

Greater Boston is reported to have more telephones in proportion to the population than New York, Chicago, Philadelphia, London, Paris, Berlin, or Vienna.

The total amount of the sock-eye salmon pack in British Columbia is placed at two hundred and twenty-five thousand cases for the season.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

UNCONDITIONAL SURRENDER OF "NEXT FRIENDS."

THE suit commenced on March 1, 1907, in the name of Mrs. Eddy by so-called "next friends," but without her knowledge or consent, came to a sudden termination on Wednesday last, when the counsel for these "next friends" not only abandoned the proceedings before Judge Edgar Aldrich, Hon. Hosea W. Parker, and Dr. George F. Jelly, masters appointed by Judge Chamberlin to determine Mrs. Eddy's competency to manage her business affairs, but also filed a voluntary motion for the dismissal of the suit itself. The following is a full transcript of the proceedings of Wednesday (Aug. 21), the sixth day of the hearing:—

Judge Aldrich.—What next, gentlemen?

Mr. Chandler.—May it please the court, it will doubtless be a relief to the masters to be informed that the counsel for the "next friends" have this day filed with the clerk of the court a motion for the dismissal of the pending suit, and that they hereby withdraw their appearance before the masters without asking from them any findings upon the questions submitted to them by Judge Chamberlin. There are many reasons for this action. The principal one arises from a consideration of the unprofitableness of any immediate result of a decision in their favor upon the exact issue as now framed, compared with the burdens and disadvantages to be endured by us, both before and after such a decision. The suit has been almost wholly altruistic in its nature, and not a single dollar of the large fortune whose existence is disclosed, or which might be enlarged in consequence of this suit, can become at this time the property of the "next friends." There are also reasons, sentimental in their character, overcoming the strong desire of the "next friends" to prove the facts and vindicate the reasons upon which the suit has been based,—which suit, however, is now hereby dismissed.

Mr. Streeter.—If your honors please, in behalf of Mrs. Eddy, my associates, the Attorney-General, Mr. Eastman, and Allen Hollis, join me in presenting the following motion:—

Judge Aldrich.—The following what?

Mr. Streeter.—The following motion: "That the masters proceed with the hearing, to determine the question submitted, namely, Mrs. Eddy's competency to manage her business affairs March 1, 1907."

Upon this motion I desire to speak briefly, and perhaps more temperately than the circumstances would justify me in speaking. If we are allowed to proceed, we shall show you that on Feb. 12 Mrs. Eddy began to arrange for the entire management of her property during her life, and to make liberal provision for her kindred during that time. I will not go into the details of these matters, excepting to say to you that if your honors are not already satisfied, we should be able to satisfy you beyond question, not only of Mrs. Eddy's absolute competency to deal with her affairs, but that during the last two weeks of February, the last two weeks before this suit was brought, she was dealing with those questions with sagacity, so far as her business matters were concerned, and as a noble Christian woman, so far as her next of kin were concerned.

Now, your honors, neither Mrs. Eddy nor her counsel have got the power to prevent her so-called "next friends" from trying to persuade Judge Chamberlin to let them dismiss the bill and get out of court. Neither have we the power to prevent their unconditional surrender in the middle of this hearing before the masters. They volunteered to begin this wretched assault upon the person, property, and religious faith of an aged citizen of New Hampshire, and now, six months later, when their charges have utterly collapsed, they run to cover. This is their legal right; but I speak of the legal rights of Mrs. Eddy.

Let me temperately review the situation. She is an honored citizen of this State, entitled to the protection of its courts. She is the founder and head of a great religious organization, with many hundred thousand devoted followers. On March 1 last she was living peacefully in her own home, surrounded by faithful friends of her own choice. She was possessed of a large property, acquired almost solely from the sale of her religious writings. It will some time appear that, after providing liberally for her own kin, she has devoted much of her estate to the promotion of the religious views taught by her. She was a good citizen. She was, and is, entitled to the protection of the law.

On that day, March 1 last, this suit was instituted by a great newspaper, which had hired and paid eminent counsel to bring it. It was, primarily, an attack upon the religious teachings of a great religious leader. A son and an adopted son inconsiderately loaned the use of their names as "next friends;" and the agent of this newspaper who visited and persuaded the son at Lead, Nov. 29, and the adopted son at Waterbury, Vt., March 6, and persuaded them to co-operate, is now writing in the presence of your honors at the reporters' table.

This suit was brought in her name against ten honest men; alleging first, that she was incompetent to protect her property, and second, that these ten defendants have wrongfully misappropriated her funds. Not one of these defendants had ever taken a dollar of her money. They have answered under oath. The truth of their answers is admitted. The suit was based on false pretenses.

The situation was unique in legal history. Mrs. Eddy, in the eye of the law, was not a defendant, although the proceedings were in fact being directed solely against her. She was not plaintiff; the suit was brought against her will. Her trustees, who held and were managing her entire estate under a valid deed, prayed for leave to intervene; their petition was denied. She personally appealed to the court for protection. She urged that the maintenance of these proceedings by these alleged "next friends" was an abuse of the processes of the court and an unwarranted inter-

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ference with her constitutional and legal rights, and that she was entitled to speedy relief.

She represented that under the constitution and laws she was of right entitled to a determination of the questions: first, whether her property interests have been and are now fully protected, and whether there is any lawful or just occasion for the maintenance of these proceedings by said "next friends;" second, whether the trust deed and the appointment of trustees and attorneys by her was thereby her free and intelligent act and carried out her own wishes; and third, whether the proceedings were brought in good faith for her personal benefit, and as a citizen she prayed for a speedy determination of these and other questions—all without avail. These so-called "next friends," her assailants, bitterly opposed her petitions, and they were denied. They insisted that her competency should be determined by the court, and their requests were granted against her protests.

You were appointed masters to pass on the question submitted in your commission. Knowing that upon the evidence there could be but one outcome of this hearing, she did not hesitate to submit to your decision. She has co-operated with you to obtain a full investigation. She has assented to every suggestion made by the masters to enable them to arrive at a just decision. She has submitted herself to your personal examination in the presence of counsel for the alleged "next friends," and the stenographic report thereof, inaccurate in many respects, has been given to the world. She has been asked to submit herself to the examination of hostile alienists, and, for the purpose of enabling you to reach a just conclusion in your own way, she has assented to that. Nothing that your honors thought would aid in the ascertainment of the truth, has been objected to by her or her counsel.

This trial has been proceeding five days, and with the exception of her own examination before you, the only evidence submitted is a few letters selected out of thousands written by her, and a few fragments of her other writings. Upon the charge that her money has been misappropriated, that her property was not safeguarded, not one word of testimony has been introduced. The charge that she is incompetent has utterly collapsed, and now these altruists, who pretended and represented to the court that they brought this suit as her friends, for her protection and in her interest, have made their public confession to the world. It will be found in the columns of a Boston newspaper published this morning, wherein it appears that they regard their success in the present proceedings as hopeless; that they cannot succeed in demonstrating Mrs. Eddy's incompetency while she is living, but (I quote) "it is now proposed to await Mrs. Eddy's death," and when she can no longer speak to contest her last will and testament. It is there stated that these eminent attorneys have (I quote) "agreed that the *shrewdest* plan was to suddenly and unexpectedly do away with the lawsuit now in progress, and to have in store as reserve ammunition all the evidence as to Mrs. Eddy's alleged delusions which they have thus far succeeded in placing on the court records during the masters' hearing;" evidence upon which they admit that their case is hopeless here, but when Mrs. Eddy's eyes have closed in death they hope may be useful in subsequent litigation, to which the men of New Hampshire are invited at a later date; and so they withdraw for the purpose, for the admitted purpose, of avoiding a finding by you that Mrs. Eddy is competent.

Under these circumstances we submit that Mrs. Eddy has a legal right to a finding of her competency—to such a finding on the case as it now stands. If you think otherwise, then to a finding upon such further evidence as she may produce. Any other result will bring reproach in the eyes of the world upon the administration of justice here.

I speak, your honors, not only for Mrs. Eddy, but for every other aged citizen of this State whose persons, property, and religious convictions are now endangered. In their name, and in the name of this aged and honorable and honored woman, we respectfully demand that a finding of competency be made by your honors upon this issue, thrust upon her and submitted to your decision by the court.

Judge Aldrich.—Is your motion in writing, Mr. Streeter?

Mr. Streeter.—I have not filed it in writing.

Judge Aldrich.—It will go into the record as you stated it.

Mr. Streeter.—How?

Judge Aldrich.—It will go into the record as you stated it.

Mr. Streeter.—Yes, your honor, of course.

Judge Aldrich.—We have only this observation to make with reference to the present aspect of this case. We have acted from the beginning upon the idea that the issue submitted to us was a property issue. We have endeavored to hold the lines of the trial with that view of the controversy, excluding so far as possible all considerations in respect to religious doctrines or religious faith. Of course, in order to have an issue, there must be a suit, a proceeding, either at equity or at law. There was such a situation in respect to the parties in this case, and out of that suit Judge Chamberlin framed an issue which he submitted to the masters here, and in which he in detail provided what appearances should be made, what parties should appear here; and evidently contemplated that the "next friends" were to go forward and maintain their claim with respect to the issue presented. They having withdrawn from this hearing, and with notice that they intend to exercise the right to dismiss the bill in the superior court, we think there is nothing left to be answered by Mrs. Eddy or decided by us. Therefore we should not feel warranted in going forward *ex parte*, with the view to establishing the mental status of Mrs. Eddy on the first of March. We think we should report to the court what has been done—that is, report the evidence under the commission. The commission, I think, requires that we should report the evidence.

We may be wrong in our disposition of your motion, Mr. Streeter, but, although this is a friendly suit, as we have said, it in a sense of course involves the interest of different parties, and when the party who asserts a lack of mental capacity withdraws, there is really no controversy left. Mrs. Eddy stands with nothing to answer, as we view it. If we take the course which I have just suggested,—report all the evidence up to the present time,—and then report what action has been taken by the "next friends" on your motion, then, in case we are in error about the effect of this withdrawal, Judge Chamberlin will only have to direct that the trial proceed; and if we are right, he will only have to accept the situation as one in which the plaintiffs have the right to dismiss the bill and end the controversy.

If we should go forward we might do something unwarrantable, and according to our view we should, if we undertook to decide this issue, to go forward in the absence of "next friends" and decide upon the question of Mrs. Eddy's capacity. If we should stop, and report what has been done to Judge Chamberlin, there could be no harm done, except such as results from delay.

I think, before these three volumes which have come from the stenographer are formally made a part of the report, the record should be corrected, either by myself, or in connection with Mr. Parker and Dr. Jelly, or by

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counsel. There are necessarily some verbal errors, of course. We do not mean that as any criticism upon anybody. Is there anything further to be said? Do you except to this, Mr. Streeter? Do you except to the refusal to proceed?

Mr. Streeter.—I cannot help accepting it. If I could help it, your honors, I should. I beg your honors' pardon. I did not understand your question. You asked if I excepted?

Judge Aldrich.—Yes.

Mr. Streeter.—I do except, yes.

DR. ALLAN MCLANE HAMILTON FINDS MRS. EDDY COMPETENT.

During the progress of the case it had been thought advisable by Mr. Streeter, counsel for Mrs. Eddy, that an expert alienist, whose honesty, reputation, and competency could not be questioned, make a thorough study of the case and be prepared to pass judgment thereupon if it became necessary. It was thought advisable that this alienist should be the very best which this country affords, in order to make the testimony as strong as possible according to the justification which he might find, and to this end Dr. Allan McLane Hamilton was chosen. Dr. Hamilton had formerly testified against Christian Science in a New York case, but his sterling character and veracity is of such a nature that it was believed by Mr. Streeter and the Christian Scientists whom he consulted that the doctor's disbelief in some of the teachings of Christian Science would not in any way interfere with his making a just and fair estimate of Mrs. Eddy's condition. He visited Mrs. Eddy and has decided to submit his findings for publication.

Dr. Allan McLane Hamilton has had probably the largest experience of any alienist in this country in court, having commenced his career about thirty-five years ago. He has appeared in all the important cases in his own State of New York, both civil and criminal. He was selected by the United States as one of the special commissioner to determine the insanity of Snider in the District of Columbia; was one of the four chief experts in the Guiteau case, and was also consulted in the case of Czolgoltz, the assassin of President McKinley. He has the distinction of being the only expert in the Thaw case who expressed an absolute and unqualified opinion about Thaw's mental condition, which was subsequently adopted by both the defense and prosecution, but he was not allowed to testify by either, although he impressed the entire country by his independent stand. Dr. Hamilton is also known as an advocate for complete reform in the matter of expert testimony, and is generally regarded as one of the few impartial experts who can be relied upon to give honest testimony and who cannot be bought; for this reason he is respected by the courts, and by reputable lawyers generally.

Dr. Hamilton is fifty-eight years old, and is a grandson of Alexander Hamilton, and on his mother's side of Louis McLane, who was Minister to England and Secretary of the Treasury under Martin VanBuren and Andrew Jackson. Dr. Hamilton has written much and is prominently connected with many medical societies both here and abroad, and a few years ago received the great honor of being elected a Fellow of the Royal Society of Edinboro. He founded the Psychiatrical Society and is regarded as an advanced student of mental disease.

After the proceedings had been abandoned the following interesting statement was given out by Dr. Hamilton, who was interviewed by a number of the newspaper reporters in attendance at the trial:—

I have informed myself in regard to the mental condition of Mrs. Mary Baker G. Eddy, and for this purpose have examined a large number of documents and letters, perhaps one hundred in all, and have examined her at her home, Pleasant View, in this city. I have also read the original bill filed by her "next friends," George W. Glover, *et als.*, and the affidavits presented by them in support of their contention that she is an incompetent. It will appear from the complaint of these people that she is "incapable of so understanding her property rights as to be unable to exercise her free and unbiased will with respect to the same, or to manage her affairs and protect her property with prudence and discretion against the undue influence, control, and fraud of others, and to take charge of and manage the present legal proceedings."

The inspection and examination of autographic letters written by her show inherent evidences of mental vigor. Her mode of expression is logical and connected. Her construction is admirable, and these as well as the typewritten communications emanating from her are the products of an unusually intelligent mind. Not only are their contents responsive, but they show concentration and the exercise of a normal memory. In several of them there are interlineations, corrections, and additions, which convey more fully what she has already said. In her letters to her counsel, which I have read with some care, I find that she has returned to him certain ones with explanatory interlineations, and there has been a promptness and vigor in her replies to his own letters. The handwriting itself is remarkably firm for a person of her age, and there are no mistakes; neither are there omissions. Her words are well formed, and although there is a slight tremor, not uncommon in old people, and possibly because her mind travels faster than her pen, I do not regard this in any way as pathological.

From the large number of letters appended which I have read, there is no mental defect indicated. In those written to Mr. Farlow there is a keen anxiety regarding her copyright, a desire to avoid the violation of the copyright laws, an appreciation of what has been done for her by him, certain directions in regard to the preparation of the literature of the Church, and other matters connected with her daily life and her position as the head of the Church. I find in the letters addressed to Mr. McLellan the same kind of intellectual good order, and in fact there is nowhere the remotest suggestion of mental feebleness. My particular interest is with the papers written by her in the period beginning March, 1906, and extending down almost to the present time. These papers, which I understand have been prepared or drafted by her, indicate, either alone or together, a good deal of intellectual strength and consistency, and in this connection I will draw attention to the draft of a trust deed prepared in March, 1906, and another in February, 1907, one of which was the basis for the establishment of a trust for the benefit of George W. Glover and his family.

I have also read the instructions conveyed in the letter of Feb. 12, 1907, which were sent enclosed in a letter written by Mrs. Eddy to her personal counsel, Mr. Streeter, and which led to an extended correspondence. All these things prove that she possessed a continuity of intention and much deliberation, which is, of course, antagonistic to anything impulsive; that she had good and sufficient reasons in the preparation of this trust deed; that there was tenacious purpose in continuing to elaborate and carry out her original idea of providing for her next of kin and in advancing the interests of the Christian Science Church. She showed an ability to direct and criticise others, as to her affairs, and in everything a normal amount of will power, which was exercised in the proper direction. She had the capacity to appreciate details, to correct mistakes, and to see that others were put right; which implied a power

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of attention that would not exist in an individual of weak mind. She possessed a perfect knowledge of her surroundings and the duties and obligations of those who were serving her.

My visit to her house was made on the afternoon of Aug. 12 at 2 o'clock. I found her to be an elderly woman of delicate frame, and evidently somewhat affected by the heat. There was, however, no visible indication of any motor symptoms of insanity or nervous disease. Her expression was intelligent and in consonance with what she said and did. She was dignified, though cordial, and possessed a certain sense of humor which led her to perpetrate a joke about the so-called "next friends," whom she referred to as "nexters." There was no tremor, no affection of speech; and besides a certain amount of slight deafness, I found nothing the matter with her. She fully understood the nature and object of my visit, and was willing, as long as she could, to answer my questions. In doing so she did not manifest any excess of feeling, but responded quickly and intelligently when she heard what was asked her.

The interview was opened by her disavowal of any prejudice against physicians. In fact she said that her cousin was a regular doctor who had become a homeopath, and that her father had believed he was getting crazy because he had adopted this method of practice; but that he, however, had taken care of Mrs. Eddy, who had gotten better, and then she herself commenced a series of experiments, gradually giving more and more feeble medicines, until she gave those with no potency whatever, but her patients got well just the same. She then referred to her exposures of spiritualism, which for a time she became interested in. She said that she had afterwards investigated various religions, at different times criticising the older ministers, and finally adopted the idea that infinite love and salvation were universal; in other words, that she adopted her present faith and that it was the evolution from her earlier experiences.

She referred to the fact that she had done and was performing an enormous amount of work, which I knew to be true. She said that she had no doubt she was going to win in this matter; that her followers have done much to help her, and that she would like to have me on her side. In answer to questions about her affairs, she said that she had put her property into the hands of three trustees, Henry M. Baker, Archibald McLellan, and Mr. Fernald of Concord; that she did this because it was in conformity with her faith, and that no man could serve two masters, God and mammon. She said that she would do this to see that her money would eventually go where she wanted it to go, that is, to the church she had established. She declared that the trustees of the deed were Mr. Baker, Mr. McLellan, and Mr. Fernald; that she had chosen Mr. Baker because he was a good and successful man and to be trusted, and that the others would dispose of her money conscientiously.

She stated that she had taken care of her son, built him a house and furnished it from top to bottom, and had done everything for him; that in February last she had put money in trust for him; that he had not paid his insurance nor his poll tax, nor his other taxes, and she felt he was running in debt, and that she had made a trust of one hundred and twenty-five thousand dollars and put it in the hands of "that honest man [pointing to Mr. Streeter] and two others." She referred to the fact that many years before, when her husband died, she asked her son to come home, saying, "You are all I have; come and stay with mother, and I will let you have all my property, all my real estate. Here is a home up here, and mother waiting for you, if you will come and live with me." But he refused. She referred to the condition in her trust deed that George Washington Glover and Andrew Jackson were to have different forms of education.

From my knowledge of the case and a careful study of all the letters and documents submitted to me, and from my examination of Mrs. Eddy, I am firmly of the opinion that she is competent to take care of herself and manage her affairs, and that she is not coerced in any way. In fact it would appear as if she takes the initiative upon all occasions. The allegations concerning Mrs. Eddy's belief in "malicious animal magnetism" are ridiculous. I am convinced that the words are only used synonymously with "malign influence," "malignant" or "mendacious animal magnetism" and is therefore a *facon parler*, as the French say. She certainly has been subject to sufficient annoyance to entertain the fear that she is to be subjected to further disturbance. False reports that she was dead are among these, and her home has been broken into and valuable documents have disappeared. That she has delusions regarding her son is an absurdity, for only a few days before he brought the suit to have her declared incompetent, she had without suggestion made the trust deed to have him and his family provided for. Mrs. Eddy has no insane delusions, and in print and elsewhere simply enunciates the conventional part of her creed which she and eight hundred thousand believe in. No matter how improbable or unacceptable it may prove to be to the community generally, it is no more remarkable than others that have been before or that exist to-day, and her alleged delusion regarding mesmerism, the non-existence of matter, and the power of healing, form an integral part of very many religious beliefs.

When asked, she said her property was mostly in bonds; she said that she could not be tempted to invest in stocks, not even in preferred stocks, and that upon one occasion she had taken the advice of one of her students and had lost ten thousand dollars, and that she has never bought stocks since. When asked if she had been interested in mining stocks, she said, "No, I despise mining stocks." When asked, "Has any one ever tried to make you buy mining stocks?" she replied, "Yes, indeed." When asked who, she replied, "My son." She said that when she bought stocks she always picked out just those she wanted, government or municipal bonds, and that when she selected any, she had a book which she consulted in regard to the population of the chief cities, and that she would find out what the population was before she would take any interest in them, because it was safe to know if the community was responsible. When asked if it made any difference about the size of the cities, she said, "Yes, I found it did," and that she always formed an estimate of their wealth.

Throughout the entire conversation she showed no evidence whatever of any mental disease. She did not manifest any delusions, which she probably would have done had she been a paranoiac, as it has been asserted she was, nor did she once refer to malicious animal magnetism, which I understand was alleged to be an evidence of her state of mind. In person she was neat and clean, and I am informed is most careful about the condition of her house, quickly noting any changes that may be made in the arrangement of furniture, books, or decoration; that she gives her own orders, manages her own servants, and suggests the selection of food. During my visit I heard the sound of electric bells repeated two or three times, signals evidently being made, and I was informed that this was in accordance with a code she had established for summoning to her the different members of her household. She pays her own bills, sometimes questions the use of provisions, comments upon the change in menu, takes an intelligent interest in the affairs of her native town and the events of the day.

Before leaving, she sent for a copy of her book, Science and Health, and inscribed her autograph, apologizing for her nervousness in signing her name.

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WHAT THE EDITORS SAY.

[Editorial in the *Concord* (N. H.) *Daily Patriot.*]

MRS. EDDY AND "NEXT FRIENDS."

The legal proceedings instituted six months ago by so-called "next friends" to test the sanity of Rev. Mary Baker G. Eddy, as well as her responsibility and capability to manage her own affairs, is now a matter of history —it belongs to the past. In court, this morning, Mr. William Eaton Chandler, speaking for himself, his associates, and "secured" clients, withdrew from and dismissed the suit, thus openly confessing his and their inability to prove any of the charges alleged in the bill.

From its inception the *Patriot* has been firm in the conviction that the proceedings were without merit; that it was a trumped-up case, the purposes of which were:

1. To bolster up the false utterances of a set of reporters that the *New York World* sent to this city in the closing months of last year to exploit the affairs of, and shed discredit upon, New Hampshire's most honored citizen.

2. To heap contumely upon a number of men associated with Mrs. Eddy; men who have been loyal to her, loyal to Christian Science, loyal to right doing and right living, loyal to their sense of duty, loyal to themselves and their neighbors.

3. To give a black eye to Christian Science, which it was feared, seemingly, was gaining too strong a hold upon the affections and reverence of a people.

4. To secure a court decree, authorizing them to help spend the fortune they had no hand, act, or part in making; to secure a share in an estate gotten by means which they are striving to prove were wrongful methods —a fortune that was the logical result of the teachings which they claimed were delusions and which they condemned, and which they alleged constituted Mrs. Eddy's insanity, and which were the forerunners of the claimed irresponsibility and lack of capability in the management of her property.

In the instructions of Judge Chamberlin to the master and comasters, the commission was confined to the one issue of proving that Mrs. Eddy was not, on the first day of March, legally capable of managing her estate. In the progress of the trial, up to the time of its dismissal, there was not one word of testimony accepted or even offered that went to prove this.

A number of letters were read, dating as far back as 1890 and running up to within a short time of the commencement of the proceedings, letters written by Mrs. Eddy; but the letters only went to prove one thing, and that was Mrs. Eddy's absolute ability to manage her own affairs; her complete mastery of all things that touch her, and her superiority in all respects, in the management of her estate and of her religion, over others that shared with her in her labors. These letters went to prove her decisiveness, her keen knowledge of men and things, her integrity, her loyalty to her people and to her teachings; her disposition to deal fairly and honorably with her kindred, and at the same time, her refusal to let that kindred dictate to her.

Mrs. Eddy is a greater woman to-day than when that suit was commenced. Her high sense of equity and justice and her clear vision of duty are more firmly and thoroughly established. The Christian Science religion, instead of being checked by the proceedings, has been given a wonderful impetus because of the wide circulation given to the just and equitable and efficient manner in which Mrs. Eddy's private affairs, public affairs, and the affairs of her Church have been administered. Instead of proving, as alleged, that the men and women who surrounded Mrs. Eddy, and on whom, doubtless, in many details she relied, were culpable, dishonest, or lacking in loyalty or integrity, the proceedings have amply proven and wonderfully demonstrated the faithfulness and loyalty of these men, proven their integrity, their honesty, their worth.

Lastly, the "next friends," have by their course, if Mrs. Eddy is to be judged by human standards or human traits of character, judged by human weaknesses, have alienated her affections, have canceled their right to participate, at her demise, in the division of her estate, have sold their birthright for a mess of pottage. In charity, it should be urged that some of these "next friends" have been sadly imposed upon; that they had their highest interests betrayed by cunning and clever devices; that the almost inhuman thing which this son has done against a revered mother was done in ignorance, not in malice. It is charitable to believe that he was more weak than sinning, and that perhaps he was more sinned against by those who used him as a cat's-paw, than he sinned in yielding consent to a proceeding, the injustice in which he did not discern and the end of which he could not see.

Should Mrs. Eddy in the years to come overlook this breach on the part of one of her own blood, this ill-proceeding against her peace of mind and comfort of body in the years when she had reason to expect aid and solace and encouragement from one she nurtured in tender childhood, and should bequeath to him and to his a competency that would guard him against further sinning, she would but add another flower to the wreath she so proudly and so becomingly wears; she would but prove more clearly, not her claim, but her conceded place in the galaxy of greatness.

[Editorial in *The Boston Globe.*]

WITHDRAWAL OF THE EDDY SUIT.

The suit to determine the competency of Mrs. Eddy to manage her business affairs on March 1, 1907, was yesterday withdrawn by counsel for the "next friends" before the board of masters at Concord, N. H.. It was a dramatic conclusion of a case that has been replete with sensations.

The one thing more than any other that probably influenced the action of the counsel for the "next friends" in withdrawing the suit was the remarkable interview of the board of masters with Mrs. Eddy. The report of that interview justified the widespread astonishment at the mental vigor of a woman of Mrs. Eddy's venerable age. It was immediately apparent that a strong impression had been produced upon all who saw and heard her.

It was fortunate for the interests of Mrs. Eddy that a gentleman like Judge Aldrich was chosen judicial master in the case. A jurist of long and varied experience, a man of broad philosophy, he was entirely free from any of the passions which the controversy had excited; and he imparted to the proceedings a universal interest and significance by enunciating anew the great American principle, that the soundness or unsoundness of any religious belief shall not be the subject of legal decision.

[Editorial in *The Boston Journal.*]

CHRISTIAN SCIENCE WINS.

The abandonment of the suit of the self-constituted "next friends" of Mrs. Eddy against her advisers and official family does not come as a great surprise. For several days it has been evident that the plaintiffs' case has been laboring in heavy weather and that headway, if any was possible, was bound to be in the wrong direction. . . .

There is no doubt that as the result of this celebrated case is a legal victory for Mrs. Eddy and Christian Science, so it is a moral one. The cult has been strength-

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ened, solidified, extended by it. Nothing has been brought out to weaken the faithful or to shock the public at large. The aged head of the movement went through her examination with what may fairly be called flying colors. If, as is stoutly maintained, the suit was really brought by a New York newspaper for the purpose of causing dissension and disaster to the Christian Science body, the outcome is certainly far from the original intent. . . .

It is difficult to see how any more actions of the sort can stand after yesterday's surrender.

[Editorial in the *New York American*.]

MRS. EDDY FULLY PROVES HER COMPETENCE.

The judicial investigation into Mrs. Mary Baker Eddy's mental condition has revealed that the head of the Christian Science faith is quite the mental equal of the examiners; that she knows as much about her financial affairs as is necessary for her to know, and that at eighty-seven she is considerably more vigorous in mind and body than a number of United States Senators who are in their seventies. The assertion that Mrs. Eddy, old and doddering, had fallen into the hands of designing men and women who sought to use her for their own purposes, is thus proved to be as baseless as the numerous reports of her death which have been made from time to time by enemies of her religion.

Of whatever faith one may be, the persecution of this aged woman must seem singularly cruel and un-American. Religious tolerance has been practised in this country from its foundation—it has been a principle which has hitherto been held sacred. That the first conspicuous violation of this principle should be an attempt to drive a woman from a position she holds by the cheerful consent of thousands of followers, is not very flattering to our supposed enlightenment.

Now that Mrs. Eddy has demonstrated that she not only is competent, but is in astonishing physical health for a woman nearly ninety years old, it would be more in keeping with American ideas to allow her remaining years to be spent in peace.

[From the *Havana* (Ill.) *Democrat*.]

MRS. EDDY AT EIGHTY-SIX.

During the past few years there has been much said in the newspapers relative to the physical and mental condition of Mrs. Mary Baker G. Eddy, Founder of Christian Science. The newspaper comment has arisen largely from the fact that she has for several years withdrawn from public life, confining herself almost exclusively to her home and seeing only immediate friends. Only twice in recent years has she submitted to interviews from newspaper men —one a fifty-five-second interview last October and a forty-minute interview given to the representative of the *Boston Globe* on June 15. The teachings of Mrs. Eddy relative to life, health, disease, and death have intensified public interest with reference to her own health. A sensational press has sought every opportunity to make reference to her mental and physical condition, more to satisfy the morbid curiosity of a gossiping public than from any desire to correct a false impression. The recent interview, however, established the fact, beyond the peradventure of a doubt, at least in the mind of the *Boston Globe*, that Mrs. Eddy is not only strong and vigorous physically for one of her age, but that she is alert, incisive, and vigorous in her thinking, shifting easily from one topic to another and talking fluently upon all topics.

To the casual reader occurs the question, Why should the Christian Scientists care whether the public have a correct or incorrect conception of Mrs. Eddy's condition? In talking with one of her followers recently, the editor suggested that it should not be a matter of so much moment whether she was strong or weak, that he would naturally expect one of her age to be in failing health, and would not be greatly surprised to learn of her demise. In the answer that came, and which we accepted as a mild rebuke for our view of life, we discovered the secret of the wonderful power of these wonderful people. The Scientist said: "Oh, I would so much prefer to think of her in health, and to expect life for her rather than death." In her answer we confess ourselves instructed and benefited. How the load of sorrow, sin, and death in this old world would be lightened if we could but expect health, goodness, and life for people rather than sickness, evil, and death.

[Editorial in the *St. Louis* (Mo.) *Post-Dispatch*.]

Most of the founders and protagonists of great religious or ethical movements have been charged with delusion if not insanity. Beginning with Paul, whose eloquent statement of the faith that was in him brought forth the remark of Festus, "Thou art beside thyself; much learning doth make thee mad," new beliefs and theories have been challenged at first only by the assertion that the persons holding them were infirm of mind.

The court proceedings against Mrs. Eddy have an uglier significance in the fact that they are based upon an attempt to gain control of her property, but if she were not a distinguished leader in the realm of faith it is probable that they would have made little progress. Law may be the perfection of human reasoning indeed, but human reasoning itself has never prevailed against the cherished beliefs of the soul. Though it may revile and persecute and imprison, it cannot destroy faith once established and devoutly adhered to.

In this view the recent conversation between the court masters and Mrs. Eddy was suggestive of the inquisition. Bringing matter-of-fact legal processes into play to measure the spiritual and metaphysical is like attempting to weigh a butterfly on a hay scale. If Mrs. Eddy had not been an innovator in religion and in healing she would not have beeen troubled with this clumsy attempt to discover the processes of her mind.

[Editorial in *The Detroit* (Mich.) *Free Press*.]

The astonishing growth of Christian Science in the United States lends an interest to the investigation of Mrs. Eddy's sanity, which is now being conducted, that would not obtain in the case of a lesser character. If it be true that Mrs. Eddy is insane, there are many thousands of other people who accept her philosophy of life who must be insane also. There is no escape from this conclusion. . . .

A very important principle is involved here. There are those who maintain that the first duty of an individual is towards his immediate family and near relatives. Probably a majority of people so believe. But is it not a fact, that in all ages the great thinkers, poets, artists, and philanthropists of the race have felt that humanity had claims upon them superior to those of the family, and that if they had not so believed the human race would have been destitute of thinkers, poets, artists, and philanthropists? These men have believed that they were not justified in giving up to one or a few what was meant, in their judgment, for mankind.

All great thinkers and all great poets have seemed insane to their contemporaries, and Professor Lombroso maintains that they were. But the crude common sense of one generation is always lost in the rapt admiration

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of the generations that have succeeded. Stoned and crucified, or at least greeted with obloquy and scorn in their day, the great men have laid deep the foundations upon which the subsequent ages have built.

Crude common sense and crass materialism hailed Mrs. Eddy's book with derision and scorn when it first appeared and pronounced it the product of an insane pen. "To say that matter does not exist is sure proof of lunacy," men cried. But after all there is hardly a metaphysician in the world to-day who believes that matter has any existence apart from mind. The simple, empirical idealism of Bishop Berkeley has become the foundation of modern science. Everybody who has studied the matter knows that the form, position, color, odor, and hardness of objects are merely a congeries of attributes which have no meaning apart from the cognizing mind. To a man born without the five senses there would be no world.

The view-point of Mrs. Eddy is still more radical. It has not commended itself to many metaphysicians. It does not commend itself to us. But that does not prove that Mrs. Eddy is insane. There is room enough in the world for all varieties of belief. There is truth in them all. And from the clash of beliefs truth slowly emerges to be seen of men.

[Editorial in the *Helena* (Mont.) *Independent*.]

We have no intention or desire to say that Christian Science is the "true religion," or that it is better or worse than other religions, or that its philosophy is either adequate or final; but any religion is better than no religion, and Mrs. Eddy has accomplished much of good for hundreds of thousands of sincere followers. The Christian Science movement or propaganda has gathered into the limits of decency, of charity, and of right living thousands of men and women who would not or could not become sectarian in other churches. The Salvation Army has done a similar work in fields impossible for the religionists of known standing.

The concomitant scheme to discredit the Church of which Mrs. Eddy is the head is cowardly, unfair, and reasonless. The Christian Science Church, movement, school, or what it may be called, is all right. It may not suit you any better than the Salvation Army or any other sect, but it does bring men and women under the beneficent influence of Christ, and the desire of relatives to get hold of Mrs. Eddy's fortune cannot minimize the injustice of assailing her doctrines or her sustained faith in them.

[Editorial in *The Record*, Perry, N. Y.]

It has been the experience of nearly every religious sect to suffer persecution to a greater or less extent, and the leader of any radical movement has had to bear his or her brunt of it. This is true of Mrs. Eddy, head of the Christian Science movement, who has been the subject of considerable discussion of late, because of action on the part of "next friends," who are endeavoring to secure possession of her property on the contention that she is incapable of properly managing her affairs. Even among people who are not of the faith, there has been a suspicion in the mind that other motives than consideration for Mrs. Eddy's welfare are prompting the "next friends." Testimony from people of high character in Mrs. Eddy's home city of Concord, N. H., state that she is entirely competent to manage her affairs successfully. A reporter for the Boston *Globe* visited her at her home a few days ago and enjoyed an interview lasting nearly an hour with the noted woman. Although she is nearly eighty-six years of age, Mrs. Eddy is comparatively strong, her mind is keen, alert, and active, and she reads and writes without the aid of glasses. The only impairment of her faculties observable was that she was slightly hard of hearing. The purpose of the reporter's visit was to get a first-hand exact knowledge of facts, and he was given a satisfactory opportunity. He found that Mrs. Eddy directs the management of her household, notwithstanding that her time is largely occupied by her writings. The *Globe* contained a detailed report of the interview, occupying about three columns of space. Its plain statements carry conviction of their accuracy.

[Editorial in the *Hoboken* (N. J.) *Observer*.]

EDDY SUIT AN OUTRAGE.

It was hinted that Mrs. Eddy, Leader of the Christian Science Church, might have to secure a physician's statement asserting her inability to be present at the hearing in the suit instituted against her by her "next of kin," to escape the gruelling alleged to have been prepared for her. . . . To have subjected Mrs. Eddy to such an ordeal would have been little less than a moral crime. . . . That the masters appointed to examine into her capability to manage her own affairs spared her this ordeal, is to their credit.

But this is by no means the main issue brought out in this remarkable suit. The question of whether a person has the right to choose his own associates in any legitimate undertaking is paramount. There is no claim of immorality or anything illegal against Mrs. Eddy in this remarkable suit. No matter how eloquent lawyers may grow in their efforts to show that Mrs. Eddy would be better off in the hands of her "next of kin," there is none who dares sneer or point the finger of scorn at this venerable woman.

Mrs. Eddy, it is presumed, is under the same religious protection as every one else in the United States, which protection gives her the right to worship God according to the dictates of her own conscience. Not only has she done this, but the cult she has founded has grown to great proportions. Reports of the interview between herself and the masters show her mind to be remarkably bright. The fact that she believes some things which others do not, does not prove her incompetent or insane.

To the fair mind the proceedings against Mrs. Eddy constitute an outrage, which long ago should have been thrown out of the courts.

[From an editorial in the *Ann Arbor* (Mich.) *Times*.]

From whatever view-point Mrs. Eddy is regarded as to her teachings every reasonable person has long since come to regard her as not only a woman of surpassing intelligence, but one whose faith is founded on honest conviction, and whose every impulse is for the uplift and betterment of humanity.

SUBSCRIPTIONS FOR THE SENTINEL.

Will those who are about to renew their subscription to the *Sentinel* please refer to the publisher's announcement which appears at the head of the first column of page 982 of this issue and in a similar place in each issue. Since April of this year the subscription price of the *Sentinel* has been two dollars per year in the United States, Canada, Mexico, and Cuba, and two dollars and fifty cents in all other countries.

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book does not consult nor read letters on disease. Writing to Mrs. Eddy *is not* prohibited. Take no notice of startling reports about Mrs. Eddy. Our Committee on Publication will be reliable on this subject. *Beware of counterfeit letters.*

SUIT DISMISSED.

THE utter collapse this week of the suit involving charges against Mrs. Eddy and her trusted followers justifies the opinion heretofore expressed by Christian Scientists, viz., that this suit was simply another unwarranted attack upon the Discoverer and Founder of Christian Science, made by those who have heretofore maligned, misrepresented, and assailed her and her teachings; an opinion which is substantiated by the prepared statement given out by one of the counsel for the "next friends." This man, whose connection with the case was solely due to his bitter and long-continued antagonism to Mrs. Eddy and her religious teachings, is quoted in several Boston newspapers on Thursday morning, in part as follows:—

"Taking a larger view of the matter, and considering its bearing upon Mrs. Eddy's alleged religion, which I have long conceived to be utterly nonsensical, where it is not distinctly harmful, it is to be deeply regretted that circumstances did not permit of a full hearing and determination upon the merits. . . . Speaking for myself, I shall never cease to regret that so-called Christian Science could not, by judicial decree, have been shown to be the creation of a disordered mind."

The following evidently authoritative statement also appeared in the *Boston Post* of the same date:—

"Apparently beaten at every stage, forced to suspend their action to establish beyond doubt the mental status of Mrs. Mary Baker G. Eddy, withdrawing all litigation that would tend to open wide the doors of Pleasant View and set at rest all conjecture, counsel for the next friends, as a corollary to their withdrawal of the suit to-day, state that within three weeks they will institute new proceedings which they allege will rend asunder the entire structure of Christian Science, and cause the greatest sensations in this most sensational of legal actions."

It is hardly conceivable that men could lend themselves to such outrageous proceedings, but alas for the frailty of humanity, evil seems ever able to find those who are willing to wear its livery. The unnamed persons behind this suit have committed a crime against womanhood, against religious liberty, against the courts of our land, and against decency, to say nothing of the crime committed against those whom they induced to lend their names to the proceeding, and thereby put them in a position which, to put it mildly, calls for the broad mantle of Christian charity. As to the suit, it was commenced without the slightest evidence upon which to base such a complaint as was filed, and in the intervening six months the "next friends" have been unable to find any evidence to substantiate their charges, for the very good reason that it is impossible to find evidence of that which does not exist. The very unenviable position in which they stand before the world to-day is no doubt humiliating to them, but they have only themselves to blame.

Mrs. Eddy has borne herself throughout this most trying affair in a manner entirely consistent with the teachings of the Master, who when he was reviled, "reviled not again," and this has not only endeared her a thousand-fold to her followers in every quarter of the globe, but has also won the respect even of those who do not accept her teachings. She stands to-day unharmed and undisturbed in her position as the honored head of the most remarkable religious movement of modern times, and as the intellectual peer of the world's greatest leaders.

ARCHIBALD MCLELLAN.

THE MASTERS' INTERVIEW WITH MRS. EDDY.

On Wednesday, Aug. 14, Mrs. Eddy was visited at her home by the three masters, who took this step for the purpose of ascertaining for themselves Mrs. Eddy's physical and mental condition. They were accompanied by Mr. Streeter and Mr. Chandler of counsel, also by the official stenographer. The stenographer's report of the interview, which was widely published in the newspapers of the next morning, gave conclusive evidence of Mrs. Eddy's unabated mental vigor and of her ability to manage her affairs, business and otherwise. Of this visit of the masters the *Chicago Inter-Ocean* says editorially:—

"Whatever the motive behind the proceedings to establish the mental irresponsibility of Mrs. Mary Baker G. Eddy, Discoverer and Founder of Christian Science, it will occur to many people, regardless of their religious or medical leanings, as something contrary to the American idea of fair play, to say nothing of the American idea of gallantry, that a woman of her age should be subjected to the ordeal insisted upon by the legal representatives of the interests opposed to her. But since this ordeal was insisted upon, and since it is to be continued, it must be a source of satisfaction to find that an American woman, who has long since passed the Scriptural limit, proves herself upon examination to be the equal, if not the superior, of these legal representatives in intellectual capacity and strength. That Mrs. Eddy is, in the highest sense, a remarkable woman, was never more clearly established than in this inquiry.

"In reality, the question as to whether Mrs. Eddy was or was not mentally sound last Wednesday has nothing whatever to do with the case. The only question is, Was she mentally sound March 1 last, when she appointed trustees to take charge of her fortune? But conclusions will necessarily be drawn from the present state of her mind, and if her mind continues to be as clear at further examinations there will be nothing left for the masters to do but to conclude that this woman of nearly ninety was entirely competent to take care of her affairs last March and is entirely competent to take care of them now. True, much that she talked about during the interview of Wednesday touched upon what the leading attorney for her 'next friends' calls a 'delusion'—*i.e.*, the delusion that God can heal the sick. But it will be impossible for either the lawyers or the court to go very far into this phase of the matter without becoming inextricably involved in difficulty.

"The lawyers and the court will probably let this phase of the matter pass. They will not be too insistent upon it, at least. And if they will let this pass and take Mrs. Eddy's statements for what they are worth, and measure them by the proper standard, leaving prejudice and bitterness out of the question, they will probably all be in agreement, mentally at least, that Mrs. Mary Baker G. Eddy, old as she is, and burdened as she is with care, and bowed as she is with responsibility, is intellectually alert—far more so than many of her years."

OVERCOMING.

NOT long since some one gave his opinion of Christian Science as a philosophy which teaches people to "grin and bear" their troubles. The outsider's point of view is seldom a correct one, and this critic's opinion of Christian Science

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could scarcely have been farther from the fact. The belief that one is doing nothing when he ceases to employ material remedies shows how very materialistic popular thought has become. The age boasts of its intelligence, and straightway rejects the teaching that Mind-power can maintain or restore harmony in the human body. In very few cases are people willing even to investigate the claims of Christian Science, until driven to do so by suffering which cannot be relieved through material means. When willing to make an unbiased investigation of the subject and to accept the truth which heals, a great surprise is the first experience of most people, and the entire reasonableness of Mrs. Eddy's teachings is what occasions this surprise. In many instances the quickness with which healing is realized is no less surprising.

The acceptance of Christian Science is followed by a wonderful change in one's outlook; it is no longer possible to think of yielding slavish obedience to the exactions of disease, or of so-called health laws which only bring bondage; freedom, mental and physical, is the goal of him who accepts Christian Science, and the overcoming of fear, pain, and sin is the way to reach it. Who, under material treatment, ever thought of addressing himself to the task of overcoming disease, so that he need never fear this enemy again? or, in like manner, of overcoming sin for himself or others, and thus realizing the freedom "wherewith Christ hath made us free"? And yet it is in working at this task—the overcoming of all that is unlike God—that health and entire freedom are gained. More than this, new and hitherto unknown possibilities are seen to be included in man's birthright as a child of the infinite Father, and their perception is another call to overcome the difficulties, often seemingly insuperable, which lie between this vision and its realization, but the truth bids us press on to the full joy of possession.

All this time, be it remembered, the relief from suffering is actual relief. Christian Science is no "grin and bear it" philosophy! When the truth of being enters the suffering human consciousness it comes as light, and actually dispels the darkness of fear, doubt, and pain. The light of Truth manifests itself to the sufferer as health, and as its spiritual nature is understood it is held as a priceless treasure, for health, from the Christian Science standpoint, is the evidence to each one of the divine presence, power, and government. It is, therefore, not subject to chance, change, or accident, and such being the case it is readily seen why Christian Scientists exhibit such fortitude in their efforts to overcome the sense of suffering. They are sure of the divine Principle that heals all disease, and they are also sure of the law through which the healing is realized, for they are proving it constantly in all the minutiæ of human affairs, in the overcoming of all the petty discords of materiality, which, if allowed sway, mar the sense of harmony and often result in prolonged ill-health on the part of those who do not know the divine remedy, the truth.

Without the knowledge of divine Principle as made known in "Science and Health with Key to the Scriptures," evil seems to material sense a greater power than good, and from this point of view it is not surprising that people fear disease and are often in abject submission to its supposed laws. When it is learned, however, that God never made a law of disease and death, a new-born courage and strength to resist all evil takes the place of doubt and fear with their attendant suffering. The freedom from pain and mental distress which is realized in Christian Science is the open secret of its rapid growth; it is the peace which the world of material belief can neither give nor take away. Christian Scientists never lose sight of the promise, "He that overcometh shall inherit all things; and I will be his God, and he shall be my son."

ANNIE M. KNOTT.

LETTERS TO OUR LEADER.

[Telegram.]

Wilmington, N. C., July 25, 1907.

Mrs. Mary Baker G. Eddy,
Pleasant View, Concord, N. H.

Beloved Leader:—First Church of Christ, Scientist, of Wilmington, N. C., will open wide the portals of its new edifice on July 28, calling to all to enter and hear the voice of the ever-present Christ, saying, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." It is to you who have made this sacred hour possible that our hearts turn with unmeasured love and gratitude.

Loyally yours,

MARY BRIDGERS.

London, S. W., July 15, 1907.

Mrs. Mary Baker G. Eddy,
Pleasant View, Concord, N. H.

Beloved Leader:—We desire to express, at this our semi-annual meeting, something of our increasing understanding of your life and work. As we begin to realize more and more the true relationship of the Discoverer and Founder of Christian Science to humanity, we grasp, however faintly, the necessity of keeping this before us as a church, conscious that in proportion as we do so, shall we be enabled, in some measure, to obey the commands of Jesus to "heal the sick" and "love thy neighbor as thyself." We are grateful that we recognize in the Manual the reflection of the wisdom which governs all things. We rejoice in the growth of the work in this field in spite of all attacks, and in the knowledge that these have only succeeded in making more and more manifest the love and loyalty of the Christian Scientists of this country to yourself.

Your grateful and loving followers,

The members of First Church of Christ, Scientist, London, England.

W. A. BOSWELL, *President.*

Glasgow, Scotland, July 17, 1907.

Dear Leader:—At our semi-annual meeting, held on the 13th inst., we, the members of this church, unanimously resolved to send you our loyal and loving greetings, assuring you of our heartfelt thankfulness to God for your unselfish labors on behalf of the race, in founding and leading the Cause of Christian Science. We are ever grateful to you for the light which is thrown on the Bible by the study of "Science and Health with Key to the Scriptures," and for the help and encouragement we derive from all your writings. We are deeply touched by the trial through which you are passing, but are certain that malice cannot harm one whose realization of omnipotent Love is so serene and pure as is yours.

You will be rejoiced to know that the knowledge of Christ, Truth, progresses steadily in Glasgow.

Lovingly yours in Christ,

The members of First Church of Christ, Scientist, Glasgow, Scotland.

JESSIE B. RICHMOND, *Clerk.*

Cowansville, Que., June 30, 1907.

My Dear Mrs. Eddy:—The words contained in your letter of April 22, 1907, to First Church of Christ, Scientist, New York City, as follows: "Many years have I prayed and labored for the consummation of 'on earth peace, good will toward men'" [*Sentinel*, May 4, 1907], find a ready response in the hearts of many; especially is this the case with the veterans of the late Civil War. It may be supposed by many that when we meet to-

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gether at Post gatherings, or special memorial days, or yearly National Encampment, that the theme uppermost in our thoughts and conversation is the struggles and bloodshed of the past; but such is not the case. We would willingly shut out the past, with its horrors of war and suffering, if we could. What makes us "comrades" is not the fact that we were shoulder to shoulder in the great contest, but the fact that after years of reflection we can look back with sorrow and grief on the past's great death-roll and the present condition of many of our old boys. But Christian Science has done wonders for some of us, for which we owe you very much. Grander than the victories of the past is the victory day by day over the seeming armies of error, which depart like the dew before the rising sun when the sword of Truth is drawn and earnestly wielded. I meet grand men who have passed through the war,—made grand by trials and a strong desire to prove to the world a character that has been gained not by bloodshed, or the remembrances of such, but by the desire to implant in the minds of the young the teaching of "on earth peace, good will toward men." This is a theme worthy the most earnest Christian Scientist.

Yours in faith,
F. H. MACFARLANE.

Denver, Col., July 23, 1907.

Mrs. Mary Baker G. Eddy, Concord, N. H.

My loved Leader:—Through paths of sorrow I came to be one of your followers. Yet, in passing through these paths, as I looked for them I found many flowers of friendship and good cheer. Your teachings made many kind to me, and have helped me to be kind and to know of a certainty that through the pathway of kindness lies the plane of peace. The sorrows that beset the way may become lovely blossoms, breathing forth the fragrance of heavenly protection. I love to think of your gentleness and to ponder the psalm of David in 2nd Samuel, 22nd chapter. For the reflection of the verse, "Thy gentleness hath made me great" (multiplied me), I have most grateful reverence. This gentleness, or trust in God, we see more and more manifested in your dealings with mankind. "The Lord liveth; and blessed be my rock; and exalted be the God of the rock of my salvation. . . . thou hast delivered me from the violent man."

There are in the Sunday School of the Denver Church, about six hundred little followers of Science and Health, and every one of them is learning to love you more each Sunday, as we meet to study the Word of God, which has been so clearly explained in your teachings. We greatly appreciate the By-laws for the Sunday School and are watching for more light on this branch of the tree of your planting. I know that every superintendent feels with me, —that "the Sunday School is a fundamental trust." The importance of clear teaching for these little ones is impressed upon us as we see how the children are coming to our schools. Only the experience of the faithful can meet this need. May we be faithful, is my prayer!

With gratitude and love,
JEANNETTE A. BECKER.

Dayton, O., July 26, 1907.

Mrs. Mary Baker G. Eddy,
Pleasant View, Concord, N. H.

Beloved Leader:—A few days ago I wrote the manager of the Dayton *Daily Herald*, asking him if I would be at liberty to state to the Christian Scientists in and about Dayton, O., that his paper would remain friendly to our Cause. His reply was as follows:

"Mr. Lloyd B. Coate, 25 Floral Ave., Dayton, O.

"*Dear Sir:*—You may say to all your people that the *Herald* will be friendly to the Christian Scientists of Dayton without any equivocation. We have the greatest respect for you and the church you represent. Our dealings have been of the most satisfactory character, and we appreciate the business spirit that enters into the transactions we have with you. We beg to reiterate that the kindliest feeling has always been held by us toward you, and you can rest assured of its continuance.

"Very truly yours,
"THE HERALD PUBLISHING COMPANY,
"Per C. J. Geyer."

Are not such signs clear evidence of the earth helping the woman?

Very sincerely yours,
LLOYD B. COATE.

Montgomery, Ala., July 31, 1907.

Beloved Leader:—The members of First Church of Christ, Scientist, Montgomery, Ala., desire to express to you their increased love, loyalty, and confidence, and in grateful recognition of you as God's chosen messenger, to reassure you of their purpose to be always obedient to your wise counsel. We realize, dear Leader, that only as we are faithful to the demands of Truth and Love, can we watch with you in the experiences of this hour, for "Truth is the strong deliverer," and "Love is the liberator" (Science and Health, p. 225). We are striving daily to assimilate more of the divine character, and our text-book, "Science and Health with Key to the Scriptures," is doing many mighty works in our midst. Through its teachings the sick are healed, the sinner is reformed, and many are endeavoring to perceive the Christ-mind expressed in your writings. We rejoice to read in the "signs of the times" only a fulfilment of the prophecy, and thus our hearts beat strong with hope and faith, and our thoughts go out to you love-filled, and winged with prayer and praise.

Loyally and affectionately,
MARY B. PEPPERMAN, W. GREENIE BURSON,
STEPHEN J. SYKES, CHARLES F. WILLIAMS,
GERTRUDE H. JOHNSTONE, ELIZABETH WINTER WATTS,
JOHN DAVIES, *Trustees.*

University of Michigan.

Dear Leader and Friend:—Availing ourselves of a sacred Christian privilege, we take this opportunity to express our gratitude for the blessings which have come to us as individuals and as an organization through your life and work. We, though young in the way, clearly recognize the great boon which has come to all men through the ministry of Christian Science. We are especially thankful for your far-seeing wisdom in providing the By-law relating to college organizations. The Christian Science Society of the University of Michigan, formed in accordance with this By-law, has during the college year just closed done much, we feel, for the furtherance of our common Cause. We have been enabled to give a lecture on the campus (the first case of a lecture presenting the doctrines of any religion, in the history of the university). All of your writings have been placed in the university library, as well as most of the pamphlets of The Christian Science Publishing Society. From time to time magazines containing replies to the recent unjust attacks upon Christian Science have been placed in the various campus libraries. On all sides we have met with kindly consideration and honest receptivity, and we have thought that to you, the one who "remains unseen patiently at her post," these proofs of progress might be comforting and cheering.

Yours most gratefully,
GRACE CALLAHAN,
CHARLES V. WINN,
Committee.

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THE LECTURES.

SAN FRANCISCO, CAL.

Francis J. Fluno, M.D., lectured July 22 to a large audience in the Christian Science Hall. Dr. Fluno was introduced by George L. Putnam, Second Reader of the local church, who said,—

I feel that nothing could so thoroughly epitomize the spirit of our times or illustrate its breadth of mind better than this assemblage, for doubtless many of you know but little of Christian Science and are not favorably impressed with what you believe it to be; nevertheless you have come in a calm and judicial frame of mind to listen to a correct statement of this great Science that is now agitating the thinking world as it has not been agitated for nearly two thousand years.

The Jews of old gathered each week for centuries to read in the Scriptures of the healing and saving power of Jehovah, and how He had helped and healed His children through the consecrated ones of every age, but when Jesus the Christ walked in their midst proving the truth of these very Scriptures (not by argument nor by human reason, but by living witnesses), and proving it so conclusively that even the multitudes were compelled to see and believe that God was in fact the "Great Physician," the Father "who forgiveth all thine iniquities; who healeth all thy diseases" (mental, moral, physical), still the Pharisees of his time were not convinced, but met it all with the scoffing remark, "This fellow doth not cast out devils, but by Beelzebub the prince of the devils."

I thank God that the time is fast passing when we are willing to accept such a disposition of this great question of the practical healing power of God—a power manifest in some degree wherever this life-giving stream of divine Love could find a channel, from the earliest ages until the present day; it was manifest through Abraham, Moses, Elijah, and Elisha, and the prophets sang of its glory. This healing power revealed itself as the clear "river of the water of life" through our Saviour, healing and cleansing all who came in touch with it, and it flowed on through the early Christians for nearly three hundred years after the Master's ascension, until the love of gold and pomp and power choked the channel and the river ceased to flow, and the darkness which was to last over fifteen hundred years set in.

Some forty years ago a loving American woman rediscovered this healing truth and called it Christian Science, and that the race is eager to understand somewhat of the Principle underlying this healing power is manifest here to-night.—*Correspondence.*

CENTRAL CITY, NEB.

The Hon. J. W. Sparks in a letter to the *Christian Science Sentinel* says,—

On the evening of June 25th I had the pleasure of hearing Mr. Bicknell Young deliver a very scholarly address on the subject of Christian Science. I also had the honor of presiding and introducing the speaker. While I am not a member of the organization yet I must confess that the argument of Mr. Young was very convincing, and seemed to me faultless. It is now my conviction that a better understanding of the teachings and application of Christian Science on the part of the general public would evoke less criticism. Personally, I have felt greater interest in the subject since I read the life of Mrs. Eddy and the account it contains of her early sufferings and her most remarkable cure. The organization at this place while small is composed of a band of most faithful workers, among whom are some of our most worthy and influential citizens. But the audience who had the rare treat of listening to this lecture was quite large and very appreciative. I am very thankful to the organization of this place for their kind invitation to preside at the meeting; for indeed it was a lecture which it was worth one's while to hear.

AMONG THE CHURCHES.

ST JOSEPH, MO.

An audience of over one thousand persons attended the opening services of First Church of Christ, Scientist, Twelfth and Felix Streets, yesterday morning [July 21]. The building, which has been finished at a cost of over one hundred and thirty thousand dollars, was begun in 1904 and has a frontage of eighty-four feet and six inches on Felix Street. The auditorium has a seating capacity of eight hundred, the gallery one hundred, and the Sunday School room, which is in the basement, four hundred. The services of the evening consisted entirely of the lecture of Judge William G. Ewing of Chicago, who was introduced by Hugh C. Smith.—*St. Joseph Gazette.*

POUGHKEEPSIE, N. Y.

At the communion service of the Christian Science church on Sunday [July 14] eighteen new members were received. The attendance at the Sunday service was so large that every available seat was taken. A new departure was entered into which no doubt will prove a success and will probably be followed by churches of other denominations. The envelope pledge system, a system that is characteristic to every church of the city, was done away with and all contributions hereafter will be free-will offerings. This new plan has been introduced in other Christian Science churches and has proven a great success. That the new system will meet with favor and success in the local Christian Science church was demonstrated on Sunday, when the collection was a very large one. The increase in membership has made it necessary for the officials of the church to order more seats.

Poughkeepsie Daily Eagle.

CINCINNATI, O.

W. S. Holden, chairman of the board of trustees and the building committee of First Church of Christ, Scientist, of Avondale, yesterday [Aug. 8] announced the purchase of the beautiful Henry C. Urner homestead on Park Avenue, Walnut Hills, as the site of the new church of that congregation. The lot has a frontage of one hundred and twenty feet and is over two hundred feet deep. Last Monday the building committee had as its guest S. S. Beman, architect, of Chicago, who pronounced it to be the finest lot he had ever seen for a church site. While here Mr. Beman was shown other lots, but none were as highly praised as the Urner homestead. The building committee does not intend to commence operations on the new edifice until next April or May. In the mean time the Urner family will remain in possession of the property, which sold for eighteen thousand dollars.

It is likely that the plans for the church will be made by Mr. Beman. The style which prevails in Chicago churches will most likely be adopted by the congregation in this city. The scheme is one of immense stone columns, running from the platform, at the head of the stairs, to the roof. The whole is surmounted by a short dome. It is to have a seating capacity of fifteen hundred, and the Sunday School building to be located on the rear portion of the lot will have accommodations for five hundred children.

The Enquirer.

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TESTIMONIES OF HEALING.

Two years ago at this very time, God sent to me the wondrous message of Christian Science. I was living in the land of Egypt (material sense bondage), a slave to rheumatic and bowel trouble, *et al.*, a veritable source of income to drugstores and doctors, while the taskmaster was always close on my heels in the shape of innumerable so-called rules and regulations for eating and not eating, hygiene, and much more. This is now all changed, and would be entirely forgotten were it not that peradventure my experience might help a brother or sister over the stile, as I have been helped.

A protracted spell of damp and foggy weather had given me an extra amount of night work. This did not tend to lessen my so-called burdens. Several doctors—who were personal friends—did their best to cure me, but did not even succeed in giving me any appreciable relief. I had, in a way, become reconciled to the inevitable, and reached the conclusion that what cannot be cured must be endured. I blamed God loudly and frequently for sending these ills upon me,—for the fog, and for having brought me into this world ostensibly for the purpose of plaguing me,—and in my impotence dared Him to do His worst. He did not, in His loving-kindness, answer my blasphemies; instead, He sent His angels to pilot me into the straight and narrow channel of Christian Science, where I found that, so far from causing the above conditions, God had no consciousness of their existence, which seemed so indisputable to me. To-day I am quite content that I was not instantaneously healed, for I began to study to get healed, and have continued studying, because I could not stop even if I wanted to do so. As one after another of the rocks is removed, the channel grows wider, less intricate of navigation, the progress consequently quicker, and one hastens towards the brightness of the perfect day.

I have found Christian Science not alone a cure for bodily ills, but applicable to all and to everything in the minutiæ of daily life, yes, even to the handling of a ship. The terrible typhoon of Sept. 18, 1906, is too well known to require any description on my part. Suffice it to say that I found myself in the very midst of it, with a valuable ship and about six hundred lives depending upon me to see them through. Like the Israelites of old, we were hemmed in by raging waters and mountainous seas, but I felt no fear, for I knew there is no death; I also knew that God was not in the wind and the raging waters, but in the still, small voice of Truth. Like Moses, I called upon omnipotence to help us out of this, to mortal sense, seemingly insurmountable difficulty. I had done all that thirty-six years' experience suggested; but it was unavailing. When to mortal sense the end had come, the answer came, "Fear ye not, stand still, and see the salvation of the Lord." "Be still, and know that I am God." Suffice it to say, that out of seventy large steamers and vessels endangered, mine was the only one that came out of it absolutely undamaged in the hull, though all deck fittings were gone. No lives were sacrificed, and all worked harmoniously without fear or panic. My wife, who from her windows saw the destruction of many lives and much property, felt no uneasiness or fear for my safety; she knew that I was right in the middle of it, but she also knew the omnipotence and omnipresence of the Father,—infinite Mind. In the old thought, she would have been prostrated with fear. It gives me great joy to bring to others the help of Christian Science. I have daily demonstrations of the power of the blessed truth to overcome discords of every description. If all these things come to pass through my feeble understanding of God, what indeed will the harvest be?

My gratitude to our beloved Leader grows stronger and stronger, as I grow in understanding of what Christian Science stands for. It has indeed girdled the earth with an endless chain, the links of which are the thousands upon thousands of freed and happy people, who with one voice call her blessed. I am also very thankful for all our publications, and for all the happiness and help derived therefrom. If I have any regret it is that they do not come oftener.

IAC. J. LOSSIUS, commanding S. S. *Kinshan*, Hong Kong.

After suffering fifteen years under medical treatment, I was healed in Christian Science. During the last five years the greater part of the time was spent in hospitals. I had undergone several operations without relief, three of them being abdominal incisions and performed within twenty-two months. After the last operation the surgeon told me I ought to have another, but on account of my condition he dared not undertake it. He said I had a dreaded disease of the kidneys; that there was not enough of them left to do the necessary work, and conditions certainly seemed to verify his statement. He said that all I could do was to be very careful as to what I ate, etc. I had never known much happiness, not having had a father's or mother's loving care, and subject to so much physical suffering that my physician's verdict, that it was only a matter of time with me, made me rather glad than otherwise. I had been an attendant at an orthodox church for years, and had prayed earnestly and honestly for help when sorrow and suffering came, but my prayers seemed to rise no higher than my head, and I came to the conclusion that if there was a God, He was unjust and unmerciful. I finally stopped trying to pray and became hard and embittered,—an unhappy, irritable, nervous wreck. It was here that Christian Science found me, "having no hope, and without God in the world."

I knew nothing of Christian Science except that I had heard it ridiculed, but I was advised to try it, and did so, not expecting any benefit. I had worn glasses several years, but I laid them aside after one treatment and have never needed them since. A friend loaned me a copy of Science and Health, and though I did not seem to understand it, I could not let it alone. After a few days the same friend handed me "Miscellaneous Writings," and I read that with the same eagerness until one day I came to the statement, "Man is the idea of infinite Mind" (p. 247). I read and reread that sentence until the whole room seemed illuminated and a sweet sense of peace and protection came to me. I had found my Father-Mother God. For several days I seemed to walk on air. I ran up and down stairs and through the house, singing and happy, whereas before that I had to walk very carefully and sometimes for days could not go upstairs at all. Although the physical healing was slow, I am thankful it was, for I was compelled to study and work out my own salvation. I was treated in Science nearly two years, during which time a curvature of the spine over the kidneys disappeared, though I never knew when it went into place and I had not even told the practitioner about it, as I thought I should always have this trouble. From the first treatment I ate anything I desired and without bad results. This was almost four years ago, and I am now well and happy. After seeing my healing, my husband, who was an osteopathic physician, began the study of Christian Science, and he is now doing its work and with "signs following."

I am very, very thankful for being helped so lovingly and patiently over the dark places and through my many stumblings, and need I add how grateful I am to her through whom the blessed light of Truth has come to this age.—MRS. MINNIE M. FOLEY, Los Angeles, Cal.

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Having experienced a very satisfactory cure in Christian Science, I feel it a duty and a pleasure to offer my testimony. In April, 1906, I was trying to escape from a miserable condition which had followed years of sleeplessness and the habit of taking a vile compound of chloral, bromides, etc. I had been attended by doctors of various schools, who did their best; but the remedies they employed often acted diametrically to the intention of the physicians, resulting in almost continual pain with great loss of flesh. Brain trouble and defective sight were two of the worst symptoms after months of medical treatment. I had made up my mind that I could never work at my business again (that of sign writing, which requires very good sight). Frequent relapses with terrific pain was my experience, and existence seemed an absolute curse. I consulted the leading oculist, who decided that I had a serious eye trouble and advised me to have treatment by a specialist in a distant city. Being so weak, I was afraid to travel, and I delayed taking the trip.

About this time there came a promise of help in the encouragement of a Christian Scientist, who assured me I could have relief and cure right at home. I had practically no faith to speak of, and argued weakly against his kind proposition, saying that I could not see to read the book he mentioned, "Science and Health with Key to the Scriptures" by Mrs. Eddy; but he was patient and persevering, and I undertook the study of the "little book." In ten days there seemed to be some improvement, and it was only a short while until several persons noticed the gain in healthful color and weight. Very soon large numbers of people accosted me and told me I was getting better. The cure was steady and satisfactory, and now, though I had bidden good-by to my trade, I can point to a vast number of pieces of good work in our large office buildings here, and I give Christian Science full credit for restoring sight, nerve, and manual dexterity. I also had among my ailments very severe rheumatic trouble, which had resisted medicines, electricity, and massage, and this, too, was cured by Christian Science. I have had the pleasure of seeing cases of acute sickness quickly cured by Christian Science, when there was a regular "hurry call" at midnight, the patient being one who knew nothing of Christian Science.

I had during my youth attended an orthodox church and Sunday School, but was not impressed favorably and had gone to church once in six or eight years, just to note the change in the preaching. I have become a member of the local Scientist church, and find that the truth satisfies. I consider Christian Science a perfect "reformation," and am truly glad to be one of the "cloud of witnesses" to its great value and benefit to mankind.

JOHN H. QUESTAL, Portsmouth, O.

Mrs. Eddy says, "A just acknowledgment of Truth and of what it has done for us is an effectual help" (Science and Health, p. 372). The following statement is the sequence of the above quotation, as I do not feel my whole duty has been rendered in giving at our Wednesday evening meeting an acknowledgment of what Christian Science has done for me; but that I should also acknowledge it through the columns of the *Sentinel*, that it may encourage others who are seeking this healing truth. When I turned to Christian Science for help, nearly three years ago, it was when all hope was gone that *materia medica* could reach my case. I was almost a mental and physical wreck, being consumed as it were with all manner of diseases, one of which was making rapid progress. Two physicians advised an immediate operation, but having lost faith in material means on account of their failure to meet my other ailments, I applied to Christian Science for help, feeling it to be my only hope. How well I remember that when I first went to a practitioner I was in great fear, and told her only a part of my ailments, fearing that if I told her all she would decline to take the case and would tell me there was no hope, that there was nothing left to build upon. But I was told in kindness that with God all things are possible. It is with gratitude unspeakable that I can say my healing is perfect, no evidence in appearance or consciousness of my old diseases. Two habits, the use of tobacco and liquor, which I had many times tried to shake off, were destroyed immediately, and this without my telling the practitioner that I was addicted to them.

While I am indeed grateful for my physical healing, the great spiritual uplifting that accompanies this work of love is greater. I have new desires, purer thoughts supplanting old rebellious ones, more of a desire to do God's will, the idea of Life and Love is nearer and dearer, and my every need is being met through the understanding of God as the only source of supply. I have also a growing appreciation of what our beloved Leader, Mrs. Eddy, has done and is doing for the whole world.—J. W. MINNICH, Toledo, O.

From my earliest recollection I had never been free from pain for a single day. Many physicians had attended me, but all had failed to help me and they had given me up to die. In 1884 I was taken to a hospital, where I remained four months. I was then taken home, and as the result of the treatment I was nearly four years in bed, suffering almost every ill the flesh is heir to. Not being quite ready to give up all and accept God as my healer, I was sent to another hospital in 1898, when I was twice under the surgeon's knife, but all to no purpose. I still suffered on, not being benefited.

About four years ago I had treatment from a Christian Science practitioner, and began to gain in health. Through the study of the Bible and "Science and Health with Key to the Scriptures" by Mrs. Eddy, I am now comparatively a well woman, not having taken any medicine in that time. I am now able to do all my work and am gradually gaining in strength, for which I thank God, and also our Leader.

MRS. ANGELINE H. TOWLE, St. Johnsbury Center, Vt.

In 1896 my daughter was suddenly seized with severe pain in her foot, attended by swelling and inflammation. The affection was diagnosed by a kind and skilful physician, who spared no medical treatment for her relief, but the pain continued to be very acute. She could not bear her weight upon the foot, and used crutches for fifteen months. We tried many remedies, including massage, electrolysis, etc. Finally she went to a noted specialist, intending to remain in the hospital for treatment. This doctor, after examining the foot carefully, advised her to go back home, and our own doctor had minute instructions from this specialist for carrying out his directions. After this was tried she was no better, but had a severe attack of stomach trouble. From a material standpoint the disease seemed to be incurable. Her brother, in another place, having heard of some cases that had been cured through Christian Science, advised her to try it, saying she would not be hurt by it, if not cured. A friend had spoken to me of Science before, and I went to her for advice, with the result that my daughter wrote to a practitioner. The message of Truth and Love came bearing hope, though my daughter feared to follow the advice to get up and walk. It was almost two weeks ere she did this, and behold, she was well! The same day on which she walked she went off on a visit, stayed two days, and left her crutches at home. While on this trip she walked a great deal and found no more inconvenience than follows an unusual amount of exercise. She has not had the

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least return of this disease since her sudden healing eight years ago.

We have had some other cases of healing in our family through Christian Science. Best of all, my own way has been made clear, and I rejoice in the light which has come to me through the healing of my daughter, which led me to recognize God's presence always and everywhere.—MRS. R. P. HOWELL, Goldsboro, N. C.

I had believed from childhood that I had inherited bunions, and as I grew older they troubled me very much, especially at night after having been on my feet a great deal. These attacks kept getting more frequent, and in July, 1893, I was obliged to leave my work at the Exposition grounds in Chicago and go home. Knowing no other remedy, we poulticed the foot. I then went to a hospital, where it was treated surgically, as the doctor said the bone was affected. After several weeks of this treatment I went to a chiropodist, who upon examining the foot, said that it was the worst case he had ever treated, and told me that there was nothing to do but to wear a large, thick-soled shoe and a pad over the joint, which I did, but it gave only temporary relief. I finally called a doctor where I am now living, and he told me that the only remedy was to remove the large toe, which he would do if it troubled me again.

At this time a kind friend called to see my wife, and recommended Christian Science to her for organic diseases which had been pronounced incurable. I commenced to read Science and Health, and with no other treatment than the reading of this book I was cured. I am on my feet all day, walking most of the time upon a cement floor. This healing occurred over eight years ago, and never for one moment have I felt pain in my foot. Before commencing to read the Christian Science text-book I had my eyes examined, and was told that I should wear glasses all the time. I was unable to read by artificial light, but after studying Science and Health a short time I was relieved of this trouble and I am now able to do the finest drawing by gaslight without glasses,—in fact my eyesight is better than it ever was.

H. A. BEECH, Owosso, Mich.

I first heard of Christian Science in 1887. My mother had been healed of organic diseases which drugs did not benefit, and her changed condition awakened in me a great desire for something better than medicine, which I had taken almost daily for years. I was held under the asserted law of heredity, manifested as lung trouble. At the age of nine I had a fall which resulted in a supposed injury to the spine, from which I suffered for nineteen years. In 1883 I had an illness which left my nerves so shattered that I could scarcely bear the weight of my clothing. My lungs were seldom free from pain, and for five years previous to hearing of Christian Science I had to use remedies which caused much suffering. In 1883 the attending physician told me that I might be prepared for and expect death at any hour, from lung and heart disease. I also had a severe internal trouble, which made it painful to be on my feet. In 1891 the attending physician advised that I be sent to my mother at Eureka Springs, Ark., to be made as comfortable as possible for the few weeks at most which he thought I could live. The diagnosis was a most serious condition of the lungs, a malignant growth in the abdomen, and a kidney disease, supposedly incurable. The remedy for one of these diseases aggravated the others. At that time I was also suffering from an injury received at the birth of my oldest child, the physician telling me I would never be able to go up or down stairs, do any work, or even lift my baby. Two other specialists gave the same diagnosis, and would not take my case. At that time I was terribly ill, in every way I was hopeless, and waiting for death as a release. My mental condition was, if possible, worse than the physical. I had been all my life unhappy, longing for human love and sympathy, and life seemed not worth the living. I had spent a great deal of money, and was under five different physicians during a period of fifteen years. I had as physicians good, honest, Christian men, who did for me all they could. My mother again urged me to try Science in real earnest, which I did and was healed.

When I turned unreservedly to God, through Christian Science, I found life and peace. My healing was slow, but sure. When I realized that life was not in or of matter, but that God is Life,—that "the flesh profiteth nothing," but that Spirit is all,—I for the first time felt I would be healed. In six weeks the growth was gone—removed without my knowledge of how or when; my lungs filled in, my chest measure increasing four inches; my muscles became firm and strong and my nerves steady. I was able not only to lift my baby, but to do heavy work and be on my feet constantly for sixteen hours a day, even running up and down stairs with ease. But that for which I am most thankful is the spiritual awakening, the understanding of God and man's relation to Him. To know God as a God of love, a present help in every time of need and in all ways or conditions; to know that man is free to enter into the "holy of holies" and commune with God; to know God as Father-Mother,—all this has brought to me a peace, a joy, a serenity I had never hoped to attain. It has made me a happy, peaceful, useful woman. I have also had the great blessing of being instrumental in helping others. Through the study and demonstration of Science, as taught in "Science and Health with Key to the Scriptures" by Mrs. Eddy, the Bible has become an illumined book—it is indeed a "lamp unto my feet."

For all this and much more my heart goes out in deep gratitude and love to the one appointed of God to bring this light to a suffering and sin-bound world, and my constant desire and effort is to prove my gratitude and love by my life.—MRS. NETTIE Y. COYLE, Stillwater, Okla.

Knowing as I do that I have so much to be thankful for, and that through Christian Science my life has been saved, I want to tell it to all I can reach. Last March I was terribly burned. I was taken to a hospital, the physician and nurses declaring that if I lived it would be two months before I would be out of the building. After this, for a time I was mentally unbalanced, and no one in the hospital thought I would regain my mind. One friend who came to see me said after leaving that my appearance was so dreadful she could never come again. She was informed by the matron that my living was a matter of only a few hours; but that should I by any chance survive, I would be a hopeless cripple and insane.

After remaining in this condition five weeks, a friend came to see me, and I was sane enough to know that she wanted me to try Christian Science. I had heard of Christian Science before I was burned, but put off looking into it until some more convenient time. This time I asked for treatment. During the five weeks previous to this friend's visit I could not lie down, but sat up in bed and leaned my head against the wall for rest. I was given morphia through the day to relieve my suffering, the nurse injecting some during this friend's visit. That night I received an absent treatment from the husband of my friend, who had not seen me, and the next morning I awakened with my mind as clear and bright as it ever was, and at nine o'clock I lay down on my back and went to sleep. I slept so

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soundly that the nurse had to awaken me by shaking, to inform me that my friend had returned to see me. It was not necessary to give me any morphia after the first treatment, for when the physician dressed my back that day I did not know when he removed the dressings, and it was only necessary to dress it twice thereafter. My arm, which was drawn up and badly swollen, began to straighten out, and in less than two weeks I was out of the hospital and caring for myself.

To-day I feel better than I ever did in my life, no ache or pain, but happy and light-hearted all the time, trusting in our heavenly Father and knowing that He cares for me. I have received many other blessings from Christian Science, but I consider this experience the greatest blessing I ever had, for it taught me the way to Christian Science. I want to thank our dear Leader, Mrs. Eddy, with every breath, for giving us this understanding.

EUGENIE M. B. MANN, Orchard Park, N. Y.

Gratitude impels me to write a few lines in acknowledgment of some of the many benefits I have received from Christian Science. I was healed of acute rheumatic trouble in about two weeks' absent treatment. I had not been able to get a letter to my sister more than once or twice a week, the roads being so blocked with snow, so I did not send for treatment until I could not walk; and I had suffered so much by the time I received the first letter that I was helpless. It is a year and a half since I was healed, and I have been exposed to all kinds of weather, but I have never had a return of the illness. In May, 1906, a dear baby was born to us. The child was born at about three o'clock in the afternoon, and my sister, the same Scientist who had helped me before, was present. I dressed myself, and as my sister had to go home, I went about as usual, doing my regular work, and had tea ready when my husband came home at half past six, very much to his surprise. I was perfectly well and have done all my own work ever since.

Since I first started to look into Christian Science it has been our only help and has done much for all of us,—my three little ones, my husband, and myself. At the birth of my first child I had suffered greatly and my mother and friends thought I would die. I was then under medical treatment. The baby born under Christian Science treatment is now six months old, and I have never lost an hour's sleep with him. All who see him say they never saw a healthier looking baby. For these and many other blessings I am truly thankful to God, and to Mrs. Eddy. Science and Health with the Bible is my daily companion and comforter. I hope this will help some one as I have been helped by hearing and reading others' testimonies. I have mentioned these different experiences to show what Science has done and that it is the most reliable healer when given a fair trial. I hope to show my gratitude by living the truth as taught by our Leader in Science and Health and her other writings.

MRS. MARTHA ENNIS, Port Hope, Ont.

The old story of coming reluctantly to Christian Science must be repeated here, for like so many others, I suffered my way into this liberating truth. From infancy I had seemed most delicate, in fact I never knew what it was to feel real well or strong until I was healed by Christian Science. Five years ago, when I came to Chicago to study singing, I was in bondage to the fear of throat trouble and nervousness. One cold followed another, and I wondered why I was never free from this trouble, but Christian Science has since taught me that it was "fear made manifest on the body" (Science and Health, p. 493). Owing to these colds becoming more frequent my progress in music was necessarily retarded, and I became discouraged; but even when I seemed enveloped in a night of disappointment a star of hope twinkled above me. That star was to lead me to the "land of Christian Science, where fetters fall and the rights of man are fully known and acknowledged" (Science and Health, p. 226). With nothing but doubt in my heart, I followed a friend's suggestion. Most reluctantly I called on a Christian Science practitioner and received a treatment. The throat was healed right then and there, and the cold vanished into its native nothingness. Great was my amazement! Joyfully I put aside the medicine—all medicine—and turned to God, the Great Physician.

Immediately after beginning to read that wondrous book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, the healing of my nerves began. I had treatment for the nervousness, as well as for some other ailments, and was healed. The progress in my vocal work now became apparent. I had previously seemed unable to breathe deeply, and lacked confidence in my ability to sing; but Truth soon destroyed these errors, and before the term was over I could sustain my tones remarkably well, whereas before knowing anything about Christian Science my tones were very imperfect. After several Christian Science treatments I was enabled to appear at two public pupil recitals with the greatest possible calmness. What helped me most in my singing was the knowledge which Christian Science brought me, that I could do nothing of myself, but as the idea of God man is a perfect expression of Mind. I have had many beautiful and some remarkable healings by Christian Science, but the physical healing has become secondary to the spiritual uplift which has come to me. I have truly been transformed by the renewing of the mind.

My heart overflows with gratitude to God, and to Mrs. Eddy for this truth which has delivered me from so great a bondage of sickness and is freeing me daily from some false belief. May I follow the example of love, patience, unselfishness, and forgiveness that our beloved Leader has so nobly set us.

BLANCHE JOHNSON BUTZOW, Chicago, Ill.

[Written for the *Sentinel*.]

THAT WAR MAY CEASE.

HELEN S. EVANS.

O GOD of nations, speed the day
When men to men shall brothers be,
When right shall over all have sway,
And in Truth's freedom all be free.

Oh, speed the day when o'er the earth
The nations shall learn war no more,
Nor weak, defenseless ones shall fear
The bursting shell and cannon's roar;

When nations, powerful and strong,
Shall unto lowly peoples be
True, friendly, and protecting hands,
A pledge of larger liberty;

When widows' tears and orphans' cries
Shall be forgotten from the earth,
When joyful praise and melodies
Shall mingle with the children's mirth.

Then the glad song of Bethlehem
Shall ring on earth to heights above,
When men, redeemed from sin and pain,
Shall own the reign of peace and love!

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FROM OUR EXCHANGES.

[*The British Congregationalist.*]

In his address from the chair of the Union, Mr. Compton Rickett certainly chose a live subject to deal with. If the New Theology controversy has done nothing else, it has at least aroused a keen interest and made people think on some of the deepest themes. Our chairman took a bold plunge when he reviewed the situation from the standpoint of the mere layman and the man in the street. We owe him our thanks for having done so, for if there is one thing that the pulpit needs just now, it is to know what the pew is thinking about. As Mr. Rickett says, though surely the picture is overdrawn: "The world listens at our church doors, and furtively peers through the windows, pursued by the idea that a rushing mighty wind may perchance be heard, or the glow of pentecostal fire be seen. When it discovers that the mystic *Hinterland* is as dark to the Church as to the world itself, the world will cease to trouble about the half-filled temples of the Faith. She has her own ethical systems, and prefers her own gatherings for mutual improvement. She cares little about a Church that shakes hands with her over a pleasant Sunday afternoon and has no story of spiritual mystery. We cannot affect surprise if into this theological vacuum wild theories and strange doctrines should rush. The Church of to-day has created the void which, sooner or later, must be filled."

["J. B." in *The Christian World*, London.]

Our own soul, in its solitary journey, if faithful to the highest in it, becomes ever more conscious of a Divine leading. Its transitions are progresses, successive disclosures of the revelation that goes on within. The outer universe, opening to us at every turn its new exhaustless energies, reveals itself as symbol and faint expression of a diviner universe behind. More sure do we become, as the years pass, that our intellect is fed from a higher intellect, that our heart draws its inspiration from a greater heart. As surely as our bodily eye opens to us a visible world of matter and force, so surely does the soul's eye reveal one whose powers are higher. As surely as holiness is greater than gravitation, so surely is the kingdom of holiness the real and enduring kingdom. Our greatest knowledge is our knowledge of values. The highest in us points to the highest without us. Science knows that God is Power; the soul knows that God is Love.

[*The Universalist Leader.*]

Perhaps the profoundest failure of Christianity as a world religion is its inability to curb racial passions and prejudices, and to prevent wars of conquest. The vision of international arbitration is a splendid one. The burden it would lift from the nations of the world, the end it would make of browbeating and intimidation on the part of the great Powers, are things that are worth trying for. The case against war to-day is vast in its indictment, unanswerable in its argument, prophetic in the spirit of its indignation. But in the mean while there is a kind of argument sometimes heard to-day from the minds of social reformers that is an unfair indictment of those who are not quite so radical in this matter as some impetuous people would wish.

[Rev. J. B. Silcox, D.D., in *The Advance.*]

What this old world needs is not so much the exposure of error as the positive presentation of truth. The best way to defend the gospel is to preach it. Many people are content with a negative sort of goodness. They are more anxious to avoid sin than to acquire holiness. They are more watchful against doing wrong than zealous in doing right. They are so afraid of making a mistake that they never make anything.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

Vol. IX. No. 53.

BOSTON, AUGUST 31, 1907

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A LADY WITH A LAMP SHALL STAND IN THE GREAT HISTORY OF THE LAND



A NOBLE TYPE OF GOOD HEROIC WOMANHOOD

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
250 HUNTINGTON AVENUE — BOSTON MASS USA

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ITEMS OF INTEREST.

National.

The Public Service Commission of New York State, a body created by the last Legislature in line with Governor Hughes' policy as expressed in his message to the Assembly, has adopted a series of rules intended to prevent hereafter the overcapitalization of corporations which come under the jurisdiction of the commission. It was announced by the commissioners also that it was designed to prevent not only stock-watering transactions, but merging of railroad companies, unless it could be shown to the commission that such amalgamations would tend to benefit the traveling public. Under these rules it would be impossible for such holding companies as the Interborough-Metropolitan and the Brooklyn Rapid Transit Company to be organized without the consent of the commission and without it being proven to them that there were reasons other than those of mere financiering to justify the merging of public service corporations.

As at present arranged Secretary of State Taft and his party, including himself, his wife and son, his private secretary, the chief of the Insular Bureau, and an attendant, leave Seattle for the Far East on Sept. 10, arriving at Yokohama, Japan, Sept. 25. At that port they will disembark and spend eight days, including visits to Tokio, Kobe, Nagasaki, and perhaps one or two other points. The party will sail from Nagasaki Oct. 4 for Shanghai and Hong Kong. At Hong Kong the party will board the army transport McClellan on Oct. 11, and arrive at Manila Oct. 14. They will leave Manila Nov. 4 on one of the naval cruisers for Vladivostock, leaving there Nov. 12, Irkutsk Nov. 16, Moscow Nov. 25, St. Petersburg Nov. 28, arriving at Berlin Nov. 29. At all these places stops of a few days will be made. They plan to reach New York about Dec. 10 or a few days later.

President Angell's report to the directors of the American Humane Education Society and the Massachusetts Society for the Prevention of Cruelty to Animals shows that the prosecuting agents of the Massachusetts Society, in the investigation of complaints during July, have examined 3,115 animals, taken 142 horses from work, and humanely killed 133 horses and other animals. Fifteen Bands of Mercy have been organized, making a total of 71,144.

The report that Baysan Island, which lies seven hundred miles northwest of the Hawaiian Islands, had sunk below the surface of the ocean, has been proven false. The survey charts indicate that the island is more or less grass-grown and that in various places the land reaches an altitude of fifty-five feet above sea level. It is inhabited and the charts show that there is a small landing dock there.

"Old Ironsides," officially known as the U. S. S. Constitution, now lying at the Charlestown Navy Yard, has been practically restored to her former condition. This week she will be floated into the old drydock at the navy yard and her hull below the waterline given a thorough overhauling.

The corner-stone of the Pilgrim Monument was laid at Provincetown, Mass., Aug. 20. A large gathering was present and President Roosevelt delivered the chief address. It was here that the band of Pilgrims, who later settled in Plymouth, made their first landing.

More than thirteen million dollars' worth of the four per cent thirty-year bonds which matured July 1, are still outstanding, despite the efforts of the Treasury to have them presented for redemption or exchange.

The International Zoological Congress met in Boston Aug. 24-27.

International.

In accordance with the resolution introduced by Premier Botha, the Transvaal Assembly has authorized the government to purchase the Cullinan diamond, the largest in the world, valued at $1,000.000, as a present to King Edward in token of the appreciation of the people of the Transvaal for the bestowal of a constitution on the colony. The Cullinan diamond was found in January, 1905, on the Premier Diamond Mining Company's property. In spite of the great size of the stone it is considered very perfect in purity and color. Its length is 4¼ inches, height 2½, and breadth 2½. Its weight is 3,025¾ carats. Under the diamond law, as the government owns three-fifths of it, the price to be paid to the company would be $400.000. It is said that the plan of Premier Botha to present the diamond to King Edward meets with much criticism, both in England and the Transvaal. The finances of the colony are in bad condition and many people think that the expense is unnecessary.

The Russian Minister of Railways has submitted to the Council of Ministers a scheme for improvements in the State railways which it is proposed to carry out during 1908-1912. The total estimated expense is $458,000,000, divided among five annual budgets. The principal items are, doubling tracks, $46.000,000; bridges and embankments, $30.000.000; stations, $30,500.000; workshops, $52,000.000; rerailing, $30.000,000; rolling stock, $151,000,000.

The first stage of the elections of members of the third Russian Douma has begun in the provinces. On June 16 last Emperor Nicholas signed the imperial ukase abolishing the second and ordering that the elections of members of the third, which is to meet on Nov. 14, be held under the new election law, which provides against the "submergence of the educated classes by the uneducated masses."

Dr. Jean Charcourt, who headed the French Antarctic expedition of 1903 on board the steamer Francais, announces that he is organizing another expedition and hopes to start in July, 1908, in an attempt to discover the South Pole.

Industrial and Commercial.

An article published in the Pekin and Tientsin *Times*, with reference to the establishment of cotton mills in the Chinese Province of Chihli, says: "The Industrial Institute has memorialized Viceroy Yuan that all the districts of Chihli be instructed to establish spinning and weaving factories. The petition points out that cotton cloth is an article of every-day necessity, and the amount imported into China annually aggregates many million dollars. This represents a terrible drainage of capital out of the country. The promoters of the institute have contemplated the possibility of replacing all kinds of foreign piece goods by home manufactures, but local enterprise in this direction is handicapped by the need of proper machinery. Now the Japanese have made suitable machinery and can supply any amount that may be required.

The memorialists urge, therefore, that the various trading districts be instructed to take the matter up and obtain the necessary plants, the officials establishing the factories as government concerns, or the merchants and people doing it independently. There are in Chihli one hundred and fifty districts in which factories could be established, and with an average of one hundred looms to each there would be fifteen thousand started at once. The Viceroy has approved the suggestion and steps will be taken to carry out the idea with Japanese to set up and superintend the looms.

Work on the Cape Cod Canal is now under way. Last week the first shovelful of dirt was thrown up by William Barclay Parsons of New York, chief engineer of the enterprise. The spot chosen for breaking ground is in Sagamore, about half way between Buzzard's Bay and Cape Cod.

Upwards of four hundred million feet of hardwood will be cut in Michigan this year. The amount of this class of timber cut has steadily grown larger since the gradual disappearance of the white pine, and the rate of increase is still being maintained.

General.

It was within half a century from the invention of printing, says the *Journal of American History*, that book-plates were introduced as identifying marks to indicate the ownership of the volume. Germany, the fatherland of printing from movable type and of wood cutting for making impressions in ink on paper, is likewise the homeland of the book-plate, the earliest dated woodcut of accepted authenticity being the well-known "St. Christopher of 1423." It was to insure the right of ownership in a book that the owner had it marked with the coat-of-arms of the family or some other heraldic device. The earliest English book-plate is found in a folio volume once the property of Cardinal Wolsey and afterward belonging to his royal master. The first known book-plate in America belonged to Governor Dudley. Paul Revere, the patriot, was one of the first American engravers of book-plates and a designer of great ability.

The State Highway Commission, the Metropolitan and Boston Park Commissions, the city and town highway departments in general, the association of "North Shore" (Mass.) residents, acting in co-operation with State and local authorities, are all busy in experimenting on various ways of lessening the wear and tear of roads, by automobiles especially. These experiments include new kinds of surfacing, and the treatment of macadamized surfaces with patent solutions that are supposed to penetrate and bind together the road material.

The briny waters of Great Salt Lake have been tried by the Oregon Short Line for a novel purpose and with remarkable success. Stored in tanks the fluid has been hauled over the line by water trains and sprinkled upon the right of way. Under this treatment the weeds are easily disposed of.

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CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

INTEREST AROUSED IN CHRISTIAN SCIENCE.

WE are always glad to give prominence to an interesting letter such as the following from the pen of Mr. B. O. Flower, the able editor of the *Arena*. Mr. Flower can be depended upon at all times to take the side of justice and fair play, and to be outspoken and courageous in expressing his views on the side of civic, moral, and religious liberty.

Boston, Mass., Aug. 17, 1907.

Mrs. Mary Baker G. Eddy,
Pleasant View, Concord, N. H.

My Dear Mrs. Eddy:—I am sending you by this mail with my compliments and high respect, copies of the July and August *Arenas*. I wish to call your special attention to Mr. John B. Willis' admirable article entitled, "The Truths of Christian Science,"—a reply to Edward C. Farnsworth. This reply, it seems to me, both in substance and spirit is most excellent, and I have heard golden opinions expressed of it. One very thoughtful person who has not been interested in Christian Science told me that he had read it with great pleasure, surprise, and interest; that it had given him a new view and a much clearer idea of Christian Science. He said, "I am sure that this paper will be of a great deal of benefit to a number of persons who have heretofore been influenced by the arguments which it answers, and answers so ably." Many other persons have expressed similar views. Mr. Willis' article, you will find, begins on page 61 and goes to the end of page 70.

In the August *Arena*, you will find on page 175 of my editorials, my reference to the shameful action of the New York *World* and *Boston Herald*. It extends from page 175 almost to the bottom of 180. In the October number we shall publish a very fine article by Judge L. H. Jones, entitled "Idealism: A Sketch," in which he shows how Kant, Plato, and other great philosophers opposed the popular ideas in regard to the material universe, and how their views were in accord with your teachings on this point. In the same number, I shall have an extended review of Mark Twain's attack on Christian Science. My review is of between five and six thousand words, and in it, I have attempted to show how glaringly absurd and illogical are Mark Twain's reckless assertions.

I wish, at this time, to express to you my profound indignation that you should be made, at this late date, the victim of such shameful persecutions. It is an outrage that all lovers of fair play must feel most keenly. I could not have believed that such shameful action could be possible in the United States of America in the twentieth century. Of one thing, however, be assured: this persecution is wonderfully strengthening and promoting the Cause of Christian Science. It is arousing a feeling of deep resentment and holy indignation in the breasts of tens of thousands of people who love fair play and who, although they have never heretofore been interested in Christian Science, feel outraged at the hypocritical and unscrupulous attacks being made both on Christian Science and its honored Founder. Only last evening, I was talking with a gentleman whose profession and natural bent of mind led me to suppose that he would be hostile to Christian Science. In the course of the conversation, he said, "I have never known any outrage that will compare with the shameful persecution that Mrs. Eddy is undergoing."

Again, the very means employed by the enemies of Christian Science with the hope of bringing discredit on the movement and its Founder, have proved helpful to the movement, as they have aroused the interest of hundreds of thousands of people in Christian Science, who heretofore had not given it a moment's thought. The daily papers and the magazines that have published hostile matter have led to discussions and a desire on the part of the people to know the facts; and this is leading thousands to regard Christian Science with interest and sympathy, who, under other circumstances, would probably have never paid any attention to it. Again let me assure you of my deepest interest and profound sympathy.

With high regard, I am

Cordially yours,

B. O. FLOWER.

[W. T. MacIntyre in the *New York American*.]

"I HOLD NO ENMITY," SAYS MRS. EDDY.

Concord, N. H., Aug. 25.—"Persecution cannot last forever. There is always a reaction. But I hold no enmity. Those who have attempted to injure me have gained nothing."

Mrs. Mary Baker G. Eddy uttered this sentiment of Christian forbearance to me to-day in the first interview she has granted since the collapse of the suits brought by her "next friends."

No one who has talked with Mrs. Eddy can doubt her deep spiritual nature. No one who has met her can fail to be profoundly impressed by her nobility of character.

Mrs. Eddy is old, very old in years and wisdom—yet her heart is still young, for she herself so told me. Indeed she imparted that interesting information with so pretty a smile that youth itself seemed to shine forth from the snow-capped face with the clear blue eyes, and while youth and old age blend in a charming way in the Leader of Christian Science, it is also indisputably true that she is entirely mis-

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tress of her mentalities and both physically and mentally a phenomenon. With the exception of a slight deafness she is a woman in full possession of her faculties.

My name as the representative of the *American* was presented to Mrs. Eddy by her cousin and one of her trustees, General Henry M. Baker, who was present during the audience. Some doubt was expressed by General Baker as to the advisability of Mrs. Eddy being interviewed because of her age and the strain which she had undergone. He said, however, that Mrs. Eddy personally desired to see the interviewer save for the thought that she might be considered as showing discrimination and that it was impossible for her to be often interviewed. The matter was finally settled by Mrs. Eddy herself, who informed one of the ladies of her household that she would see me.

I was ushered up the thickly-carpeted stairway of the celebrated "House of Mystery," which isn't a bit mysterious, but an unusually comfortable New England home, and taken into the apartments of Mrs. Eddy. As I entered the room I saw a white-haired lady of venerable appearance rise smiling from a rocking-chair near a French window, and come forward with outstretched hands, holding herself very straight, and with wonderful light in her eyes she greeted me as follows:—

"I am glad to have you call upon me. Now, won't you sit down here and talk to me." She seated herself beside her literary work table, covered with dozens of letters, a volume of Science and Health, and a book of hymns.

Tears filled her eyes when I told her that there were legions who were not Christian Scientists who rejoiced that the suits against her had collapsed and that her persecution was ended.

In a voice slightly quivering, but of indescribable softness, Mrs. Eddy leaned forward and said:—

"Truth and right will always prevail. Persecution cannot last forever. There is always a reaction. But I hold no enmity. Those who have attempted to injure me have gained nothing.

"But why would they persecute me? All that I ask in the remaining years of my life is peace and quietude. Are not gray hairs sacred? Have I ever injured any one? Am I not to be left alone to pursue that mission in which I am the appointed agent of the divine Being to spread truth and peace and happiness throughout the world?

"I have much work to do and I have consecrated my life to God. That is why I turned my property over to my three trusted trustees. I could not serve both God and mammon. I trust in God, and He will give me strength to accomplish those things which have been marked out for me to do.

"I know that my mission is for all the earth, not alone for my dear devoted followers in Christian Science. I can still do a vast amount of work. All my efforts, all my prayers and tears are for humanity, and the spread of peace and love among mankind.

"There is a tremendous amount of good in the world, and it will not harbor resentments against those who have inflicted ill upon you."

When Mrs. Eddy was told of an old lady of the writer's acquaintance whose reply to a question as to the secret of her youth in old age was that "her heart had never grown old," she smiled and said:—

"Yes, if the heart stays young, old age can never become anything but ennobled thereby. Years do not make one grow old if one grows in grace. Decay does not belong to matter so much as to mind. Now I believe that if we kept our mind fixed on God, Truth, Life, and Love, He will advance us in our years to a higher understanding and change our hope into faith and our faith into spiritual understanding, and our words into works, and our ultimate faith into the fruition of entering into the kingdom."

Reverting again to the actions brought by her "next friends," Mrs. Eddy failed to mention the name of her son, but she did say that she had received hundreds of letters from her followers denouncing the attack.

"Here is a letter that I have received that I wish you would publish in your great newspapers," Mrs. Eddy said, as she handed me the following from a woman in Chicago. "This letter from my dear friend shows how bitterly grieved are all Christian Scientists over the attack made upon me." The letter follows:—

Chicago, Ill., Aug. 20, 1907.

Mrs. Mary B. Eddy, Concord, N. H.

Deeply Revered Leader:—The unmerited persecutions which have been laid upon you during the past few months and your Christly attitude toward them have often called to mind a little incident connected with your presence in Chicago at the association meeting in 1888. A relative of ours, who was not a religious man, had his curiosity aroused by your presentation of the gospel, "with signs following."

He purchased Science and Health and read it with interest, but read it to criticise, and those of his friends who had accepted this new faith dreaded his caustic comments. He early expressed his determination to attend the public lecture which you gave in Central Music Hall, and as he said, to see and hear this "Great I" for himself. He attended and listened very intently. While leaving the hall after your lecture, he turned and said to me in response to a question:

"Do you know, when Mrs. Eddy came on the platform and stood silently before her audience I could not help thinking of that great painting of 'Christ before Pilate.'" Never afterward did he criticise you. He did not unreservedly embrace Christian Science during the few years that he remained on earth, but as far as he knew, always defended it and acknowledged its influence on his life. Again your Christlike bearing of wrongs will win souls. I, too, met you to take your hand, to hear your voice, to look upon your spiritual face.

Humbly and gratefully yours,

MRS. S. J. FOLLETT.

7437 Stewart Avenue.

In commenting upon newspaper attacks made upon her, Mrs. Eddy paid high tribute and thanks to what she characterized as "the eminent sense of fairness of the Hearst newspapers."

As Mrs. Eddy talked on with a singular sweetness of intonation—as her deep, clear eyes brightened with something at once luminous and spiritual—the impression grew of the absurdity of the attempt to discredit her as mentally incompetent.

"Do you not find this a delightful view?" she asked as she waved her hand in the direction of the wide stretch of greenery that rolled undulating to the foothills. "I love to sit here or on the verandas and watch this quiet stretch of countryside. And you know over there at the other end of the valley I was born.

"But you know," Mrs. Eddy continued with a touch of naivety that lends sprightliness to her conversation, "I cannot always sit and dream. I have much work to do—a great correspondence to answer and I am always busy. I rise very early and write many hours of the day. I enjoy driving for a half hour or one hour a day, and then I rest quietly until I begin my work anew."

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WHAT THE EDITORS SAY.

[Editorial in the *Detroit* (Mich.) *Free Press*.]

The suit in equity brought by George W. Glover, son of Mrs. Eddy, and others as "next friends" against Calvin A. Frye and other prominent Christian Science leaders has been dropped. The suit was a sensational one from the beginning, and the end is also sensational. General Streeter, the able lawyer who represented Mrs. Eddy, declared that the suit was "primarily an assault by a great newspaper on a great religion," and that the "next friends" are dropping the suit so that they may contest Mrs. Eddy's will after her death, as it is the intention of the Founder of Christian Science to leave the bulk of her property to the church. Whether this is a true explanation of the dropping of the suit is not for us to say. But it appears evident that the charge that Mrs. Eddy is insane is one that cannot be substantiated. The stenographic report of the interview of the masters with Mrs. Eddy proved to the satisfaction of the reading public that the venerable woman was in full possession of her mental faculties, and that the reports of her mental breakdown, as published in two New York newspapers, were destitute of foundation. . . .

Very few persons live to be as old, and the fact that her mental faculties are still sound is proof enough, one would think, that she is not held a prisoner by the men and women of her faith whom she has gathered around her.

[Editorial in the *Quincy* (Ill.) *Optic*.]

So Mrs. Eddy's court case has ended. As to the merits of this suit, the general public has no definite opinion. It was a question of property rights, in which the public could only have that interest which desires to see justice done to all concerned. But there was more than the property question involved indirectly in these proceedings. It is safe to believe that there would have been no court case, had it not been for inspiration based on bitter opposition to the religious doctrine of which this remarkable woman is the Leader and Founder. It is a curious fact, one worthy of study by psychologists, that the Founder or Leader of such a peculiarly pacific faith as that of Mrs. Eddy should be subjected to such bitter, unrelenting hostility. Nor does the fact that the Leader is a refined and cultured woman of advanced age, make the slightest difference to her persecutors. This is surely not as it should be. It is certainly not a right thing in this country, in which religious freedom is one of our fundamental principles. In this republic, every instance in which a lawful religious faith is persecuted, is a distinct violation of the spirit of our institutions. This irrespective of the truth or error of the faith. As heretofore stated in these columns, we are not of Mrs. Eddy's faith. But we are distinctly a believer in fair play, in accordance with American institutions, and Mrs. Eddy has not been fairly treated. There is no question about that.

[Editorial in the *Indianapolis* (Ind.) *Star*.]

That was a wise judge who reminded the lawyers in the Eddy hearing that the tenets of religious belief are not proper objects of judicial inquiry. It would be quite as proper to subject the rhapsodies of the poet to the laws of the naturalist.

It is a curious and suggestive fact that the most devoted and able undertakings to reconcile science and religion or to interpret one in terms of the other have lamentably failed of their mark. One reason probably is that those minds are very rare in which keen interest is felt equally for mathematical and chemical laws and processes and for those emotions and experiences that fill up the realm of religious faith. Another reason doubtless is that the terminology and atmosphere of faith and of science have so little in common.

But the great fact is that the two words are distinct; and this is true even of scientists who are devout believers. With one side of their minds they explore the uniform processes of nature, with the other side they pray and praise. In most men, however, the two habits are mutually exclusive. The dominant passion of the life crowds out its less favored impulses. The classic illustration on this head is the self-confessed atrophy of Charles Darwin's spiritual nature. You cannot measure the poet's mind with that pitiful plummet of logic. You cannot weigh the prophet's utterances in the scales of historic accuracy.

Nowhere is this demarcation between science and faith more fully apprehended than in the Scriptures themselves. It was Jesus who gave thanks that the mysteries of faith had been denied to the wise and prudent and revealed unto babes. It was St. Paul who reflected that not many mighty or noble are called, but rather the weak and foolish ones, and who fully realized that the gospel was to the Jews a stumbling-block and to the Greeks foolishness.

Nothing in all of our fabric of constitutional government becomes us more than the written and unwritten code that the civil power shall stay its hands at the sanctuary of religious faith. Liberty itself has no prouder title to perpetuity among the brave and free than the wall that has been raised up about the individual conscience and the secret convictions of the human soul. Against that blessed barrier the armies of princes and the emissaries of ecclesiastical inquisitions may rage in vain.

[Editorial in *The Republican*, Springfield, Mass.]

Those who went to the trouble of reading the report of the interview between Mrs. Eddy and the masters last week must have felt that the venerable Founder of the Christian Science religion had emerged from that contest with her colors flying. Her "competency" to control and dispose of her property did not appear to have been successfully challenged. Few women of her age could have endured the ordeal so well and made so clever an exhibition of her mental faculties under such trying circumstances. . . .

Mr. Chandler's announcement that the end to this picturesque suit at law had come might not have been anticipated, yet now that the end has come with the retirement of the "next friends," the outcome does not seem so very surprising. The text of Mr. Chandler's formal statement to the masters is phrased most interestingly and, after noting the various points developed at the hearing, it is perhaps reasonable to conclude that the "next friends" will not be heard from again until the time comes for Mrs. Eddy's will to be probated. The world will rather confidently expect them to line up on that occasion, unless a complete and satisfactory settlement should be made in the mean time. The "next friends" are doubtless well advised by counsel. Mrs. Eddy may yet outlive them all, but it is better to wait. It is to be doubted that public sympathy is enlisted for a cause such as theirs, and it is certain that the great age of the defendant renders it peculiarly difficult to attack her "competency" in so public and slashing a style without raising up for the venerable woman and her religion more supporters than possibly could be alienated from her.

So far as Christian Science is affected by the case, it has received one more gratuitous advertisement of amplitudinous proportions, and it has been hurt as little as Mrs. Eddy herself. If the desire was to attack that faith

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under cover of the legal proceedings to test Mrs. Eddy's mental condition, and thus open up in the courts a line of assault upon its history and its tenets, the scheme failed the moment that the masters wisely and properly refused to open up issues outside the simple property question involved. The one question was entirely separate from the others, and these others call for the judgment of something besides the purely legal mind.

[Editorial in the *New Haven* (Conn.) *Register*]

A suit at law by the heirs, or "next friends," of Mrs. Mary Baker G. Eddy, head of the Christian Science Church, has developed to a point where its decision may have an important bearing on the future of the belief which she has originated, or at least developed. What New Hampshire law terms a "board of masters," substantially a commission to decide whether she is sane and able intelligently to conduct her affairs, or whether she is insane and incompetent to handle and dispose of her vast property, is now in session at Concord, examining Mrs. Eddy and such other witnesses as may be required to answer the question.

But more than the decision who is to control Mrs. Eddy's estate may depend on the outcome. Senator Chandler, chief counsel for the plaintiffs, announces his intention to prove that Mrs. Eddy is suffering from certain "systematized delusions," of which the chief is that of the "non-existence and non-reality of the physical universe," upon which fundamental and permeating delusions she has built the whole system of belief which she teaches through her books. To this delusion in particular he ascribes the peculiar teaching of Mrs. Eddy, the most implicitly believed and faithfully followed of all her tenets, that disease is only a wrong mental condition, and can be cured solely by the application of mental processes.

Christian Science has no lack of open foes and of unbelievers ready to seize on any seeming weakness to attack it. If the outcome of the present investigation at Concord shall be the decision that this fundamental delusion of Mrs. Eddy exists, they will accept that decision as the overthrow of the whole Christian Science faith. The great majority of the believers in Christian Science, as must be admitted even by those who do not agree with them, are intelligent, earnest, and faithful people. Theirs is a belief which appeals to the reason, unreasonable as some of its teachings may seem. Believers such as this are not to be overthrown and turned to retreat by the decision of any court. Even after proving Mrs. Eddy insane, there must be something of truth in her teachings, to hold so securely these many thousands of thinking persons, in this and other countries, who have followed them for years. . . . Christian Science is not on trial, it is the duty of nobody to adjudge it true or false. This country rests, as one of its foundation stones, on the principle of freedom of religious belief. Those who believe in Christian Science have a right to that freedom. Again concerning them it is well to repeat those wise words, said of old of a religious belief which, though then despised and persecuted vastly more than Christian Science ever could be by its worst enemies, has spread its reign over all the earth: "Let them alone: for if this counsel or this work be of men, it will come to naught; but if it be of God, ye cannot overthrow it."

[Editorial in the *Denver* (Col.) *Republican*.]

A court commission is undertaking to determine in its limited way the mental and physical condition of the Founder of Christian Science. This is being done not in the interest of religion or science, but at the behest of a syndicate eager to lay hands on the large fortune which Mrs. Eddy is reputed to have made from her teachings. Her "next of kin," her "blood relations," are the parties named in the legal documents and behind them are lawyers and speculators. It was alleged in the original application for the appointment of a guardian for Mrs. Eddy that she was unable to manage her affairs, and was being held in duress. Since then there have been modifications. It is charged now that she is suffering from religious delusions. The modern alienist calls it "demifou"—half insane. Let not the supporters of the aged head of the new religion be alarmed. . . .

The gravamen is that Mrs. Eddy teaches that "all is mind." Well, that is not new. It is very old. This teaching from the cradle of civilization is being restored. In actual numbers many more believe in the doctrine that mind is all in all and that matter is but the phenomenon of mind, than that matter creates mind. As a religious belief the doctrine expressed by Mrs. Eddy for the understanding of the Western mind has vastly more adherents than has the religion to which the Eddy commission is supposed to give adherence. Since Mrs. Eddy advanced the old-new doctrine many materialists and scientists have come to a better understanding of what is meant in the Eddy metaphysics. The scoffer is not heard so often. Before the commission Mrs. Eddy has demonstrated that despite her advanced years she is alert to a degree. There is evidence in her own case that mind is triumphing over matter. Insane? When Paul was before the Romans on a like accusation he answered. "I am not mad, most noble Festus; but speak forth the words of truth and soberness." The words of the Christian Science Founder to the members of the Concord commission were eminently sober and Christian-like. As for the "next of kin" there is historic precedent in plenty for the position taken by Mrs. Eddy. The world's advance work has not been done by those whose views were bounded by blood relationship.

[Editorial in the *Glens Falls* (N. Y.) *Daily Times*.]

The legal proceeding which has for its object the declaration that an individual is incompetent to manage his affairs and the appointment of a committee to act in his stead, take possession of his property and have control of his personal affairs of all kinds, is of such a nature that it should be invoked only when absolutely necessary in the interest of the person alleged incompetent and the public. It is obvious that in this regard mistakes would be of far-reaching consequence and involve great loss and suffering. In the nature of things the person who starts such a proceeding should show himself free from ulterior motives and it should be established that it is for the good of the person alleged to be incompetent that the proceeding is instituted.

As regards the proceeding against Mrs. Mary Baker G. Eddy, now being prosecuted by three so-called "next friends," it is not necessary that the tenets of Christian Science need to be discussed, for if it be true that belief in Christian Science is tantamount to insanity then we are forced to the conclusion that our asylums will not be large enough to take care of the large number of "Scientists," and that we will be required to build new asylums just in the proportion that new Christian Science churches are being erected in the principal cities and towns of the country. This proposition is too absurd to be discussed.

The fair-minded citizen will ask for Mrs. Eddy "the square deal," nothing more. Threshing out the belief of the Christian Science cult in New Hampshire courts in an effort to prove that the "discoverer" of "Science" is not of sound mind, will not do. This savors too much of New England persecution and two centuries ago when witches were burned at the stake and rocks rolled onto

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their ashes lest they should break from their graves and spread pestilence abroad.

Up to the present time it does not appear that the "next friends" prosecution is in the interest of any one but the heirs-at-law who have little claim upon the bounty of the aged woman and the lawyers who, if they are successful, we are persuaded, will be the principal beneficiaries. Certain it is that Mrs. Eddy's wealth is due to the alleged hallucinations on account of which the "next friends" ask that her property be placed beyond her control. It appears, then, that these "next friends" are not averse to handling the result of the woman's hallucination while to all intents and purposes holding the woman herself a prisoner.

The "next friends" do not appear in a favorable light.

[Editorial in the *Savannah* (Ga.) *News*.]

There are so many followers of Mrs. Mary Baker Eddy and so many who, though not followers, are interested in practically everything that pertains to her in her character of a teacher of a new religion or healing science, that the proceedings of the suit that has been instituted against her by her son, for the safeguarding of her property, are regarded with deep interest in all parts of the country. As is well known, a commission has been appointed to investigate her mental condition —to find out whether or not she is capable of managing her property. The commission, with the opposing attorneys have visited her at her home and asked many questions. Her answers did not disclose mental weakness so far as her material affairs were concerned. She talked as clearly about her bonds and other property as anybody possibly could. It seems from the account she managed her business affairs until recently when she turned them over to trustees, and she declared that the idea of a trusteeship originated with her. There was no suggestion from outside parties.

She may have delusions respecting the science which she teaches and other subjects. Assuming she has such delusions, and it has not yet been shown that she has, it is difficult to see what they have to do with her ability to manage her business affairs, unless it can be conclusively shown that they weaken her mind.

Her examination by the commission was full of interest. It indicated that she is a very remarkable woman for her age—she is close to ninety. . . . Unless the attorneys opposed to her make a better showing when the commission visits her this week it is impossible to see now how it can be held that she is not fit, mentally, to handle her own business affairs. It is a safe prediction that the investigation will show that she is able to manage them.

[Editorial in *The American*, Baltimore, Md.]

By the withdrawal of the suit in equity instituted by the "next friends" of Mrs. Eddy to secure responsible charge of her person and her interests, the celebrated case has been brought to a conclusion that will give satisfaction to the many followers of the Founder of the Christian Science faith. There is cause for gratification to all persons who have followed the case dispassionately, and who without regard to their opinions as to the merits of the claims of Mrs. Eddy, saw in the suit an attempt of relatives out of sympathy with the Christian Science leader to financially profit by her successful career.

Although the decision of the masters not to admit in evidence the mass of testimony secured to establish the mental responsibility of Mrs. Eddy precluded expert testimony, the fact is known that the stories of her mental and physical decrepitude belie the facts. The celebrated authority upon mental diseases, Dr. Allan McLane Hamilton, has stated that with the exception of a little deafness she is in a normal state of health for a woman of her years and shows no evidence of mental impairment.

The establishment of these facts removes once and for all the doubts created in the mind of the public as to Mrs. Eddy's condition. . . . The frustration of the plan to deprive her of the legitimate profits of her long activities upon grounds too specious to bear court examination is a triumph of justice and personal liberty.

[Editorial in the *Toledo* (O.) *Press*.]

That commission appointed by the court in the suit brought by Mary Baker G. Eddy's would-be guardians, to inquire into her mental condition, have had an interview with her and, so far as report goes, found her in pretty good mental condition.

Senator Chandler, attorney for the unbelievers, now takes the position that Mrs. Eddy's religion, rather than her incapability to transact business, evidences her mental defects.

It is passing strange that the only people interested in Mrs. Eddy's future material welfare are persons who disbelieve her creed. One is constrained to wonder if the same interest would be taken in Mrs. Eddy's affairs by these "next friends" were she a poor widow, struggling to raise a half dozen children, instead of a reputedly rich woman.

This suit against Mrs. Eddy is attracting very wide attention. How far the courts will go in what is generally regarded as a religious persecution is a question that is sure to attract interest, aside from its ludicrous phases.

[Editorial in the *Grand Rapids* (Mich.) *News*.]

The examination of Mrs. Eddy at her home in Concord as to the condition of her mental faculties caused the impression that she is a courteous and well-informed woman and remarkably well posted as to the value of her properties. This fact is in itself strongly in favor of her sanity and of her responsibility. . . .

Mrs. Eddy's analysis or defense or commendation of Christian Science will please the adherents of that system, or so-called system, and will displease its opponents. The pleasure of the one class and the displeasure of the other are inevitable, but, like the flowers which bloom in the spring, they have nothing to do with the case of Mrs. Eddy's mental responsibility or irresponsibility, which is alone involved. The legal commission, appointed to report upon that, comprises able and impartial men. The lawyers employed to attack Mrs. Eddy's responsibility and those employed to vindicate it are able and learned men. Both the commissioners and the lawyers, and especially the judge to whom the report will be made, will realize the irrelevancy of the truth or of the error of Christian Science, so called, to the issue which they are considering.

[Editorial in the *Galesburg* (Ill.) *Mail*.]

To those who read the answers made by Mrs. Eddy to the questions propounded to her during the quiz conducted on Wednesday as a part of the investigation into her mental condition, cannot but be impressed with the belief that the Founder of Christian Science is yet far from being of incompetent mind. Mrs. Eddy's statements were given promptly and without alteration, indicating as strong and active a mentality as could be expected of a woman of her age.

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[Editorial in the *Quincy* (Ill.) *Herald*.]

Whatever the motive behind the proceedings to establish the mental irresponsibility of Mrs. Mary Baker G. Eddy, Discoverer and Founder of Christian Science, it will occur to many people, regardless of their religious or medical leanings, as something contrary to the American idea of fair play, to say nothing of the American idea of gallantry, that a woman of her age should be subjected to the ordeal insisted upon by the legal representatives of the interests opposed to her.

But since this ordeal was insisted upon and since it is to be continued, it must be a source of satisfaction to find that an American woman who has long since passed the Scriptural limit proves herself upon examination to be the equal, if not the superior, of these legal representatives in intellectual capacity and strength. That Mrs. Eddy is, in the highest sense, a remarkable woman was never more clearly established than in this inquiry, says the *Inter-Ocean*.

[Editorial in the *Dubuque* (Ia.) *Telegraph*.]

A commission appointed by the court to examine into and report on the sanity of Mrs. Mary Baker G. Eddy visited the Founder of the Christian Science cult in her home and from the conversation as reported in detail in the press despatches, it is to be inferred that Mrs. Eddy is not insane. She withstood the long interview without giving evidence of mental or physical breakdown.

One need not accept the tenets of Mrs. Eddy's creed to agree that she is a remarkable woman. They are not halt and blind who are following her leadership, but persons better circumstanced than the average,—persons who have had the advantage of education and culturing influences. They were attracted by the beauty in the creed and hundreds of thousands of them have been helped spiritually.

[Editorial in the *Hartford* (Conn.) *Times*.]

Mr. W. E. Chandler, who has borne the brunt of the contest brought on behalf of George W. Glover and others against his mother, Mrs. Mary Baker Eddy, with the object of breaking the arrangement made by her in February, placing her property in the hands of the trustees, seems to admit that his side "had no case." Mrs. Eddy's conversation with Judge Aldrich and the other masters appointed by Judge Chamberlin plainly indicated that she was in pretty good condition mentally for a woman nearly eighty-seven years old, and it appears that Dr. Allan McLane Hamilton, the eminent expert, has declared that she is entirely competent to manage her affairs.

[Editorial in the *Boston Traveler*.]

The withdrawal of the "next friends" suit against Mrs. Eddy concludes a case that was sordid and contemptible in all its characteristics. No high moral principle was apparent in the petition, and the question at issue was not to determine Mrs. Eddy's claim to be the founder and head of the great religion, but was simply a vulgar attempt to harrass Mrs. Eddy into giving up some of her fortune. The spectacle of a woman being hounded for money by expectant relatives was not a pleasing one, and none of the persons on that side of the case have any particular reason to be proud of themselves.

[Editorial in *The Detroit* (Mich.) *News*.]

The abandonment of the case brought by Mrs. Eddy's "next friends," seems to rest on such flimsy grounds that in justice to the aged lady the masters in chancery ought to report informally, if possible, on her competency. The case now has the aspect of stirring up mud to no purpose but the working of hardship on the person least concerned.

[Editorial in *The Kansas City* (Mo.) *Star*.]

The charge of insanity brought against Mrs. Mary Baker G. Eddy is based on the assertion that she has for a long time feared that mental influences would induce her son to contest her disposition of her property. As the present proceeding shows the complete realization of Mrs. Eddy's fears, it is difficult to see wherein those fears were an evidence of an unbalanced state of mind.

[Editorial in the *Bridgeport* (Conn.) *Standard*.]

Mrs. Eddy has been examined as to her mental soundness and her counsel expresses entire satisfaction with the result of the ordeal. Counsel for the other side expresses the same feeling. According to the newspaper reports, Mrs. Eddy made a remarkable showing for a woman of her advanced years. There were no evidences of mental decrepitude in her statements.

[Editorial in the *Banker and Tradesman*.]

The suit brought by the "next friends" in the case of Mrs. Eddy will rank for many years as one of the most despicable suits ever brought in a court of law. If ever an action was based solely and entirely on motives of the most sordid character, it is this one. And one need not be a Christian Scientist to see it in that light either.

[Editorial in the *Meriden* (Conn.) *Journal*.]

It is just as well that the case against Mrs. Eddy, the Christian Science leader, was withdrawn. Public sympathy was not largely with those who brought it, and now that it is apparently made clear that Mrs. Eddy is not insane, it is best to let her alone and drop the court proceedings as was done to-day.

[Editorial in the *Malden* (Mass.) *Mail*.]

Mrs. Eddy showed in her examination yesterday that she had a pretty level business head. She preferred government or municipal bonds as investments and bonds of eastern cities to western. In the first round between the aged lady and the gentlemen who are examining into her mental capacity, the lady scored.

[Editorial in the *Niagara Falls* (N. Y.) *Gazette*.]

The abrupt ending of the Eddy suit was a surprise to many, but nevertheless it will give general satisfaction. The spectacle of this aged woman being hounded was not pleasant, even to those who have no part in her beliefs and doctrines. Mrs. Eddy has given abundant proof of her ability to take care of her own affairs.

[Editorial in the *Troy* (N. Y.) *Times*.]

Mrs. Eddy triumphs over her pursuers in the courts. The suit against this aged and famous woman has been discontinued. Christian Science may now speak with experience of the law as well as of the gospel, and can discuss the difference between friends and next friends.

[Editorial in the *Buffalo* (N. Y.) *Enquirer*.]

The advisers of Mrs. Eddy must have been confident of her sanity. They submitted the question to Dr. Hamilton who does not always testify as he is retained.

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AN INSIDIOUS TEACHING.

HON. CLARENCE A. BUSKIRK.

THE writer read Pope's "Essay on Man" when a boy, and many of its passages made a powerful impression on his mind. Among such passages is the following:—

All nature is but art unknown to thee;
All chance, direction, which thou canst not see;
All discord, harmony not understood;
All partial evil, universal good;
And spite of pride, in erring reason's spite,
One truth is clear, Whatever is, is right.

The "Essay on Man" is in the form of epistles to Bolingbroke. A tradition asserts that Bolingbroke first wrote it in prose, which Pope metamorphosed into his wonderful verse. In Bolingbroke's writings I have found the following passage, the germinal thought of which is that of Pope's lines:—

We see in so many instances a just proportion of things, according to their several relations to one another, that philosophy should lead us to conclude this proportion preserved, even when we do not discern it; instead of leading us to conclude that it is not preserved where we do not discern it, or where we think that we see the contrary. To conclude otherwise is shocking presumption. It is to presume that the system of the universe would have been more wisely contrived, if creatures of our low rank among intellectual natures had been called to the councils of the Most High; or that the creator ought to mend His work by the advice of the creature.

The churchmen of his day denounced Lord Bolingbroke as an infidel; but the words above surely evince a devout manner of thinking. Their thought is logical, and it is so happily expressed that its truth becomes almost self-evident.

Pope sought to summarize the thought in the phrase, "Whatever is, is right;" but when he proceeded to particulars, and applied the truism to "chance," "discord," and "partial evil," he introduced a plausible and subtle falsehood into his philosophy. This mischievous falsehood necessarily implies that God in His divine economy employs (which further implies that somehow He needs to employ) such alleged agencies as "chance," "discord," and "partial evil." While Pope evidently intended to praise God and to reconcile humanity to God's supposed ways, he really impugned God's divine character, and pictured a deific example of conduct which men cannot imitate without pernicious consequences.

If God employs "partial evil," "discord," or any questionable means or methods to attain results, why should not we feel free to do likewise, and furthermore, justify our action as imitative and praiseworthy? When the medieval churchman conceived that his doctrine was orthodox and the doctrine of the other fellow heterodox, and believed that in a literal sense God hates a sinner, was he not consistent when he tortured and roasted his heretical neighbor? Why should men now be scolded for using shady methods and means, claiming perhaps to their consciences, in some sophistical dilution or another, that the end justifies the means? Bad theology is responsible for a great deal of badness in this poor world, and Pope's unintended travesty on his splendid truism, "Whatever is, is right," is only one more instance of how a good poet can be led astray by entertaining false views on theology.

When Christian Science teaches us how to define and classify "chance," "discord," "partial evil," and how to put the right tags on the entire species to which they belong, we are delivered from the miserable mystification and sophistication about "evil." When we comprehend that "chance," "discord," "partial evil," and their like, are not a part of the truth or reality of God's universe at all, but belong to a different category, we are in no further danger of blaspheming God by talking about His use of evil to accomplish good.

An unmitigated, unmixed lie, whether in theology or elsewhere, is not so dangerous. Like vice in Pope's celebrated couplet, falsehood

is a monster of so frightful mien,
As to be hated needs but to be seen;

but when falsehood comes around us masquerading in some garment purloined from truth's shoulders and sophisticating in truth's phrases, when its repulsive wrinkles have been enameled and its snaky eyes turned away from us so that we cannot gaze squarely into them, then it is that falsehood has its chance to deceive and betray. The adage rightly warns us that no lie is so dangerous as the lie which holds a half truth. When rightly analyzed nearly all philosophical and theological deceits are found to be errors of that sort. Too often has the livery of truth been stolen to serve as a covering for falsehood. Too often have the serpents been able to wriggle to the very tops of the pyramids. Too often has the accumulating dust of casuistry become heaped about metaphysics, until its beautiful and stately proportions are made to seem an inscrutable sphinx.

Let the new wine be put into new bottles, which have no musty odors of antiquated falsehoods. Let the old bottles be broken and thrown into the rubbish-heaps, with their deceptive legends about "the inscrutable uses of evil," "the mysterious dispensations of divine Providence," and similar indefensible inconsistencies.

RIGHTEOUS JUDGMENT.

IDA L. BAKER.

JESUS said, "Judge not according to the appearance, but judge righteous judgment," and in Science and Health we read that "anatomy, when conceived of spiritually, is mental self-knowledge, and consists in the dissection of thoughts to discover their quality, quantity, and origin" (Science and Health, p. 462). When discordant conditions arise in my work as a teacher in the public schools, I have found these thoughts most helpful. They check the tendency to deal summarily with impulsive and wayward children. Error, with its sudden flurry and noise, would often deceive us and make us think that it alone governs certain children, when all the time good is the real, the only power.

How often, when we have waited for Truth to reveal to us the motive back of a doubtful act, we have learned with surprise that the act was produced by an entirely different motive from the one which the outward appearance indicated. One day at school, while I was collecting some written work from the language class, one of the pupils, instead of handing her paper to me with the others, hastily crumpled it in her hands and then tore it into pieces. Later, when I questioned her as to why she had done this, she explained that just as she was finishing her work she had dropped a big blot of ink upon the paper, and she added, in a hopeless and discouraged manner, that something always happened to prevent her work from being marked "good."

Before I began to talk with the child, her quick temper stood out most prominently in my thought, but when I became conscious of her earnest desire to do her work well, and of the painstaking effort she had put forth, my feelings changed from condemnation to sympathy and love. I showed her in a few words that her temper meant nothing, but that her desire to do her work well alone counted. When the child bade me good-by I felt that we understood each other, and I also realized that Truth had revealed to me as never before the depth of meaning in those wonderful words, "Comprehension is love." This little incident also taught me the great difference between working from the standpoint of the moral law, "Thou shalt not;" and from that of the spiritual law, "Blessed art thou."

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CHRISTIAN SCIENCE SENTINEL

EDITORIAL

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book does not consult nor read letters on disease. Writing to Mrs. Eddy *is not* prohibited. Take no notice of startling reports about Mrs. Eddy. Our Committee on Publication will be reliable on this subject. *Beware of counterfeit letters.*

A VIGOROUS OLD AGE.

Spokane, Wash., July 23, 1907.

My dear Mrs. Eddy:—At this time, when there is so much talk of limitation of one's years, I feel impelled to write you of an experience which I have just enjoyed, believing you will appreciate the motive and will forgive the intrusion. Last week I met and talked with a lady who is one hundred and twenty years old—Mrs. Mary Ramsey Lemons Wood, of Hillsboro, Oregon, who was born at Knoxville, Tenn., May 20, 1787. She crossed the plains on horseback when she was sixty-six. Her oldest child, if he had lived, would be ninety-nine. She lives with her baby daughter, who is seventy-seven. Her mother lived to the age of one hundred and ten, and walked five miles the day before she died, knitting all the way, as was her custom. Mrs. Wood has recently heard from a lady in Texas who is one hundred and twenty-six years old. Mrs. Wood joined the Methodist Church when she was twelve years old. On July 4, 1907, she was crowned "Queen of Oregon," a beautiful tribute to age. And strange to relate, as yet her "next friends" have not seen fit to examine into her sanity or have a guardian appointed.

Yours very truly,

JOHN R. NORRIS.

PUBLIC SENTIMENT.

IT will be seen, from the newspaper editorials which we reprint in this issue of the *Sentinel*, that the suit of the "next friends" was not one which met with public approval, and the only move in connection with it which has received endorsement was its withdrawal. These editorials, and hundreds more of the same tenor for which we have no room in our columns, indicate that the persecution of a religion and its founder does not meet with the approval of the people of this country, and this is not surprising when we look back upon the struggles for religious liberty which comprise so large a part of the early history of the American people. There is a widespread feeling of satisfaction following the collapse of the suit, and this feeling is closely interwoven with one of condemnation for the newspaper methods which were at the bottom of the entire proceeding.

It is to be hoped that public sentiment has been sufficiently aroused to render impossible any similar violation of private and religious rights, and that some steps will be taken to prevent the further perversion of a legal process which was originally devised for the most beneficent of purposes.

The growing tendency to invoke the law for private ends rather than for the advancement of justice, should be curbed, and as reforms usually have followed the most flagrant abuses, we believe that some reform in the practice governing "next friends" may be looked for.

ARCHIBALD MCLELLAN.

"ALL THINGS ARE SUBJECT UNTO HIM."

AN echo may be somewhat confused and indefinite because of the imperfections of reflecting surfaces, nevertheless it is quite sure to retain something of the distinctive characteristic of the parent voice and to enlarge its fame and range of influence. It therefore serves to illustrate the indirect gain which a truth may realize through the reverberations of an opposing thought. St. Paul's recognition of this vantage, secured to his cause through the excitation of human sense and feeling which his assertive preaching brought about, is made apparent in one of the introductory paragraphs of his letter to the Philippians. He says, "Some indeed actually preach Christ out of envy and contentiousness. . . . [They] proclaim him from motives of rivalry and insincerity, supposing that by this they are embittering my imprisonment. What does it matter however? In any case Christ is preached either perversely or in honest truth; and in that I rejoice, aye, and will rejoice" (Weymouth's translation).

We may be entirely sure that the apostle did not enjoy his own vilification or the misstatement of his message. He was not made glad over the imperfect concepts of Christian truth which were no doubt echoed back and forth by the frowning antagonisms which surrounded him, but he did rejoice that whatever of personal trial the malicious activity of his enemies might bring him, his mission and his message were nevertheless being noised abroad thereby, and through the divine overruling, enmity and prejudice were thus made to contribute to the larger and perchance more speedy triumph of that truth for the dissemination of which he was ever ready to suffer and to count all other things as nothing.

While many long past, and some recent events in the history of the Christian Science movement have tested the patient endurance of its loyal representatives, and especially of its beloved Leader, there can be no question that in the measure of the faith and fine living of those who stand for it before men, these things conduce to the furtherance of its ends. No fact of history has been more fully or more triumphantly demonstrated than the ability of the simple truth to take care of itself and get on, despite the world's outcry and resistance, and if its adherents are but true to the Principle and rule of Christian Science, if they but watchfully and prayerfully "stand by," in every storm, they can look upon the "seething seas" in perfect tranquillity.

The general advertisement of the movement and the focusing of public attention upon its exponents which inevitably attends these agitations must surely make every worthy Christian Scientist more thoughtful. They cannot fail to see that if men are discovering a notable advance in our supremacy not only over sickness and suffering, but over the selfishness, the materiality, the indifference to the general weal, the ill temper, the pride, the vanity, etc., which have so pitifully shorn Christian profession of its power and natural usefulness in all the years, then we may be sure that the trials of our faith will have "fallen out rather unto the furtherance of the gospel."

As never before Christian Scientists are awakening to their indebtedness to the Discoverer and Founder of Christian Science. As never before the consistency, the supreme value and the imperative need of its distinctive teachings are being perceived, and despite what men may say or do, the heart of the world is longing for that which Christian Science bestows. There is no more doubt in the heart of the skeptic than in the heart of the saint, that demonstrable truth alone can solve life's problem and satisfy human aspiration, and they are peaceful masters of the situation who in the turmoil of false mortal thought can say,

> True things e'er grow more true, and larger orbs
> The strong salvation that hath seized my soul.

JOHN B. WILLIS.

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THE SPIRITUAL ROCK.

They drank of that spiritual Rock that followed them: and that Rock was Christ.—I CORINTHIANS, 10 : 4.

THROUGHOUT the Scriptures we find frequent reference to the "Rock," and it almost always stands for the spiritual idea. At the very close of his wonderful Sermon on the Mount, the great Teacher employs this figure to show the need of the one foundation on which to build our obedience to divine law; namely, the understanding of spiritual reality. The student of Christian Science who may meet with seemingly hard experiences, on his way out of the wilderness of material sense, should be strengthened by the assurance given by Christ Jesus, that the house built upon the true foundation will stand in spite of the rain, the wind, and the floods which may assail it.

For some time, Christian Scientists as a body have been undergoing an experience of the kind described in the great Sermon. Their Cause and its Leader have been assailed by a long-continued storm of mortal misrepresentation, the avowed purpose of which, as finally expressed, was the destruction of the whole superstructure of Christian Science. The point of attack was, however, the personality of the Leader of the movement, and the method seemed to be that to which Jesus referred when he quoted the old prophet's words, "Smite the shepherd, and the sheep of the flock shall be scattered abroad." It is not known by those who do not understand or practise Christian Science that the faith of Christian Scientists does not rest upon the personality of their honored Leader, but upon the divine Principle revealed to them through her teachings. In the understanding of God as thus made known, she and they alike find shelter from the storm and tempest of human ignorance, fear, and malice, and emerge from each experience with a surer sense of Truth's all-power and wisdom. They have therefore stood more firmly than ever before by the truth which has healed them of sin and sickness, and have been, if it were possible, more loving and loyal than ever to the one through whom the healing-truth was brought to them at such cost on her part.

We should not forget that, according to Jesus' teaching, the rain and the floods come alike to those who only hear, and to those who obey his words, but there is a tremendous difference in the final result,—the house which is "founded upon a rock" outlasts the storm because it has a sure foundation. Those who learn in Christian Science *how* Christ Jesus healed the sick are sure of the Bible statements, that he did heal "all manner of sickness and all manner of disease," for they prove daily the power of the divine Principle of his glorious work. Those who believed that they could lessen or destroy Jesus' influence by crucifying him only compelled him to give the highest proof of his divine mission, and thus, to use our Leader's words, "rise to the zenith of demonstration" (Science and Health, 565).

At this hour we have had a wonderful proof of our dear Leader's loyalty to the Truth she has made known to us, and it remains for all her followers to keep close to the spirit as well as the letter of her inspired teachings. We should never forget the emphasis which she places upon "meekness and spirituality" (Science and Health, p. 343), and that without these no real victories can be gained. True spirituality must characterize the words and the work of Christian Scientists, for thus alone can they give to the world convincing proof that Christ, Truth, rules them, and that for them "old things are passed away" and "all things are become new." Spirituality is the rock on which we must build if we would do the Father's will and await in serene confidence the end of error, all the while knowing that to Truth's kingdom and reign "there shall be no end."

ANNIE M. KNOTT.

TELEGRAMS RECEIVED BY MRS. EDDY.

Within the past few days Mrs. Eddy has received a great many telegrams which express the love and appreciation of the unnumbered thousands who are her followers and beneficiaries, and we are privileged to publish some of them here. It is obviously impossible to publish all of these telegrams in the limited space at our disposal, and we have taken these at haphazard and without discrimination. We know that our Leader has greatly appreciated the telegrams received by her, and that she would gladly let all of them be published if it were possible to do this. The cablegrams from the Earl of Dunmore and those from Australia and the Philippines are indicative of the world-wide interest felt in our beloved Leader's vindication, which is universally admitted to be a victory for right.

Frimley, Aug. 22, 1907.

Mrs. Eddy, Pleasant View, Concord, N. H.

Sincere congratulations.

DUNMORE.

Sydney, Australia, Aug. 26, 1907.

Mrs. Mary Baker G. Eddy, Concord, N. H.

First Church, Sydney, Australia, heartily rejoicing, sends love and gratitude.

Manila, Philippines, Aug. 25, 1907.

Mrs. Eddy, Concord, N. H.

Your loyal followers in Manila unite in expressing loving congratulation for the manifestations of divine Love to our Leader.

BOARD OF DIRECTORS.

New York, N. Y., Aug. 22, 1907.

Mrs. Mary Baker Eddy,
Pleasant View, Concord, N. H.

The members of First Church of Christ, Scientist, of New York City, send loving salutations to their beloved Leader on this bright morning hour,—the dawn of a day which the Lord hath made. "Now is come salvation and strength, and the kingdom of our God and the power of his Christ." "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee." The 26th chapter of Isaiah is comforting your people.

JOHN D. HIGGINS, *Clerk.*

New York, N. Y., Aug. 21, 1907.

Mrs. Mary Baker G. Eddy,
Pleasant View, Concord N. H.

To-day we join with you, our Leader in Christ, praising God for the great victory wherein has been demonstrated the supremacy of Mind over matter. "The wicked flee when no man pursueth." "Shall not the judge of all the earth do right?" Lovingly your followers,

Second Church of Christ, Scientist,
M. E. WINSLOW, *Clerk.*

New York, N. Y., Aug. 21, 1907.

Mrs. Mary Baker Eddy.

Our Beloved Leader:—Third Church of Christ, Scientist, of New York City, has learned with joy the disposition of the suit of annoyance that has been hovering near you, and we rejoice "all the rugged way" that you have had manifestations of the divine Love. Truth is mighty and does prevail. Lovingly,

CARRIE HARVEY SNIDER, W. H. VOGEL,
F. C. HOUSE, *Committee.*

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Cotuit, Mass., Aug. 22, 1907.

Mrs. Mary Baker G. Eddy,
Pleasant View, Concord, N. H.

First Church of Christ, Scientist, Cotuit, Mass., sends congratulations and love. BOARD OF DIRECTORS.

Richmond, Va., Aug. 22, 1907.

Mrs. Mary Baker Eddy, Concord, N. H.

Blessed Leader:—The victory was glorious! Truth prevails, and I rejoice in the wonderful demonstration of Immanuel. Through Christ you have conquered and my trust is strengthened. Devotedly,

NATHAN B. DAHL.

St. Louis, Mo., Aug. 21, 1907.

Mrs. Mary Baker G. Eddy,
Pleasant View, Concord, N. H.

Congratulations. "Praise God, from whom all blessings flow." W. E. MORGAN.

Boston, Mass., Aug. 21, 1907.

Mrs. Mary Baker Eddy,
Pleasant View, Concord, N. H.

Love and congratulations for your great victory.

MR. and MRS. ALBERT F. CONANT.

Fort Smith, Ark., Aug. 25, 1907.

Mrs. Mary Baker G. Eddy, Concord, N. H.

First Church of Christ, Scientist, Fort Smith, in quarterly meeting assembled, send you loving congratulations upon the renewed evidence of the triumph of Truth under all circumstances when faithfully adhered to.

H. M. BECK, *President.*

New York, N. Y., Aug. 22, 1907.

Mrs. Mary Baker G. Eddy,
Pleasant View, Concord, N. H.

Love is enthroned. Love has fulfilled her law. My heart's deepest love to you, my beloved Leader and Teacher.

AUGUSTA E. STETSON.

Montgomery, Ala., Aug. 21, 1907.

Mrs. Mary Baker G. Eddy,
Pleasant View, Concord, N. H.

Love and congratulations from First Church of Christ, Scientist, Montgomery, Ala.

CHAS. F. WILLIAMS, *Clerk, pro tem.*

Sharon, Pa., Aug. 22, 1907.

Mrs. Mary Baker Eddy.

Beloved Leader:—With hearts full of love and gratitude for your life-work, and your present demonstration and proof of the power of Love to destroy hate, we extend our congratulations at this hour of victory for truth and the right.

FIRST CHURCH OF CHRIST, SCIENTIST.

Danbury, Conn., Aug. 22, 1907.

Mrs. Mary B. G. Eddy.

Beloved Leader:—Truth has overcome error. The recent demonstration is your own and we rejoice with you.

HOWARD S. HAWLEY,
LOUIS THEURER,
EDWARD HAYES,
Christian Science Society of Danbury.

Atlanta, Ga., Aug. 22, 1907.

Mrs. Mary Baker G. Eddy,
Pleasant View, Concord, N. H.

First Church of Christ, Scientist, sends love, devotion, and congratulations to our dear Leader.

R. H. LUKENBILL, GEORGE S. FARR,
EDWIN S. MYERS, WILLIAM KEELEY,
W. H. BEDARD, *Board of Trustees.*

Toledo, O., Aug. 25, 1907.

Mrs. Mary Baker G. Eddy,
Pleasant View, Concord, N. H.

Beloved Leader:—We rejoice with you in the present great victory of truth over error. Divine justice cares for its own. "There is no wisdom nor understanding nor counsel against the Lord."

First Church of Christ, Scientist, Toledo, O.
C. E. COLLINS, *Clerk.*

Hartford, Conn., Aug. 25, 1907.

Mrs. Mary Baker G. Eddy,
Pleasant View, Concord, N. H.

Beloved Leader:—We thank God for His justice and mercy; for His Christ; for Divine Science, the holy Comforter; Christ, our Master and Wayshower; for you our acknowledged Leader and Teacher, and for your works. "God reigns, let the earth rejoice."

Your grateful and loving followers, members of First Church of Christ, Scientist, Hartford, Conn.

MYRON G. MARSH, *Clerk.*

New London, Conn., Aug. 21, 1907.

Mrs. Mary Baker G. Eddy.

Beloved and Revered Leader:—We, the members and assembled congregation of First Church of Christ, Scientist, of New London, Conn., convened to give testimony to the Christ deliverance through this higher understanding as revealed in Christian Science, of which you are the Discoverer and Founder, offer to God and to you our continued loyalty and deep gratitude that this new form of darkness has disappeared, and once more you have proved the strength of the words of the Prophet Isaiah, "No weapon that is forged against thee shall prosper and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord and their righteousness is of me saith the Lord." Your words have been fulfilled. We rejoice to know that the everlasting arms of Love are about you and this is enough.

LAURA C. TUCKER, ROSEMARY O. ANDERSON,
GRACE SHAW KENNEDY, JAMES E. COMSTOCK,
Committee.

[Written for the *Sentinel.*]

GOD WITH US EVER.

HARVEY HAZLETT.

I WAIT no more, with anxious care,
For stated place and times of prayer;
All hours are mine to worship Thee,
All places temples wide and free.

Nor need I search for secret place
To hear Thy voice and see Thy face;
I am as much alone with Thee
As if the world held none but me.

As roughness on the rocks we climb,
Gives safe ascent to heights sublime,
So cares that seem to keep from Thee,
Sure stepping-stones to heaven may be.

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AMONG THE CHURCHES.

SEA CLIFF, N. Y.

Sea Cliff has a new form of Christian worship. In addition to the four churches established in the village Christian Science services are held on Sunday, and there is an attendance of between twenty and thirty of those who believe in Christian Science at the meetings. The services are held at the Chellborg cottage, which is rented this year to Mr. and Mrs. Lloyd of Manhattan.

MILWAUKEE, WIS.

The corner-stone of the new building of First Church of Christ, Scientist, Prospect Avenue and Keene Place, was laid at eight o'clock yesterday morning [Aug. 8]. The ceremonies were simple, and the attendance was limited to the trustees, directors, and members of the building committee.

Passages from the Bible and correlative passages from Mrs. Eddy's Science and Health were read, Second Reader Mrs. A. Knoell reading from the Bible and First Reader F. G. Underwood reading from Science and Health. The services were concluded by silent prayer and the repetition of the Lord's Prayer.

The new edifice when completed will cost about one hundred thousand dollars, exclusive of the lot. Work was begun in April of this year. The foundation has been completed, and it is expected that the superstructure will be finished and ready for dedication by Jan. 1, 1908. The construction is of Bedford stone.

ROCKLAND, ME.

Last Sunday morning [Aug. 18], the Christian Science society of this city occupied their new house of worship, the church on Cedar Street, the use of which has been given them by the owner, Mr. David C. Smith, and reconstructed and put in fine condition by them at an expense of about three thousand dollars. The services, which were somewhat in the nature of a dedication, were conducted by the Readers of the church. There was a large congregation, every pew being filled, and it included a considerable number of Scientists from other cities and States, who are either here as summer visitors or came specially to be present on the occasion. All admired the beautiful church building, which has been put in thorough repair and finished and decorated in admirable taste.

The members of the Society esteem themselves most fortunate in obtaining this fine church property, with an expenditure of money that they can easily make, and so opportunely, the attendance at the meetings having made it absolutely necessary to secure more room than was afforded by the hall where they have worshiped. To have erected a building like this one and similarly equipped, in an equally good location, would have cost not less than twenty thousand dollars. Mr. Smith gives them freely what is essentially a perpetual lease of the premises, the only condition being that they shall be diverted to no other use, and the only cost to them is the expense of reconstruction, which does not much exceed three thousand dollars. Mr. Smith has also offered to have the frescoing done at his own expense, and has arranged for a very fine piece of work. His generosity is greatly appreciated by the members of the congregation. His brothers, Messrs. George W. and Francis Smith, have also aided them opportunely, and the latter contributed three hundred dollars to the repair fund. The people of our city, and especially those of the neighborhood, are very glad to see the old church fitted up and made presentable and again used as a place of worship. It is an ornament, a credit, and a material benefit to the city. A formal dedication of the building will be made in the near future.—*The Rockland Opinion.*

THE LECTURES.

COLORADO SPRINGS, COL.

An audience which packed Perkins Hall to its capacity, listened with almost spellbound interest on the evening of Aug. 8, to the lecture on "Christian Science, the Religion of the Bible," given by Judge Septimus J. Hanna of Colorado Springs. He was introduced by J. W. Wright, who said in part,—

The value of anything is determined by its usefulness. The value of a person's religion depends entirely upon the applicability of that religion to the problems of daiiy life. We may define religion as a faith in and reliance upon a supreme power infinitely greater than that of man or the phenomena of nature. Obviously, a satisfying and adequate conception of that power must comprehend its readiness and ability to govern wisely and well every condition of existence. If one's religion is to be anything more than a mere form it must be able to meet and solve every human problem—not some of those problems, but all of them—not occasionally, but every day in the year. It must bring spiritual purification, bodily soundness, and material supply.

Some two thousand years ago the Man of Sorrows, Jesus of Nazareth, bestowed such a religion upon the world. At that time it was dimly understood. The Christ—the Divine idea manifested by and transmitted through the man Jesus—banished sin, destroyed all manner of disease, restored sight to the blind, hearing to the deaf, life to the dead, and established peace. That this religion was not a mere theory is amply evidenced by the fact that Jesus' healing work was successfully carried on by his disciples for some three hundred years after the crucifixion. By striving to "attain that mind which was also in Christ Jesus," and by faithfully following the teachings of the Master, Christian Scientists are to-day, here and now, destroying sin, healing sickness in every form, and demonstrating prosperity. This is a strong statement, but it is nevertheless indisputable; for there can be no appeal from the positive testimony of thousands of persons who have been spiritually, morally, and physically healed in Christian Science. This new-old religion, this actual daily living of the Christ-spirit, has been and is being maligned and persecuted by some who do not understand it, but it is a noteworthy fact that throughout the civilized world fair-minded people are demanding fair play and a "square deal," for they concede that whatever produces purer minds, stronger and healthier bodies, and better material conditions is entitled to respect and consideration.

Correspondence.

LECTURES AT OTHER PLACES.

Coburg, Ore.—Francis J. Fluno, M.D., May 11.
Montrose, Col.—Bicknell Young, July 7.
San Diego, Cal.—Judge William G. Ewing, July 5.
St. Joseph, Mo.—Judge William G. Ewing, July 21.
San Rafael, Cal.—Francis J. Fluno, M.D., July 26.
Wilmington, N. C.—Mrs. Sue Harper Mims, July 28.

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TESTIMONIES OF HEALING.

Christian Science first attracted my attention some fifteen years ago, and at that time, in the words of Paul, "I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth." I was then pastor of an orthodox church, and some of my most prominent members, through the healing of a friend of theirs, became interested in Christian Science and finally left the church. I was sincere in believing that Beelzebub was at work, and that it was my duty to destroy the illusion and "rescue the perishing," but I found to my surprise that I could not bring them to feel the need of rescue, and finally left them to their fate. After this I read some Science literature, but always with a prejudiced thought, and so derived very little benefit. I did, however, become very much dissatisfied with the old theology and the slight effect its teaching seemed to have upon the masses, or even upon professing Christians. This led me finally to resign my pastorate and retire from the ministry. I did not realize at that time just what the difficulty was and why the so-called gospel seemed to have so little effect, nor did I realize why my own life seemed so inharmonious.

In conversation with an avowed infidel, about this time, he said to me, "If you people will only go out and heal a few sick people as Jesus and his disciples professed to do, I will believe, both in their work and in yours, and will become a Christian." I felt then, and have many times since, that the infidel had reason on his side and that it ought to be just as possible to heal the sick now as in Jesus' time, but, strange to say, I was not willing to give Christian Science the credit for doing this very thing. However, after spending a great deal of money, and after my wife had suffered the pangs of several deaths, in fact, after we had exhausted the resources of *materia medica* without benefit, we very reluctantly and faithlessly turned to Christian Science.

It is needless to tell Christian Scientists what we found. They know, but for the benefit of any who may read this, who are still clinging to the old way, I desire to say that we found health where for years we had known only sickness; happiness where we had known only suffering; harmony where before all had been discord; hope, faith, and peace where before despair and discouragement had reigned supreme. Not one of our family of seven has taken any medicine since we have learned the better way,—the Truth-cure,—and every one enjoys health and happiness. But, marvelous as the physical healing has seemed, I am even more forcibly impressed with the spiritual uplift that has come to us as a result of the study of this wonderful subject. The Bible has become a new book to us, and God an ever-present, all-inclusive reality,—the reality of Life, Truth, and Love. Christ Jesus said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest;" and again, in the vision of Saul who afterward became Paul, "Why persecutest thou me? . . . it is hard for thee to kick against the pricks."

I would say to a world of suffering humanity that there is a "balm in Gilead," and you may find it if you will; therefore, "acquaint now thyself with him, and be at peace."

D. E. ARMITAGE, Sioux City, Ia.

I was healed by Christian Science in March, 1900. I had never been strong, and when only a child I had frequent sick spells, but I was brought up to make the best of things, and not complain. When I broke down entirely in the fall of 1898, it was a great disappointment to me, one that I never got over until I learned of Christian Science. I had set my heart upon having a good education, then giving my whole time to the study of music, but the doctor thought I would never be able to study again. I was under our family physician's care for quite a while, but did not improve as my parents thought I should. I then went to a neighboring town and employed one of the best physicians, but with the same results, so that I became discouraged with doctors and medicine. In a few weeks I was very much worse than ever before, the old trouble being worse and other conditions setting in, so that medicine given for one seemed to go against another. My head was troubling me a great deal, and I was unconscious much of the time, but suffered more than I can tell. At the beginning of October, 1899, I was in bed and nearly all the time helpless. Another physician was called, but did not help me any more than the first one had done. They claimed that mine was one of the worst forms of nervous trouble of which they had ever known. They said there was organic disease also, and decided that I should go to a hospital for an operation at once. Then the second doctor we had employed was called again. He said I was not in a condition to go through an operation, and asked permission to give me a new remedy. This was done, but the treatment failed, and I was worse than ever, growing weaker every day. I was in such a condition that they said if I lived I would be either crazy or foolish, and they could not do anything to help me. Every one was expecting to hear of my death at any hour.

All hope was about given up when a friend came to my mother and asked her why she did not try Christian Science treatment. My parents asked the doctor what he thought about it, and he replied that they should try Christian Science by all means if they thought it would do me good, as doctors had done all they could for me. My parents had no faith in Christian Science, and I was too helpless to know much that was going on, but my father went to Rockland, eight miles from our home, and brought a Christian Science practitioner home with him. She returned to Rockland that night, and the next morning I was healed. I had one week's treatment, although I was healed at the first, and I never can tell of the rest, peace, and health that it brought me any more than I can tell of the suffering which I endured before that. The family physician then said that my healing would not be permanent, but it occurred on the first of March, 1900, and I gain in strength and health every year, while Christian Science meets all my needs in every way, and I am indeed grateful for it. The expense for medical treatment was very great, one hundred dollars being paid for the four weeks' trial of the last remedy. We paid five dollars for the treatment in Christian Science, and four dollars for a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy.

I wish that I could tell all that Christian Science has done for my parents and for me since I was first healed, and there is much more I could tell about my own sickness and healing. I must add that people speak of my looking well, and I am well, the old troubles are all gone. I studied music all last summer without any ill effects, and worked very hard at millinery during the fall and spring season. I can walk easily, and stand all that I need to, which I enjoy, as it was always hard for me before. I am going to continue the music lessons, and am very grateful that I can study again. I cannot find words that will express my gratitude for Christian Science, but I shall try harder each day to express it in my daily life, for I appreciate more and more each day of my life the work that Mrs. Eddy has done for us all.—GERTRUDE E. NEWCOMB, Warren, Me.

When I was a comparatively young man, an injury was produced in my left side from overstraining, and ten years later an accident caused the same trouble on the other side. This was an affliction indeed, and from it I suffered

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for twenty-five years. I had never heard of a case like mine being cured, and the only remedy the physicians offered was to fit me with a truss to support the injured parts. I never arose in the morning until this was in its place, and never removed it until I retired for the night. All these years life seemed a burden with no hope of relief.

Until 1899 I had never heard of Christian Science. It was in the spring of this year that my attention was first directed to it by the successful treatment of my wife. I became very much interested in its beautiful teachings, and by the word of Truth spoken to my consciousness I was healed. Seven years have passed since then, and I am still rejoicing in my freedom from suffering with never a hint of its return. I was also healed of throat trouble. At the time of my healing I was working as clerk in the city health office, and when I told the health officer of my relief, he and several physicians associated with him declared that it was most remarkable. These men were my friends, and knew my previous condition because they had made examinations of my trouble and would gladly have offered some remedy to help me had any been known to them.

Christian Science has been to me in all these years a "gem of purest ray serene," and daily my heart is filled with deepest gratitude for the many blessings I have received from its glorious light. I am proud to acknowledge that I am a Christian Scientist, and have identified myself with Second Church of Christ, Scientist, of Houston, Texas.

R. G. ASHE, Houston, Texas.

It is with a heart full of gratitude to God, and to our dear Leader, Mrs. Eddy, that I give my testimony to the manifold blessings I have received through Christian Science. In 1902 I was suffering from rheumatic, catarrhal, and stomach trouble. I went on crutches most of that year, and in November became so helpless that I could not use the crutches. I had the best doctors, who were very kind and did all in their power to help me. Finally morphine was the only remedy, and I was fast becoming addicted to its use. At this time my daughter, who had been healed in Christian Science, prevailed on me to try its treatment. I did so, but very reluctantly. I went to a practitioner in Omaha, took treatment, but was helpless all that winter. In the spring of 1903 we moved to Nebraska City, and I soon began to improve. In June, 1903, the demonstration was made. In August I attended Christian Science services in this city, walking up a long flight of stairs. Now I walk twelve blocks and climb the stairs. I am sixty-eight years of age, am busy all the time, and do light housework. I am a member of The First Church of Christ, Scientist, in Boston, also of the branch church in this city. I am glad I live in the age in which our dear Leader stands at the heavenly gate, showing us the way.

MRS. LOUISA GILLMORE, Nebraska City, Neb.

In 1888 I had my first attack of severe rheumatic trouble, and was confined to my bed for six months. Two doctors attended me then, and when I got out on crutches I tried all kinds of so-called cures, among them daily treatment by electricity for three months. In about six months I was able to get along without crutches, and for ten years I had no serious attack to speak of, although I was often reminded that the disease was in my system. I think it was in 1898 or in 1899 that I was sent to a hospital, and spent six months of terrible suffering there. I was attended by several prominent physicians, besides the house physicians, and again I got out on crutches and used them for a year. My next serious attack was in 1902, and then I was relieved in five weeks. During these years I visited all the springs I could get to, such as Hot Springs, Ark., and several others. Besides this I spent a great deal for medicines, but nothing gave me a permanent cure. I tried Christian Science in March, 1904, and in May I was entirely free from the trouble. Not one trace of it appears, and I was not able to make such a statement truthfully from 1888 to May, 1904.

A great many Chicago people remember my condition, and many of my friends ridiculed the idea when I took up Christian Science; but all acknowledged that I was a good subject to work on, and I certainly was. The expenditure of a small sum for Christian Science treatment and literature has given me light on what I consider the most wonderful discovery of this age. I am now able to attend to any little complaint which may appear, without resorting to medicine, and am really enjoying perfect health instead of suffering torture. I pray to God that the good work may go on and reach many another sufferer who needs the help of Christian Science.—R. H. BAUM, Baltimore, Md.

I take this means of expressing publicly my heartfelt gratitude to God for His many blessings to me and mine. Until last summer Christian Science was unknown to me, but I am glad I have a friend who knew about it and was kind enough to tell me, as it has been a source of blessing ever since. Christian Science restored my mother to health when, according to the two attending physicians, she was dying of an abnormal growth. They gave her but a few days to live! According to their diagnosis the conditions were very dreadful, but she is now attending to her household duties, and takes pleasure out of a drive, whereas before she dreaded the thought of it. Twice this winter she has driven a distance of sixteen miles, and back next day, without harm to herself. I am glad to know that the Bible means just what it says: that Jesus Christ is "the same yesterday, and to day, and for ever," and that God does heal the sick as well as the sinful. Through studying Science and Health I have been quite free from colds and headaches this winter, although they had previously been of frequent occurrence and very annoying. In January my second child was born, and I derived much help from Science at that time. A Christian Science practitioner was called upon for aid, and although a doctor came his services were not needed, much to his surprise.

My heart is full of praise to God, and of thankfulness to Mrs. Eddy, who has done so much for humanity through her inspired writings. That I may live my gratitude is my desire.—MRS. SAMUEL J. BAGNALL, Jacksonport, Wis.

I was of a weak constitution, and ailing ever since I can remember. Lung trouble was in our family, my mother dying with it when I was four years old. As I grew older several diseases fastened upon me, and after my marriage, ten years ago, I failed rapidly. I was under the care of doctors constantly, and we lived very plainly, as all of my husband's means were needed for medical treatment. We lived in Oklahoma, but I got so low there that the doctor said nothing would do me any good unless it was a change of climate; so we came to Dakota. We came overland, as the doctor said the fresh air and camping out would be good for me, but I was miserable all the way and had to stop at several towns to consult a doctor. After reaching Sturgis, S. D., where we settled, this climate had no effect on me whatever, indeed I seemed to grow weaker and my ailments were aggravated. The doctor at Sturgis said he could not do anything for me, that I had a disease which could never be cured but by an operation, and that the heart action was very weak and the nervous system wrecked. We then moved to Sioux Falls and I took several months' treatment of a specialist on lung diseases, but kept growing worse. The specialist then told my husband that I had come to him too late, that I was beyond all medical aid; that

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I might live two or three months, but he did not think I could stand it thirty days longer.

It was then that one of the neighbors called my attention to Christian Science and gave me some literature to read. As soon as I began reading, it gave me hope; in a few days I bought a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and began its study. It strengthened and helped me and has been my salvation. I attended the Christian Science services, and got acquainted with the First Reader. On one occasion I had a bad attack, and my husband telephoned her. She came and gave me treatment, and I was able to get out of bed soon after she left. Thereafter I persistently studied Science and Health, putting its teaching into practice, and I grew in strength daily. I have now been in Science a little over seven years and we have not spent one penny for medicine in that time. Before coming into Christian Science I was not able to do my work and often detained my husband from his. Now, my health is good and every one remarks how well I look.

This account of my healing may be poorly written, but these are facts, and I can give more if desired. We came to De Queen, Ark., eighteen months ago, settling in one of the so-called malarial districts. The people here predicted that I would certainly suffer from the prevalent conditions, but they have never touched me, and I have been the means of healing numbers of others through this truth, and proving to them that in truth no locality is unhealthy.

MRS. ZILLAH COOPER, De Queen, Ark.

I take great pleasure in adding my testimony to those of others who have found great benefit through Christian Science. I began investigating it four years ago, when I had been a sufferer for many years from various kinds of ills, and had depended wholly on medicine. I then decided to call on a Christian Science practitioner, and immediately placed myself under treatment. Her kind words and gentle guidance were like a ray of hope to brighten my path. There seemed to be a little doubt as to the sufficiency of my own understanding, but through the reading of the literature the light of Truth soon dawned upon my consciousness, and I realized for the first time the spiritual uplifting for which I had been seeking for many years. I have had many proofs of Truth's power over all error, showing me that God is a very present help in time of trouble.

Words fail to express my gratitude to God, and to our beloved Leader, Mrs. Eddy, for this blessed truth, and my constant endeavor shall be to "rise in the strength of Spirit to resist all that is unlike God" (Science and Health, p. 393), so that I may be able to lift the burden of fear from those about me.—IDA L. KNACK, Milwaukee, Wis.

Some eight years ago I was graciously led to seek the truth, as a last resort, after all material means had failed. I had been an invalid for fifteen years, and was ready to try any and all seeming means of help, having had eight physicians who used all forms of medicated baths, electricity, etc. I finally submitted to an operation with but little if any relief. At no time did the different physicians assure me that I would ever be a strong woman. I suffered an attack of severe nervous illness after the said operation, and continued to grow weaker, until as a last resort I turned unsolicited to Christian Science. My suffering was supposedly from neglect at childbirth. I was perfectly healed in seventeen treatments by a Christian Science practitioner of Eureka Springs, Ark., my former home. This is but one of the many beautiful demonstrations I had. I thank dear Mrs. Eddy, and all those who have encouraged me to press on, for I have indeed found God.—LAURA J. RICHARDSON, Seattle, Wash.

A little over a year ago I moved from Ohio to Chicago, where I secured a very lucrative position with a large merchandise house. Almost immediately I was afflicted with an alarming form of paralytic trouble. I took treatment with one of the best physicians of this city until Nov. 1, 1906, when I was advised to resign my position and go home for an indefinite period, at least six months. I did so, my parents' home being in Hamilton, Ohio. There I took treatment until December with one of the most noted physicians of that city, the only noticeable result being that I grew steadily worse.

On Dec. 13 I was assisted to the office of a Christian Science practitioner and healed in one treatment. Directly I began to increase in weight, improve in health and disposition, and for the first time began to believe that life was worth living—a belief I had not held for the preceding six months. I returned to Chicago on March 1, and resumed my old position. I was informed by several members of the firm that they had never expected to see me again.

While my healing may seem to the outside world as nothing short of a miracle, Christian Science is making such demonstrations daily. I am deeply grateful to God, and to Mrs. Eddy for the beautiful truth she has revealed to us. It has enabled me to gain my health and an understanding of divine Truth, Life, and Love.

CLARK D. NELSON, Chicago, Ill.

It seems to me that I can never be grateful enough for what Christian Science has done for me. In June, 1905, I went to a hospital, where I lay sixteen weeks after undergoing an operation for bowel trouble. Three of our best physicians said there was no hope for my recovery, and told my family to make the funeral arrangements, which they did at once, some neighbors preparing my clothes for burial. To the surprise of all I rallied after forty-eight hours, and was taken home in a helpless and hopeless condition. One of my limbs was terribly distorted and the other one was also badly drawn. I was told that I would probably never walk again. I began to take massage and was told that there would be no change in my limbs in less than a year. At this time I could sit in a chair but had no use of my limbs. I continued the massage about six weeks, with no improvement. My condition was such that it seemed to be impossible to use crutches, although one physician said that if I could I might be able to walk in a year and a half; but he also said that the disease with which I suffered intensely would doubtless grow worse as I grew stronger.

Before I had gone to the hospital a friend spoke to me of Christian Science, and I thought of it at different times, but felt that my husband might not approve. I discontinued the massage treatment before Thanksgiving, and again began to think about Christian Science. The week before Christmas my husband sent for a practitioner, as I was almost in despair. Hope and courage revived during my first interview, and I was assured that I had a right to walk because that was what my limbs were for; but I was told not to force myself to do anything, but to wait until I knew I could walk and then I would be able to do so naturally. My limbs began to straighten out, and on the sixth of January, while lying on the couch reading Science and Health, something seemed to say to me that I could walk, so I got up and did walk the length of the couch and back. My little son, who was in the room, shouted to his father in the next room, "Oh, mamma can walk!" so he came in and wanted me to walk for him, which I did, and later that same day for a doubting neighbor.

In two weeks there was marked improvement in my walking, and in April I could take a car and go anywhere.

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I never used crutches nor a cane, as friends advised, depending entirely upon God. The diseased condition which had caused so much suffering was healed before I was really conscious of it. Now both limbs are perfectly straight and I walk anywhere I wish to go, and I do all of my own housework. When I first went out people looked at me in amazement, and could hardly believe it possible that I was alive and well. My back became straight and I was well. My sickness before I began Christian Science treatment had cost us about fifteen hundred dollars, with no hope of ever being well, and in this short time, with an expense of twenty-five dollars, Christian Science healed me.

Although my gratitude is very great for my own healing it is much greater for the healing of my son. He had had a serious nervous trouble that caused us extreme fear and anxiety for four years. During this time he had been unable to attend school regularly. After beginning Christian Science treatment he had only one slight attack of this trouble and was healed in two weeks. During this school year he has not been absent on account of illness and has done better work than ever before, proving how practical Christian Science is for the schoolboy as well as for older people. He is now full of life and joy, having lost much of the old fear which bound him so long. On account of our dear Leader's recent experiences my thought has awakened to what blessings have come to me through her loving work, and I gladly send this testimony as a token of my gratitude.—MRS. MOLLIE HOUSE, Decatur, Ill.

Early in the spring of 1906 my little girl was taken very suddenly with severe nervous trouble. For about three weeks she was totally blind and did not try to open her eyes or even to raise the lids. For as many months her knee-joints were greatly enlarged and there was also serious kidney trouble. She had Christian Science treatment and suffered very little, being patient and sweet during it all, and was perfectly healed in seven months. Another case was that of a relative whose illness was caused by strong drink. The patient had eight weeks' treatment from one of the best doctors in the town, who then said there was nothing more that could be done, and that the patient could not live more than a few days. I asked the same practitioner to take the case, and she did, with the result that in three weeks' time every trace of the disease was removed. I thank God for Mrs. Eddy and for Christian Science.

MRS. J. B. MOSSMAN, Milwaukee, Wis.

A little more than a year ago, owing to a most severe mental struggle respecting business matters, I was actually obliged to come to Christian Science for help, from the fact that I had tried to find it elsewhere with no success, and under existing circumstances help at that time was absolutely necessary. During this trouble Christian Science had many times been mentioned as a panacea, but the very thought of help from such a source was inwardly scorned, until as a last resort I said I would try it and see what it could do. Having all my life been an earnest worker in my own church, and a member of it, I had always thought of Christian Science as a work not of God. As I approached it for the mental help alone, I secretly decided that I should be very cautious and not allow anybody to influence me into this seemingly strange religion; hence the spirit with which I came to Christian Science for help. Nearly all my life, and especially during the last year, I had many times wondered why I could not live sincerely, uprightly, and honestly; why there should, of seeming necessity, be so much sin, sickness, and sorrow, with no apparent relief; why we did not have in our midst the same blessed healing truth that Jesus taught when he was on earth. Had any one told me that Christian Science could answer each and every one of these questions, that there and there alone might be solved the problem of all this apparent discord, I should have again scorned the answer. But at last God alone led me to this blessed truth, and it is with the earnest desire that this testimony may help some dear one who is struggling with material beliefs, as I was, that I write these few sincere words of gratitude.

The many blessings my family and myself have received since coming into this great truth, words can never express, only the heart can feel! I can only say to those who are in need of help, either physical or mental, not to halt any longer between ignorant opinion and prejudice, but step out and forward; seek and learn, each one for himself, what this great truth is as it is taught to-day in Christian Science. God is leading and guiding each one who desires the truth, and He alone can heal and satisfy. Why are we so unwilling to turn from human opinions and place our trust wholly in God? It is because in our past teaching we have never been given the rule by which we might follow the first and greatest of all God's commands, "Thou shalt have no other gods before me." How many times during the past have these words sounded in our ears! The first and greatest commandment is this, "Thou shalt love [and trust] the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." How can we possibly obey the second without first learning to live the first part of this commandment?

This great truth was first brought to us by the dear Christ Jesus, whom our Leader describes as "the most scientific man that ever trod the globe" (Science and Health, p. 313). To-day it is again in our midst, clearly given and explained in "Science and Health with Key to the Scriptures" by Mrs. Eddy. We cannot read this book without thinking of the life that Jesus lived in order that this healing truth might be given to all mankind. We all love and honor our Leader, and with one accord we lift up our hearts in loving gratitude for the great work she is doing in our midst. We are enabled, through her teachings, to know that she is being constantly protected and guarded by the one God and Father of us all.

My sincere gratitude for this truth can only be expressed by endeavoring day by day to live the life taught therein, thereby enabling myself and others to know what this life of Love is. It is in Christian Science, and here alone, that I am at last slowly but surely learning to know what is this love that passeth all human understanding.—ALICE F. WILLS, E. Orange, N. J.

[Written for the *Sentinel*.]

JUST WAIT.

HAROLD SUSMAN.

Do all your days seem dark and drear,
And do you shed the bitter tear?
Are you affrighted, full of fear?
Just wait!

Are you disheartened and dismayed,
Are you afflicted and afraid,
Are you berated and betrayed?
Just wait!

For far away will flee the foes,
And all the weary, wretched woes
Will be replaced by joys for those
Who wait!

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FROM OUR EXCHANGES.

[*The Christian World*, London.]

The primitive believers, looked at from the standpoint of our hard-shell orthodoxies, were in a singularly destitute condition. They had no systematized theology. The great creeds were non-existent. A hundred things connected with them had not as yet been thought out. They were without the New Testament, in the sense in which we have it. It did not exist for them as a complete and separate volume, far less as an inspired volume. And the young community had against it, not only the governments, but the latest world-culture of the time. Yet against these odds, and all destitute, as it seemed, of the things the Church now regards as so essential, it won its fight, hands down. And it won upon the hard facts of its own case. It won, not by orthodoxy, but by love and enthusiasm genuine and irresistible because so entirely well-founded. The Master the disciples followed was their one sufficient reality, felt at every moment by the breathing of his spirit into them. Here, surely, is the open secret for our time. When criticism has done its utmost and its worst: when it has dissected the creeds, and exhibited the fallible humanness of the New Testament, what then? It leaves us precisely, in these respects, where the first Christians found themselves. The position only further requires that we possess their spirit, derived from their communion with the Master, and we have the materials which ensured their victory.

[*The Baltimore* (Md.) *Sun*.]

A good, vigorous, preacher who holds fast to the faith and who talks to the people as a man talks who believes what he is saying—a preacher of this kind need not bother himself about having his trousers properly creased. The preacher who believes what he preaches and is not afraid to preach what he believes, who looks after the lost sheep, who goes out into the mountain to seek those that are astray, who gives his attention to the men of his congregation who need it, and does not confine himself exclusively to saving the souls of the women, most of whom are better and purer and with a more substantial faith than the preacher himself—such a preacher is a power for good which is beyond estimate and is in demand by the church. The churches are looking for such men.

[*The Examiner*.]

Firm adherence to truth is not sectarianism. The essence of sectarianism is adhesion to error. The Pharisees were sectarians of the deepest dye because they taught for doctrines the traditions of men, and thereby nullified the commandments of God. Allied to them are all who cling to ancient traditions, not because they are true, but because they are old. But age does not make error truth, any more than a mossy covering makes a mossy stump a living tree.

[*The Christian Life*, London.]

The true function of the Church is that of a character builder. It exists to emphasize the significance of the individual, to develop the spiritual capacity of human units, to awaken in each soul a sense of its affinity with its Creator, and of the infinite and everlasting Love which ordains its destiny.

[*The Outlook*.]

To do the will of God on earth, to make it as much like heaven as possible, but always to have the larger, infinite life beyond and the joy "of going on and not to die" —not until this glory is set before human souls can they be in any degree satisfied with life and its possibilities for themselves and for others.

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